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EDITED BY DR. E. W. WEST.

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The Author of these Essays intended, after his return from India, to expand them into a comprehensive work on the Zoroastrian religion; but this design, postponed from time to time, was finally frustrated by his untimely death. That he was not spared to publish all his varied knowledge on this subject must remain for ever a matter of regret to the student of Iranian antiquities. In other hands, the changes that could be introduced into this Second Edition were obviously limited to such additions and alterations as the lapse of time and the progress of Zoroastrian studies have rendered necessary.

In the First Essay, the history of the European researches has been extended to the present time; but for the sake of brevity several writings have been passed over unnoticed, among the more valuable of which those of Professor Hübschmann may be specially mentioned. Some account has also been given of the progress of Zoroastrian studies among the Parsis themselves.

In the Second Essay, additional information has been given about the Pahlavi language and literature; but the technical portion of the Avesta Grammar has been reserved for separate publication, being better adapted for students than for the general reader.

Some additions have been made to the Third Essay, with the view of bringing together, from other sources, all the author's translations from the Avesta, except those portions of the Gâthas which he did not include in the First Edition, and which it would be hazardous for an Editor to revise. Further details have also been given regarding the contents of the Nasks.

Several additional translations having been found among the author's papers, too late for insertion in the Third Essay, have been added in an Appendix, after careful revision, together with his notes descriptive of the mode of performing a few of the Zoroastrian ceremonies.

The Author's principal object in publishing these Essays originally, was to present in a readable form all the materials for judging impartially of the scriptures and religion of the Parsis. The same object has been kept in view while preparing this Second Edition, giving a large quantity of such materials, collected from a variety of sources, which may now be left to the reader's impartial judgment.

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CORRESPONDING MEMBER OF THE INSTITUTE; CHEVALIER OF THE LEGION OF HONOUR;  
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## P R E F A C E.

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IN the notice prefixed to the "Essays on the Languages, Literature, and Religion of Nepal and Tibet" (1874), reference is made to the probability of a republication of the remaining papers of Mr. Hodgson, comprising not only Articles IV., V., and XI. of the "Selections from the Records of the Government of Bengal, No. XXVII.," which would have found their fittest place in that re-issue, but also his various Papers on the Tribes and Languages of the Northern Non-Aryans adjacent to India, with other Essays of a more general character. That probability has now become a reality, Mr. Hodgson having readily granted permission to the publishers of the "Essays" to bring out in a collected form also his remaining papers on Indian languages and ethnology. And inasmuch as the previous volume has already proved of essential service to scholars by placing within their easy reach materials theretofore accessible only to the favoured few who could consult the scarce serials in which the several articles had originally appeared, the present completion of the re-issue will, it is hoped, be sure of as cordial a welcome.

To the Papers numbered I. to VIII. the same value and interest attach at the present day as were accorded to them when they were published for the first time, hardly any fresh

materials having since come to light concerning the tribes and languages there treated of. This does not apply in the same degree to the various Papers comprised in the Ninth Section, which have been incorporated in the re-issue only with a view of completing Mr. Hodgson's conspectus of the general character and structural affinities of the Non-Aryan languages of India.

Lastly, the Papers, here reproduced in a more complete form, on the Pre-eminence of the Vernaculars have lost none of their significance even at the present moment, as the frequent reference made to them by the Press shews the abiding vitality of the subject.

Almost all the Papers, more especially the longer Linguistical Essays, have been reprinted from copies revised and annotated by the author himself, who has earned a fresh and lasting title to the gratitude of all students of Indian glossology and ethnology by allowing the rare and valuable Papers comprised in these volumes to be made generally available.

R. R.

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# SECTION I.

## ON THE KOCCH, BODO, AND DHIMAL TRIBES.\*

### PART I.—VOCABULARY.

#### NOUNS.

##### 1ST.—THINGS AND BEINGS.

	<i>English.</i>	<i>Koch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
THINGS AND BEINGS.	The Universe,	Songsár,	...	...
	Creator,	...	...	...
	Creature,	...	...	...
	Matter, universal,	...	...	...
	Spirit, universal,	...	...	...
	Space ditto,	...	...	...
	Time ditto,	Kál,	Khál,	Khál.
	Motion, universal,	Chalan, gaman,	Thángbai,	Hánka.
	Immotion or rest,	Thirta, Rahan,	Thábai,	Hiká.
	Action, con- } scious motion, }	Korom,	Habba,	Kánpáka.
	Inaction ditto,	...	Habbagéyá,	Kámmánthuka.
	Light, lux,	Jyoti,	Shráng,	Jolka.
	Darkness,	Andhér,	Khomshi,	Kitikitika.
	Figure or form,	Rúp,	Rúp,	Rúp.
	Formlessness,	Arúp,	Rúpgéyá,	Rúpmánthuka.
	Star,	Tárá,	Háthotki,	Phúró.
	Planet,	Graha,	...	...
	Saturn,	Súni,	...	...
	Jupiter,	Brihaspati,	...	...
	Venus,	Súkra,	...	...
	Mars,	Mongol,	...	...
	Eclipse,	Grohon,	...	...
	Heaven,	Sworg : Dévá, {	Nókhóráng, } visible arch, }	...
	Earth,	Prithivi,	...	...
	Hades or Hell,	Pútál, Norok,	...	...
	This world,	Lók,	...	...
	The next world,	Pórlók,	...	...
	God,	Bhagaván,	{ Bútho (the plant),	Sij Wáráng - Béráing (mas et fœm'.

\* The prominence and extent given to this portion of my work are explained in the Introduction, p. 2, and the principle on which the vocabulary is constructed at pp. 16, 7. [Published at Calcutta, 1847.]

## VOCABULARY.

	English.	Kocch.	Bodo.	Dhimál.
THINGS AND BEINGS.	A God, any	Dév'ta,	Madai,	Dír, Grám.
	Angel or Kalo-	Súr, Dév'ta,	...	...
	demon,			
	Devil or Kuko-	Dait, Rák-	...	...
	demon,			
	The Devil,	...	...	...
	Fairy, good,	...	Madai,	...
	Ogre,	...	...	...
	Gnome, } bad,	...	Jomon,	...
	Sprite,			
	Ghost,	Bhút,	Gathaicho,	...
	Witch (fem.),	Dákiui,	{ Háshá-Hinjou, Hinjouni Daina,	Mháí Béal
	Sun,	Béá,		Dhaina.
	Moon,	Chánd,	Shán,	Béá.
	Dark half of,	Badi,	Nókhábir,	Táli.
	Bright ditto,	Súdi,	Dán khomshi,	...
	Body, limited,	Gotor,	Dán shráng,	...
	Shadow,	Cháá,	Modom,	Dhór.
	Human body,	Gotor,	Sáikhám,	Dápká.
	Human soul,	Jíá,	Modom,	Dhor.
	Life,	Jíá,	...	...
	Death,	Moron,	Gótháng,*	Singlhóka.
	A being, moving,	...	Gothoi,*	Síká.
	A thing, motion- )	...	...	...
	less,	...	...	...
	A name,	Nám,	Máng,	Ming.
	An animal,	Pasú,	Gothing.	...
	A vegetal,	Trin,	...	...
	A mineral,	Dhútú,	...	...
	Human kind,	Mánushi,	Mánushi,	Dyáng.
	Quadruped,	Chárpáyá,	Athéng thónglér,	Díálong-khókoi.
	Bat kind,	Cháun chíka,	Badamali,	...
	Bird kind,	Pókhi,	Dáuchen or Dau,	Jihá.
	Fish kind,	Máchá,	Gná,	Haiyú.
	Shelled fish kind,	...	...	...
	Testudines,	...	...	...
	Lacertine Reptiles,	...	...	...
	Batrachians,	...	Imbú,	...
	Serpent kind,	Sámp,	Jibo,	Pánhiá.
	Insect kind,	Póká,	Impho,	Nhámoi.
	Mind, under-	Mon,	Gasho?	...
	standing,			
	Reason, the			
	thinking or-	...	...	...
	gan,			
	Instinct, animal			
	reason,	Bhávana,	...	...
	Meditation,			
	thought, re-			
	flection, the	...	...	...
	act,			
	Consciousness,			
	Reasoning, ratio-	...	...	...
	cination,	...	...	...
	Debate, argument,	Báda bádi,	Raijalaiyu,	Dopka warka.

\* Rather alive and dead.

	<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
THINGS AND BEINGS.	Memory,	Phom,	Shútrúng,	Phom.
	Forgetfulness,	Béphom,	{ Bouwa, Shút- rúnggeya, }	Phommánthó.
	Sensation, phy- sical,	Dishapín,	Dásmanno,	Dishámónka.
	Perception, mental, or,	Phom,	Gashomanno,	Phom.
	Apprehension,			
	Quantity,	...	...	...
	Degree,	...	...	...
	Quality,	Gún,	...	...
	Number,	Ganti,	Shanno,	Ganókú.
	Time, limited,	Béla,	Béla,	Béla.
	Place, ditto,	Thán,	Núpthi,	Chól.
	Circumstance, event, external,	Britáut,	...	..
	Condition, state, internal,	Gati, Dasha,	.	..
	Constitution,			
	Temperament,	Swobhau,	.	...
	Nature,			
	Manner, the how,	Doul, Prakár,	...	..
	Occasion, the when,	...	..	...
	Object, end in view,	Bishoi,	.	.
	Reason, the human, why,	Hétú, Sobob,	.	.
	Cause, causa causans,	Kíran,	.	.
	Effect, conse- quence,	...	.	.
	Feeling, affec- tion, passion,	Máyá,	Wanna,	.
	Parental affection,	Máyá,	Wanna,	..
	Filial ditto,	Máyá,	Wanna,	...
	Conjugal ditto,	Prém, Mól,	Wanna,	...
	Appetite, bodily desire,	U'dhar,	Gashojáyú?	Mondhámi.
	Mental desire, wish,	Iccha,	Gashojáyú,	Moudhámi.
	Motive, induce- ment,	Sobob, káron,	...	...
	Intention, pur- pose, design,	Sobob, Nimitt,	.	..
	aim,			
	Endeavour, at- tempt,	Chéshta, Ánt,	.	..
	Act or deed,	Kám, Kormo,	Habba,	..
	Disposition, temper,	Mizág,	...	..
	Behaviour, conduct,			
	Demeanour, manners,	Chalan,	..	..
	Habit, wont,	Chál,	.	..
	Practice, use,	Chál,	..	..
	Custom, usage,	Bhés, Dastúr,	...	...

## VOCABULARY.

	English.	Kocch.	Bodo.	Dhimál.
	Use, enjoyment of,	Bhóg,	...	...
	Use, mere act of,	...	...	...
	Disuse, cessation	}	...	...
	of,			
	Abuse, wrong use,	...	...	...
	The materialele-	Panj Bhút,	...	...
	ments,			
2nd, EARTH.	Earth, the ter-	Prithivi,	...	...
	rene element,			
	Earth, land,	Máti, Bhúmi,	Há,	Bhanói.
	terra firma,			
	Soil, cultivable,	Sírúk máti,	Hásharhá,	Bhanói.
	Mould,	Sírúk máti,	...	...
	Marl,	Sírúk máti,	...	...
	Mud,	Kádó,	Habdú,	Kadéó.
	Dust,	Dhúlá,	Háduri,	...
	Manure,	Sár,	Hásár,	Sár.
	Stone, a frag-	Páthar,	Onthái,	U'nthúr.
	ment of rock,			
	Gravel, the heap,	Kankar,	...	...
	Rock, the mass,	Páthar,	Onthai,	U'nthúr.
	Clay rock, alu-	}	...	...
	mina,			
	Potter's clay,	Kúmbálermáti,	Aithálibá,	Chiktháli Bhanói.
	Limestone, rock	}	...	...
	calx,			
	Chalk,	Khárimáti,	...	...
	Lime, prepared,	Chún,	...	...
	Quick-lime,	Alwa, Jhúri,	...	...
	Sandstone rock,	...	...	...
	Sand, loose,	Bálá,	Bálá,	Bálá.
	Flint rock, silix,	Páthar,	...	...
	Gun flint,	Páthari,	...	...
	Glass,	Káncb,	...	...
	Soda,	...	...	...
	Alkali,	...	...	...
	Acid,	...	...	...
	Rock-salt,	...	...	...
	Salt, any,	Nún,	Sankhri,	Désé.
	Saltpetre,	Jaikhar,	...	...
	Borax,	Sohága,	...	...
	Sulphur,	Gandarak,	...	...
	Antimony, or	}	Pára,	...
	mercury,			
	Arsenic,	...	...	...
	Talc,	Abór,	Alongbár,	Bálápát.
	Mica,	...	...	...
	Crystal,	Bilour,	...	...
	Mineral ore,	Dhátú,	...	...
	Gold,	Sóna,	Sona,	Sona.
	Silver,	Rúpá,	Rúpá,	Rúpá.
	Iron,	Lóhá,	Shúrr,	Chír.
	Copper,	Támba,	Támbo,	Támbo.
	Tin,	Ránga,	...	...
	Zinc,	Jasta,	...	...
	Lead,	Sishá,	...	...
	Pewter,	...	...	...
	Brass,	Pital,	...	...

	<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
EARTH.	Bell metal,	...	...	...
	A mountain or hill,	Parbot,	Hájo,	Rá.
	A plain,	Dángá,	Photár, Háyen,	Dhaidhaika.
	A hill top,	Máthi,	Khró,	Púring.
	A hill side,	Májha,	Géjér,	...
	A hill base,	Gór,	Khíbo,	Léla.
	A wooded plain or weald,	Jhárúári,	Hágrá?*	Sing bári.
	A naked plain or wold,	Dhaidhai dúnga,	Phótár,	Dhaidhaika.
	Dry uplands,	Dángi,	Hágung,	Tika.
	Low flooded lands,	Dóhalla,	Dohala,	...
	A valley, large,	Khál,	Hákór,	...
	A valley, small,	Khál,	Hákór,	...
	A ravine,	Dhordhora,	...	...
	A forest,	Sál bári,	Hágrá má,	Sing bári.
	A jungle,	Jhár bári,	{ Thúri hágrá, or Hágrá, }	{ Dincha.
	Copse or brush-wood,	Jhári,	Joulia,	Jhápsi.
	A sandy waste or desert,	Dhúdúa dúnga,	Hágúng?	Tikar.
	A marsh, or swampy plain,	Démdévi,	Dalbári,	...
	A quagmire, or quicksand,	Dhasna,	Hábráng,	...
	Water,	Jal,	Dói,	Chí.
	Salt water,	Nóna Jal,	...	...
	Fresh water,	Mitha Jal,	...	...
	Tide,	...	...	...
	Ocean or sea,	...	...	...
	A river,	Nodi,	Dói (water),	Chí (ditto).
	A great river,	Bada nodi,	Dói gédét,	Badka Chí.
	A rivulet,	Chota nodi,	Dóishá,	Mhoika Chí.
	Still water,	Dhí páni,	Dongo,	Dángi.
	Running water,	Bohonti páni,	...	Phoika Chí.
	Coast or bank,	Dhálani,	Dóijing,	Chéngsho.
	Bay or inlet,	Ghéná,	Miri,	Ghékana.
	A canal,	Dánrá,	...	...
	Aqueduct, small and crude,	Shán,	Phoiri,	Rábi.
	A torrent,	Tarang,	...	...
	A rapid,	{ Khúrkhúria or Bajna, }	{ Doibájana,	...
	A waterfall,	Dhordhora,	...	...
	A lake, natural,	Jhíl,	Dhángi?	Dhángi?
	A pond, natural,	Khárl, Dobha,	Dóba,	Dóba.
	A tank, artificial,	Diggi, Choka,	...	...
	A wave,	Dhéyú,	Doi dhó,	Chíko dhéo.
	A stream or current,	Sont,	...	Rághá.
	A spring, natural,	Bhúl,	Bimú,	Bhúl.
	A well, artificial,	Chúá,	Dóikhor,	...
	A fountain, do.,	Dhárá,	...	...

\* Forest, and Sing bári the same.

	English.	Kocch.	Bodo.	Dhimál.
	A bridge,	Khorkhori,	Saikhóng,	...
	A ferry,	Ghát,	...	...
	A ford,	Ghát,	...	...
4th. AIR.	Ether, the ele- ment,	Déwá,	Nokhoráng,	...
	Air, do.,	Batás,	Bár,	Bhirma.
	Wind, moving air,	Batás,	Bár,	Bhirma.
	Storm, tempest,	Dúnd,	Bárhúrka,	...
	Atmosphere, weather,	Samay,	Din,	Din.
	Bad weather,	Búra samay,	Hamma din,	Má elka din.
	Good weather,	Bhalo samay,	Ghám din,	Elka din.
	Cloud,	Mégh,	Jamóí,	...
	Sunshine,	Rávad,	Shandúng,	Sánó.
	Season,	Samay,	Din,	Din.
	Spring,	Basant,	...	...
	Summer,	Grish samay,	Galam Battar,	Sá kó din.
	Autumn,	...	...	...
	Winter,	Jár samay,	Gajáng battar,	Chúmko din.
	The rains,	Barsh kál,	...	...
	Rain,	Páni,	Nókhá,	Wái.
	Drop of rain,	Tóp,	...	...
	Shower of rain,	...	...	...
	Thunder,	Charak,	Kharammo,	...
	Lightning,	Dava chilak,	Mú phámo,	Kapli gáí.
	Hail,	Páthar,	Krothai,	U'nthár.
	Snow,	Hem,	...	...
	Frost,	Pála,	...	...
	Thaw,	Galay,	...	...
	Dew,	Sít,	Nihár,	Nihari.
	Mist or haze,	Kúhá,	...	...
5th. FIRE.	Fog,	Kúhá,	...	...
	Fire (the element),	Agni,	Wát,	Mép.
	Temperature,	...	...	...
	Heat, caloric,	Grish,	Gádúng,	Bhémka.
	Cold,	Jár,	Gajáng,	Chúnka.
	Fire, any,	Agni,	Wát,	Mép.
	Flame,	Jálá,	Wát chalai,	Métika.
	Smoke,	Dhúpa,	Wákan doi,	Dhúpa.
	Fireplace or grate,	Ákha,	Dou dap,	Mép dhoka.
	Forge,	Áphar,	Wag dap,	Mép pondho.
	Furnace,	Bhatti,	Wát gadáp,	...
	Kiln,	Bhátta,	...	...
	Oven,	Akhá,	Doudap,	...
	Still,	Bhatti,	Bhátí,	Bhátí.
	Fuel,	Khori,	Bón,	Mising.
	Wood,	Lakri,	Bón,	Khútáng.
	Charcoal,	Angrá,	Hangár,	Ángrá.
	Cinders,	...	...	...
	Ashes,	Músh,	Hátóplá,	Chai Ló.
	Turf,	Chokri,	I'tha,	Chapra.
	Cowdung,	Chán,	Múshokhi,	Píá kolishi.
	Straw,	Lará,	Maijigáp,	Nará.
6th, HUMAN BODY.	The human body,	Gótór,	Modom,	Dhór.
	The head,	Múra,	Khóró,	Párin.
	The limbs,	Ang,	...	...

	<i>English.</i>	<i>Kocch</i>	<i>Bodo.</i>	<i>Dhimil.</i>
HUMAN BODY.	The skin,	Chamra,	Bígúr,	Dhálé.
	The hair of body,	Rom,	Khomon,	Moishá.
	The hair of head,	Chúli,	Khanai,	Poshom.
	The neck,	Gardhan,	...	Nirga.
	The throat,	Tútí,	Garáng bá,	Totoá.
	The arm, all,	Háth,	Nákháuti,	Khúr báha.
	The true arm,	Báhrún,	Yágo,	Khúr.
	The fore arm,	Nalli,	Nakhánti,	Báhá.
	The hand,	Háth,	Akhai or Ná- khai,	Khúr.
	The palm,	{ Tálá, Akhai or Nákhai, Háthér píth, *Nákhai or Akhai,	Thálka,	Tálá.
	The back hand,	{	Bikhúng,	Gándi.
	The finger, any,	Angúl,	Náshi,	Khúrsing.
	The thumb,	Bádi angúl,	Náshimá,	Mengta khursing.
	The wrist,	Háther lúlú,	Nágódó,	...
	Finger nail,	Khól,	Náshi gúr,	Khóltá.
	Thumb nail,	Khól,	Náshi gúr,	Khóltá.
	The leg, all,	Théngá,	Gnáthéng,	Khókoí.
	The true leg, tibia,	{ Mókehá,	Yádoi,	Khókoí.
	The thigh, femur,	Chórá,	Phéndá,	Whálténg.
	The knee,	Hatwa,	Hánthá,	Whálténg Túrhái.
	The ankle,	Théngér lúlú,	Yágéng,	Khóí gánti.
	The heel,	Gúdírá,	Yáphá doudoi,	Gúdui.
	The foot,	Bhóri,	Yáphá,	Khókóí.
	The toe, any,	Théngér angúl,	Náthéng nashi,	{ Khókóí ko khursing.
	Great toe,	Budi angúl,	Náshi má,	Amabúndi.
	Toe-nail,	Kháuká,	Náshi gúr,	...
	Sole of foot,	Tálá,	Tálka,	Khúrsing tala.
	A joint, any,	Lúlú,	Jóra,	Gánti.
	A bone, any,	Harwá,	Béngéng,	Hár.
	Flesh, muscle,	Másang,	Bidat,	Béhá.
	Blood,	Lóhú,	Thóí,	Hitti.
	Blood-vessel,	Sír,	Sir,	Jhiré.
	Sinew or tendon,	...	Róta,	...
	The face,	Múkh,	Múkháng,	Rhúai.
	The eye,	Chakhú,	Mogon,	Mí.
	The eyebrow,	Bhúr,	Múshúgúr,	Mí pátá.
	The eyelash,	Chakhú nóá,	Moishram,	Mimúl.
	The nose,	Nák,	Gúnthúng,	Nhápá.
	The nostril, <sup>1</sup>	Nák ka bind,	{ Bolong or Gú- dúng,	{ Nhápá phonga.
	The forehead,	Kópál,	Jobom,	Kopál.
	The cheek,	Gál,	Khoulai,	Galbúng.
	The chin,	Thútúli,	Kháukháp,	Kátó.
	The ear,	Kán,	Khomá,	Náháthong.
	The beard,	Dádhi,	Dádhi,	Dádhi.
	The mustache,	Dádhi,	Dádhi,	Dádhi.
	The mouth,	Múkh,	Khongá,	Núi.
	The lips,	Thót,	Kúsúthi,	Dilvó.
	The teeth,	Dánt,	Háthai,	Sítong.
	The jaws,	Chouwá,	Hágma,	Jambai.

\* N is frequently a superadded and often a commuted letter.



	<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
HUMAN	The tongue,	Jivha,	Chálai,	Détóng.
	The palate,	Tálú,	Jérkhóng,	Núi-ko-kilo.
BODY.	The chest, male,	Bákh,	Jarba,	Támtá.
	The breast, fem.,	Dúdhya,	Jarba : Abú,	Támtá.
	The nipple,	Thomona,	{ Abú bijú ; or Ahárbánthú,	Dúdú konáshi.
	The hip,	Chorú Jorú,	{ Phéndá kani bégóng,	Whálténg-jora.
	The buttocks,	Tholmá,	Kithúthái,	Lishura thumá.
	The anus,	Kóti,	Khibú,	Lishura.
	The penis,	Chéut,	Chúchi,	Tau.
	The testes,	Bicha,	Ladoi,	Séshé.
	The vulva,	Máng,	Chiphá,	Lí.
	The womb,	Bacha Dhákri,	Bishákhó,	Chánteréng.
	The back,	Pith,	Bikháng,	Gáudi.
	The belly or front,	Pét,	U'dói,	Hémáng.
	The stomach,	Bhóti,	Bhándár,	Pátám.
	The bowels,	Lár,	Bibú,	Téréng.
	The navel,	Lébhí,	Wáthú mai,	Botereng.
	The liver,	Kúljá,	Bikha,	Támsing.
	The lungs,	Phéphéra,	Sompholo,	Khásló.
	The heart,	Gotma,	Moikhún,	{ Mókcha : khon- dáng.
	The gall-bladder,	Pitt,	Biklo,	Pítá.
	The spleen,	Tilli,	Nokhabír,	...
	The bladder,	Páni mútári,	Chithóp,	Páni mutári.
	The kidneys,	Gila,	Gila,	Kéluá.
	The skeleton,	...	...	...
	The back-bone or spinal column, }	Lildárú,	Chinchiri,	Lildárú.
	A rib, any,	Panjár,	Khamihár,	Panjár.
	The skull,	Khópri,	Khóró bégóng,	Páring ko hár.
	The brain,	Gidhú,	Mélém,	Pá nhúí.
	Marrow,	Magaz,	Mélém,	Dúng.
	Spittle,	Thúpá,	Jámúdoi,	Thopehi.
	Phlegm,	Ghéngór,	Hágárdoi,	Háká.
	Snot,	Singani,	Gúng grái,	Nháthí.
	Turd, human,	Gúb,	Khi,	Lishi.
	Horsedung,	Láúí,	Gorainikhi,	O'nhya-ko-lishi.
	Cowdung,	Chán,	Múshúnikhi,	Píá ko lishi.
	Wild beast's do.,	Gúb,	Móchánikhi,	Khána ko lishi.
	Urine, human,	Múth,	Háshú doi,	Chicho.
	Cow's urine,	Múth,	{ Múshúni háshú doi,	{ Píá ko chicho.
	Sweat,	Jhóns,	Galán doi,	Bhémtí.
	Seamen, animal,	Brij,	Phódá,	Tou ko chi.
	Menses,	Mútághósa,	Roti chinam,	Lí-ko-chi.
	Pus,	Pájh,	Gúmó doi,	Bití.
	Bile,	...	Bikloní doi,	Píto-ko-chi.
	Fat,	Charbi,	...	...
	Grease or Tallow,	Charbi,	...	...
	Gravy,	Másangérras,	Bidatní doi,	Béhá ko chi.
	Slime,	...	...	...
	Spray,	Phén,	...	...
	Moult, of birds,	Kúrich,	...	...
	Casting hair, of }	...	...	...
	beasts, }	...	...	...
	Rust,	Múrchá,	Mámúrkhi,	...

	<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
	Mildew or blight,	Sóllá,	Mairúng,	Patna.
	Mouldiness,	Sáwó,	Soyo,	Soulúng.
	Rot, putrescence,	Púchá,	Géchéú,	Pách.
	Paring, peel,	Chhál,	Bigúr,	Dhálé.
	Lees and refuse of expressed seed, &c.,	Sitti : Chimri,	Chábá,	Chónchá.
	Litter, dirt,	Kútá,	Jábór,	Jábór.
	Cobweb,	Jálsai,	Bémádóng,	...
7th, APPETITES, AFFECTIONS, AND PASSIONS.	Hunger,	Bhúk,	U'kidóng,	Mhítú.
	Thirst,	Píáa,	Gángdóng,	Chám.
	Nakedness,	Léngtápan,	...	...
	Cold, pain of,	Jár,	Gajáng,	Chúng.
	Sexual desire, simple,	Thánrá,	Hinjouni lúbi dóng,	Mondhápka.
	Animal heat, fem.,	Rajh,	Gúnnáng,	...
	Libidinousness, vicious,	Kám,	Chúchi thengai,	...
	Gluttony,	...	...	...
	Drunkenness,	...	...	...
	Idle talk,	Kéch-kéch,	Phétphét,	...
	Foul-mouthed- ness or Abu- siveness,	Gáli,	Rái khám, Rái chúá,	Náiká.
	Slander, back- biting,	Múkhú,	Chokhú póra kothásondong,	...
	Censure, blame,	Ninda,	Shúbúdong,	...
	Praise, approval,	Prasan,	...	...
	Continence, bodily,	Jitindrátá,	...	...
	Continence, mental,	Sila,	...	...
	Incontinence, bodily or sen- suality,	Indribás,	...	...
	Incontinence, mental,	Mattatá,	...	...
	Virtue,	Pún,	...	...
	Vice,	Páp,	...	...
	Error or fault,	Ghóti,	Bouá,	...
	Love, charitas, benevolence,	Moh, máyá, Chéma,	...	...
	Hate, malevo- lence,	Ghin,	Ninoháyá,	Chíká.
	Hope,	Bhórsá,	...	...
	Fear,	Hatás, Dór,	Giyír,	Láchi.
	Justice,	Dharam,	...	...
	Injustice,	Adharam,	...	...
	Right, just,	...	...	...
	Duty, obligation,	...	...	...
	Cunning, deceit, hypocrisy,	Chhal,	...	...
	Candour, open- ness,	...	...	...
	Modesty, shame,	Láj, sharam,	Lájyo,	Lédér.
	Impudence,	Nilajta,	Láji rángá,	Lédér mántho.
	Joy,	U'lash,	...	...
	Sorrow,	Khéd,	Jingá síó,	...

	<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhima'</i>
APPETITES, AFFECTIONS, AND PASSIONS.	Avarice, covet- ousness,	Lóbh,	...	...
	Generosity, li- berality,	Dánsilta,	...	...
	Pride, vanity,	...	...	...
	Humility,	...	...	...
	Industry,	Maskat, kismat,	Habba moncho,	Kámpáka.
	Idleness,	A'las,	Húdong, Báýú,	...
	Truth,	Sacchouti,	Chaléyá,	Saccha dopka.
	Falsehood,	Jhútapan,	Chaléyo,	Micha dopka.
	Patience,	Táp,	...	...
	Impatience,	Asantáp.	...	...
	Rage, anger,	Práptong,	...	...
	Mercy, gentleness,	Doya,	Wánno,	...
	Cruelty, savage- ness,	Kóthú,	Wanná,	...
	Bravery,	Húp,	Gáhúdong,	Jivédhánka.
	Cowardice,	Nihúp,	Gikho,	Jivé mhoika.
	Good manners, politeness, grace,	Sishtáchár,	...	...
	Bad manners, vulgarity,	Dústáchár,	...	...
	Curiosity,	...	...	...
	Indifference,	...	...	...
	Revenge,	Bodol,	...	...
	Forgiveness,	Khéma,	...	...
	Perfidy,	Kapat,	Chímak,	...
	Fidelity,	...	...	...
	Jealousy,	...	...	...
	Sanity, mental,	...	...	...
	Madness,	Págla pan,	...	...
	Idiocy, cretan- ism,	...	...	...
8th. FOOD.	Food, victuals,	Khórák,	Jánai jinis,	Cháka jinis.
	Eatables,	Khábar khorák,	Jánai jinis,	Cháka jinis.
	Drinkables,	Pivar khorák,	Longnai jinis,	A'mka jinis.
	Animal food,	Máshong,	Bidot,	Béhá.
	Vegetable food,	Phalhár,	Máigong,	Sár.
	Fish meat,	Máech máshong,	Gnábidot,	Haiyú Béha.
	Fowl meat,	Murgh máshong,	Doubidot,	Kiya kobeha.
	Flesh meat,	Máshong,	Bidot,	Béhá.
	Grain diet,	Phalhár,	...	...
	Fruit diet,	Phalhár,	...	...
	Hot condiments,	Garam masála,	...	...
	Cold condiments,	Thanda masála,	...	...
	Water,	Jal,	Dóí,	Chí.
	Fermented liquor,	...	Jou,	Yá.
	Distilled liquor,	Madh,	Pitika,	Phatika.
	Milk,	Dádh,	Dúdú,	Dúdhé.
	Buttermilk,	...	...	...
	Whey,	Máthá,	...	...
	Ghee,	Ghiú,	Ghiú,	Ghiú.
	Curds,	Dahi,	Dúdú,	Dahi.
	Roast or grilled flesh,	Bhájá,	Manbai,	Khinka béhá.
	Boiled flesh,	Jhól,	Bidai,	Jhól.
	Beef,	Gaiko másang,	Músho bidot,	Plá ko béhá.

	English.	Kocch.	Bodo.	Dhimál.
	Mutton,	Bheri ko másang,	Ménda bidot,	Ménda ko béhá.
	Goat flesh,	Bakri ko másang,	Bárma bidot,	Eécha ko béhá.
	Pork,	Súwar ko másang,	Yóna bidot,	Páyá ko béhá.
	Venison,	Mriga ko másang,	Moini bidot,	Yénga ko báha.
	Breakfast,	...	Phúnjáni jáyi,	Rhéma cháka.
	Dinner,	...	Sánjiphú moi- kham,	Mánjh bélácháka.
9th, DRESS.	Supper,	...	Biléyomoikham,	Ditima-cháka.
	Clothes : dress,	Kapra,	Hí,	Dhába.
	Man's dress,	...	Híwáni Hí,	Wáwal ko Dhába.
	Woman's dress,	...	Hinjouni Hí,	Béwal ko Bónú or bolha.
	Man's head-dress,	Pagri,	Pháli,	Pátuka.
	Woman's ditto,	Ghúngar,	Kháklúkdong,	Béwal kó púchara.
	Man's upper vest,	Pachura,	Báthúla,	Dhábá.
	Woman's ditto,	Khári,	{ Dokna matta, Dokna-glou,	Bólhá.
	Man's lower vest,	Dhóti,	Gámcha,	Dhári.
	Woman's ditto,	Phóta, Pataní,	Dokna matta,	Bólhá.
	Man's foot-cover,	Jota,	Jóta,	Jóta.
	Woman's ditto,	Jota,	Jóta,	Jóta.
	Cotton clothes,	Súkula kapra,	Hígúphút,	Kapaiko Dhábá.
	Linen clothes,	...	...	...
	Woollen clothes,	Lúí ko kapra,	...	...
	Silk or satin clothes,	Pát ko kapra,	Injini hí,	...
10th, GAMES	A sport, game,	{ Khéla, pastime,	Gélónai,	Ghallé.
	Chess,			
	Drafts,	...	...	...
	Dicing,	...	...	...
	A dice,	...	...	...
	Card-playing,	...	...	...
	A card,	...	...	...
	Kite-flying,	...	...	...
	A kite (paper),	...	...	...
	Putting the stone,	...	...	...
	Hockey,	...	...	...
	Wrestling,	...	...	...
	Fencing or single-stick,	{ ... ...	{ ... ...	{ ... ...
	Ram-fights,	...	...	...
	Cock-fights,	...	...	...
	Hunting, or the chase,	{ Shikár, ...	{ ... ...	{ ... ...
	Visiting, society,	Sákaját,	Lago manno,	Dóhéhá.
	An assembly,	...	Gotha jádong,	Dyángjómhi.
	soiree,	...	Madáihúduáng (sacred),	Néváchápi.
11th, ORNA- MENTS.	A feast,	Bhój.	{	{
	An ornament,	...	...	...
	personal, or jewel,	{ Gahana, ...	{	{
	A mirror,	Aíná,	...	...
	A bracelet,	Matha, sakho,	Nácháng,	Bahoti.
	An armlet,	Báhúng,	...	...
	An anklet,	Kháru,	...	...
	A ring,	Angúthi,	Nashithám,	...

## VOCABULARY.

	<i>English.</i>	<i>Koch.</i>	<i>Podo.</i>	<i>Dhimál.</i>
	An ear-ring,	Phúlkori kadama,	Onti, karan-phúl,	Onti.
	A nose-ring,	Phúl,	Nákha phúl,	Chatia.
	A necklace,	Hásúli,	...	...
	A chain of gold,	Sikal, jhinjiri,	...	...
	A chain of silver,	Sikal, jhinjiri,	...	...
	A precious stone,	...	...	...
	Diamond,	Hírá,	...	...
	Pearl,	Moti,	...	...
	Coral,	Múngá,	...	...
	Firoza,	...	...	...
12th, ANIMALS, QUADRUPEDAL.	Animal,	Pasú,	...	...
	Mankind,	Mánushi,	Mánushi,	Dyáng.
	Quadruped,	Chárpáya,	{ Gnáthéng thúngbré,	{ Diálong-khokoi.
	Bat, common,	Chámachila,	Bádá máli,	Chámchil.
	Pteropine or frugivorous Bats,	{ Bogdor,	Bilin,	Bogdor.
	Monkey, Macacus,	Bándor,	Mokhora,	Nhóyá.
	Monkey, Semnopithecus,	{ Húlman,	Thiá mokhora,	Húlman.
	Cat, domestic,	Bilai,	Mouji,	Ménkou.
	Male cat,	Bilai,	Mouji jóla,	Dánkha menkou.
	Female cat,	Billi,	Mouji jo,	Mahani menkou.
	Kitten,	Bilaiér chóá,	Mouji galai,	Menkou ko chan.
	Wild cat, Viverriceps,	{ Happa,	Happa,	Happa.
	Chaus lynx,	...	...	...
	Tiger,	Bág,	Móchá,	Khúpá.
	Leopard,	Tíkú bág,	Chítia mócha,	Nákshi khúna.
	Dog, domestic,	Kúkúr,	Choimá,	Khúá.
	Male dog,	Kúkúr,	Choimá jóli,	Dánkha khúá.
	Bitch,	Kúkurni,	Choimá jo,	Mahani khúá.
	Young or whelp,	Chóá kúkúr,	Choisya galai,	Khúá ko chan.
	Wild dog or Cúón,	{ Kúhók,	Chikú,	Dincha ko khúá.
	Hyæna,	Lékra,	Lókra,	Lékra.
	Jackal,	Siyál,	Siyál,	Siyál.
	Wolf,	...	...	...
	Fox,	Khéki,	Khak siál,	Khéki.
	Mongoose,	{ Biji,	Nyúlai,	Nyúl.
	Herpestes,	{		
	Civet, large,	Mátch gai,	Márú,	...
	Viverra,	{		
	Civet, small,	Katás,	Gandouri,	Katás.
	Viverricula,	{		
	Paradoxurus, or screw-tail,	...	...	...
	Weasel, mustela,	...	...	...
	Marten, martes,	...	...	...
	Otter, Lutra,	U'd,	Mathám,	U'd.
	Bear, Helarctos,	Bhoul, Bhándá,	Múphúr,	Naibbri.
	Bear, Prochilus,	Bháudi,	Khak bháulú,	...
	Ratel, Mesobema,	...	...	...
	Hedgehog,	...	...	...
	Musk shrew or Sorex,	{ Chiká,	Chiká,	Chiká.
	Mole,	Pari nindú,	...	...

	<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
ANIMALS, QUADRUPEDAL.	Elephant,	Háthi,	Moïdét,	Nária.
	Male elephant,	Háthi,	Moïdet jola,	Dánkha nária.
	Female elephant,	Hathni,	Moïdet jo,	Mahani nária.
	Elephant's trunk,	Súpr,	Súndi,	Súndáng.
	Elephant's tusk,	Háthi dánt,	Moïdet nipathai,	Nária ko shitong.
	Rhinoceros,	Génda,	Génda,	Láyá.
	His horn,	Khág,	Génda ni góng,	Láyá ko sing.
	Hog, tame,	Súvár,	Nong yoma,	Páyá.
	Male hog,	Pangár,	Yóna jola,	Dánkha páyá.
	Female or sow,	Páthi,	Yóna jo,	Mahani páyá.
	Wild hog,	Banwa súvár,	Hágráni yoma,	Dincha ko páyá.
	Manis,	Kówat,	Khéotai,	Kéwata Háya.
	Ox, tame, Bos,	Góru,	Múshó,	Plá.
	Bull,	A'ndhia,	Músho dámra,	Dánkha plá.
	Cow,	Gái,	Músho jo,	Mahani plá.
	Calf,	Báchrú,	Músho galái,	Plá ko chan.
	Bibos or Gaur,	Gouri gáo,	Báns bolod,	Dincha ko plá.
	Buffalo, tame,	Bhainsa,	Moisho,	Díá.
	Male buffalo,	Rángá,	Moisho jola,	Dánkha díá.
	Female buffalo,	Sáral, Dhénú,	Moisho jo,	Mahani díá.
	Bison or Yak,	Khopoli,	Bima Khákuli gáo,	Chouri plá.
	Wild buffalo, male, Arná,		Hágráni Moisho jola,	Dánkha díá dincha ko.
	Ditto, female, Arni,		Hágráni Moisho jo,	Mahani díá dincha ko.
	Antelope, black, Latti,		...	...
	Ditto, four-horned, ...		...	...
	Ditto, Goral, ...		...	...
	Ditto, Thár, ...		...	...
	Goat, domestic, male, {	Chágol,	Búrmá,	Eéchá.
	Ditto, female, {	Bákrí,	Búrma jo,	Mahani Eéchá.
	Kid, {	Páthi, páthi,	Búrma galai,	Eécha ko chan.
	Wild goat or {	...	Moish thengá,	...
	Hermitragus, {	...	...	...
	Domestic sheep, {	Bhérá,	Méndá,	Méndá.
	The ram, {	Bhéra,	Ménda phántá,	Dánkha ménda.
	The ewe, {	Bhéri,	Ménda jo,	Mahani ménda.
	The lamb, {	Báchá,	Ménda galai,	Ménda ko chan.
	Wild sheep, ...	...	...	...
	Stag, Elaphus, Gónr,	...	...	Géná.
	Stag, Kusa, Gáwaj,	...	...	...
	Cervus, all, {	Harin,	Móchó,	Yénghá.
	Axis, chittal, {	Mirga,	Khátia phágli,	Phútki.
	Stylocerus or {	Phútka khátia,	...	...
	Stilt, {	Sókra,	Móchói,	Sókra.
	Musk deer, {	Kastúri,	Kastúri,	Kostúri.
	Horse, male, {	Ghura,	Gorai thángan,	O'yihá.
	Mare, {	Ghori,	Gorai thángani,	Thangani onyha.
	Foal, {	Báchá,	Gorai galai,	Onyha ko chan.
	Ass, {	Gadha,	Gadha,	Gadha.
	Mule, {	Khachar,	Khachar,	Khachar.
	Rat, {	Indúr,	Injád,	Júbá.
	Mouse, {	Nakauai,	Injád ingini,	Mhoika júbá.
	Marmot, ...	...	...	...
	Rhizomys, ...	...	Injúr búnga,	Bóhá.

	<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
ANIMALS, QUADRUPEDAL.	Lagomys,	...	...	...
	Hare,	Sasai,	Shésá,	Sosai.
	Porcupine,	Chéda,	Múddí,	Chéda.
	Squirrel,	Dál gónora,	Mántáp,	Dál gounra.
	Flying squirrel,	...	...	...
	A herd,	Hánja, jhánk,	Phalwa,	Jhákwa.
	A flock,	Hánja,	Phalwa,	Jhákwa.
	Tusk,	Kákúr dánt,	...	...
	Talon,	Angsá,	Asigúr,	Khúrsing.
	Muzzle,	Thatama,	Gúthútri,	...
	Horn,	Singh,	Gong,	Dáng.
	Hoof, entire,	Táp,	Yakhúng,	Táp.
	Hoof, cloven,	Khúra,	Yakhúng,	Khúr.
	Tail,	Néngór,	Lánjai,	Métóng.
	Mane,	Jhúl,	Báboi,	Jhúl.
	Fur,	Rom, Poshom,	Khaman,	Moishú.
	Hair, animal,	Rom,	Khaman,	Moishú.
	Hide, raw,	Khál,	Bigúr,	Chám.
	Hide, tanned,	Sábar,	...	Khál.
	Peltry, prepared } furs, }	...	...	...
13th. BIRDS.	A bird,	Pókhi,	Dou chen,	Jihá.
	Vultures, Vul- tur, Lin., }	Singni,	Sígún,	Sigún.
	Eagles, Aquila, Lin., }	Báj,	Dou léngá,	U'wá.
	Pernes or fish- ing eagles, }	Hókós, kúrwa,	Dou phó,	Kúrwá.
	Falcons, Falco,	Báj,	...	...
	Hawks, accipiter,	Báj,	...	...
	Kites, Milvus,	Chál,	Sila,	...
	Buzzards, Buteo,	Alichápra,	...	...
	Owls, all, Strix, L.,	Péchá,	Dou khú,	Péchá.
	Goat-suckers,	Buirki,	Dou thámpheí,	Thádar.
	Swallows and swifts, }	Nák-kata,	Dou blákhúr,	Nák-kata.
	Blue-throats or Eurystomus, }	Són kowá,	Dou khatáng,	...
	Kingfishers,	Máthréngá,	Dou náthút,	...
	Alcedo, Lin., }	Patréngrá,	Máthlanka,	...
	Bee-eaters, Me- rops, Lin., }	Báinia bóhú,	Dou khánjong,	...
	Sun-birds or Nectarines, }	Madh chúsi,	...	...
	Trogons, Trogon,	...	...	...
	Horn-bills, Bu- ceros, }	Hákúl kúlli,	Dou ching,	Lénjá.
	Barbets, Bucco,	...	Dou wáuz,	Hátúk ták i
	Thrushes, Tur- dus, Lin., }	Béswári,	Akaisikai,	...
	Chattering thrushes or Garrulax, }	Sáth Bhai,	Golia sin khoudi,	Góididdi.
	Orioles or man- go birds, }	Haldiarám,	...	...
	Bálbáls,	Dómná,	Bálát,	...

	<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
BIRDS.	Harewas or Chloropsis,	...	...	...
	Fly-catchers, Muscicapa, L., Macharias,	Thépi,	...	...
	Phanbúdi, Phúdkí, or Tiny Sylvians, Sylvia antiq.,		...	...
	Dahils or Copsychus,	Choti pokhi,	Théphleng,	Lati tipa.
	Syámas or Grillivora,	Duyal,	Khúrjéng,	...
	Stone-chats or Saxicola Piddas, or Sikoulas,	...	...	...
	Wagtails, Motacilla, L.,	...	...	...
	Khanjans or Dhou-binis,	Chitkón,	Phúrsi,	Chitkón.
	Tit-larks or Anthus Masaróchi,	Bharia,	Dou shibing,	...
	Butcher-birds, or Lanius, L.,	Chátók,	...	...
	Black ditto, or Edolians, Cuv.,	Jhénchú,	Phiringa,	Chéútiá.
	Cotton-birds, or Grauculus,	Kapaswa,	...	...
	Magpies, kitta,	...	Gúgligúng,	Thergogo.
	Jays, Garrulus,	...	...	...
	Crows, Corvus,	Kág, Kowá,	Dou khá,	Kowa.
	Grackles, or Mainas Gracula, Lin.,	Sáró,	Dou sári,	Sáró.
	Starlings, Sturnus, Lin.,	Khoksóro,	...	...
	Weavers, Báyas, Plocens,	Chonch,	...	...
	Amadines, Amadina, Sw.,	Chúá páni,	{ Thúni, and } { Dousit, }	{ Páni.
	Thick-billed finches, } Pyrrhulines, }	Ram goura,	...	...
	Common finches,	Goura, Chonch,	...	...
	Sparrows, Passer,	Géonrá,	Ghor Chókha,	...
	Finch larks or Pyrrhulanda,	...	...	...
	Larks, Alauda,	Khúpúria } chilchilia, }	...	...
	Parrots, Tóta,	Tota,	Báthó,	Tota.
	Parrakeets, Sígá, Palæornis,	Patani,	Pútani,	Noltia.
	Swinging parrakeets,	Latan Súá,	...	...
	Latkan Psittacula,	...	...	...
	Wood-peckers, Picus, Lin.,	Khúta káti,	Dou théna,	...
	Walking cuckoos or Mahokas, Phœnicophaus cum centropus, &c.,	Chokúl ding, } Kéch ke chia, } Dema chor, }	...	...
	Black cuckoos or koils, Endynamys,	Kóil,	...	Búdhéng.
	Common cuckoos,	Cúcúá,	...	...
	Pigeons, common,	Páró,	Pario,	Parho.
	Pigeons, green, Vihago, Cuv.,	Hariwál,	Bájó,	Haritól.
	Turtle-doves,	Ghúgú,	Dou thó,	Ghúgú.
	Peacocks, Pavo,	Máir,	Dou tai.	Khonja.
	Pheasants, Phasianus,	...	...	...



	English.	Kocch.	Bodo.	Dhimál.
BIRDS.				
	Fowl, pheasants or Ka- lieha, Euplocomus, }	...	Dou gúrát,	...
	Fowls, gallus,	Chórhá,	Dou maahar,	Klá.
	Wild fowl,	Ban chorha,	Dou maahar,	Chá kiá.
	Domestic fowl,	Chorha,	Dou or Tau,	Klá.
	Cock,	Múrg'há,	Dou jola,	Dhángái kin.
	Hen,	Múrg'hi,	Dou ju,	Bhúndi kin.
	Chicken,	Chéngná,	Don syá,	Kóó chan.
	Partridges, Perdix, Lin.,	Tithar,	Dou thitiri,	Tithíri.
	Quails, Coturnix,	Batoi, Bháti,	Dou bathar,	Múgúu.
	Three-toed quails or Láwás, }	...	...	...
	Bustards, Otis,	...	...	...
	Indian Bustards or charaj,	Dáber,	Dou dáber,	Dáber.
	Edicnemusaut or Car- vákacks, }	...	...	...
	Plovers, charadrius, Lin.,	Nítáli,	...	...
	Lapwings, Vanellus, Lin.,	Gángtitti,	Sótmaír,	Gáng títí.
	Curlews, Numenius,	...	...	...
	Ibises, Ibisaut,* }	Kákról, ka- doghoka, }	Kádo ghóka,	Kádo ghóka.
	Tantali,	...	...	...
	Demoiselles, Anthopoides,	Sáras,	...	...
	Cranes, grus,	Sáras,	...	...
	Storks, Ciconia,	Lágla,	...	...
	Adjutants or Leptoptilos,	Hárgil,	...	...
	Jabirus or Mycteria,	Jhángil,	...	...
	Gaping storks, Ana- stomus, }	Lóhójáng,	...	...
	Hérons, Ardea,	...	...	...
	Little white herons or Egrets, }	Bagla,	Dou bo,	...
	Sand-pipers, Tringa, Lin.,	...	...	...
	Stilts or Himantopus,	...	...	...
	Snipes or Scolopax,	...	...	...
	Gallinules or Water Hens,	...	...	...
	Jacanas or Parra,	Héóni,	...	...
	Spoonbills or Dábil,	...	...	...
	Flamingoes, Phœnicop- terus, }	...	...	...
	Gulls, Larus, Lin.,	...	...	...
	Terns, Sterna, Lin.,	Gángchila,	...	...
	Grebes, Fulica,	...	...	...
	Divers, Plotus,	...	...	...
	Pelicans,	Bhéri,	Naishaka,	...
	Corvorants,	Cowár,	...	...
	Geese, Anser,	Hángs,	Hángs,	Hangs.
	Ducks, Anas,	Hangs,	Hángs,	Hangs.
	Teal, Querquedula,	Gairi,	...	...
	Egg,	Dímá,	Dou doi,	Túí.
	Yolk,	Kúsmá,	Gúmó,	Kékalai.
	Shell,	Kholta,	Dou doikhon,	Kholta.
	Feather,	Pákhana,	Gáng,	Pakhana.
	Down,	...	Thúlá,	Múshú.
	Plume or quill,	Khól,	Dou gáng,	...
	Beak, bill,	Thót,	Khougá,	Thótwa.

\* Eupodotis v. Syphæotides.

	<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
	Wing,	Déná,	Káng khong,	Dám.
	Tail,	Phéchá,	Lánjai,	Métóng.
	Nest, bird's,	Bháśá,	Bithop,	...
	Den, wild beast's,	Khor,	Máduá,	...
REPTILES.	Amphibia or	...	...	...
	Reptiles,	...	...	...
	Alligator,	Kúmmir,	...	...
	Crocodile,	Thoná gúi,	...	...
	Tortoise, land,	Dúra,	Khúbehung,	Rúhá.
	Ditto, water,	Páni máteh,	Géltáp,	Ghákút.
	Lizards, generic,	Khaklás,	Lámá khandai,	Chéndéó.
	Monitor or Gób,	Gáli,	Máphó,	Koiyá.
	Snakes,	Sámp,	Jibo,	Pánhiá.
	Python,	Ajangor,	Jibo yút,	...
	Columber,	Dhamna, Bóri,	Jibo dauda,	Bóró.
	Cobra,	Gohoma,	Ríál,	...
	Toad,	Kotará,	Imbú chitra,	Kótrái.
	Frog,	Hólá,	Imbú bonghi,	Hólá.
FISH.	Fish, all,	Máteh,	Gná,	Híyá.
	Carp,	Róhi,	Rúhi,	Rúhi.
	Mullet,	...	...	...
	Eel,	Bámúj.	Láugdúr,	Bámi.
	Séran,	...	...	...
	Souli,	Soul,	...	...
	Boáli,	...	...	...
	Ekdhóngá,	Thóná,	Kháng killi,	Thóna.
	Phalli,	Phalli,	Gná laibú,	Gáchí.
	Kúrá,	Kúrá,	Karsa,	Kúrá.
	Chittal,	Chittal,	...	...
	Crustaceans,	...	...	...
	Crab,	Kákór,	Kan kharai,	Kihá.
	Prawn,	Níchá,	Guá thút,	Tánhia.
	Oyster,	...	...	...
	Cockle,	Gúzuri,	Syámak,	Chúđár.
	Mussel,	Sámúák,	Larú,	Dúđúkri.
	Snail, any,	Syáltina,	Khórikata,	Lótét.
	Shelled snail,	...	Jinai khong,	Jhól téng.
	Nude snail,	...	...	Lótét.
	Shell, any,	...	...	Khóltá.
INSECTS.	Insects,	Póká,	Impho,	Póká.
	Beetle,	Dhandhanía,	{ Khí bráma, } { Kibrátma, }	{ Bhándúri. Dhikuri.
	Fly,	Máchi,	Thampon,	Tánhá.
	Gadfly,	Dáns,	Dángso,	Dohá.
	Spider,	Mákor,	Bémá,	Makra.
	Butterfly,	Chitti,	Kántéólá,	Chitti.
	Moth,	Kúkti,	Kántéólá,	Chitti.
	Bee,	Mohúnúáchi,	Béré,	Shóá.
	Wasp,	Bhéméról,	{ Tánri mára, } { Choréma, }	{ Bágbi. Tokrá.
	Hornet,	Bágbi,	Béré khángrai,	...
	Moschito,	Mosho,	{ Thámphoi } { gangjang, }	{ Jáhán. U'ras.
	Bug,	U'ras,	Urow,	...
	Louse,	Nakuni khia,	{ Théma, } { Tiphúá, }	{ Khít. Chutki.
	Flea,	Chotka,	Chútki,	...
	Grasshopper,	Pharing kúkti,	Gúmagrán,	Jháriák.

	<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
INSECTS.	Locust,	Théri kúkti,	Gáyong,	Jhariáp.
	Ant, .	Nutipipara, }	Mocha rúm,	} Nhá múi.
	Termite,	U'ri,	Rai khún,	
	Centipede,	Chiára,	Chélémá,	U'ri.
	Scorpion,	...	...	Tamia.
	Earth-worm,	Chéá,	Khanchiri,	...
	Intestinal worm,	Pét chéra,	Phila,	Dória.
	Leech,	Jálúk,	Bédlou,	Chárá.
	Fish scale,	Aisha,	Gná bigár,	Chandhá.
	Fish fin,	Dém,	Gná gáng,	Aisha.
	Fish gill,	Kámkáshi,	Galphá,	Bhír.
	Spider's web,	Jálshi,	Béma dóng,	Kan kashi.
	Cacoon,	Thúshi,	Bithóp,	...
	Caterpillar,	Póká,	Chikri,	Thúshi.
	Chrysalis,	Látá,	Bithop,	Poka.
	Imago, insect,	Chitti,	Chikri,	...
	Honey,	Madhú,	Gáólí,	...
	Wax,	Móm,	Múshúthá,	Shárti.
	Beehive,	Chhát,	Bejélép,	Páring.
	Fur,	Pasham,	Khomon,	Chatta.
	Silk,	Résham,	Phát, Indi,	Moishú.
	Wool,	Rom,	Khomon,	Résham.
VEGETALS.	Vegetabilia,	...	...	Moishú.
	Grains or Cerealia,	Lókhi,	Lókhi,	...
GRAINS.	Rice, dhán,	Dhán,	Mai,	Lókhí.
	Rice, choul,	Choul,	Mairong,	Bháko óm.
	Rice, bhát,	Bhát,	Maikhom,	U'ukhú.
	Wheat,	Gohom,	Gohom,	Om.
	Burley,	Paira,	Phoira,	Gohom.
	Rye,	...	...	Poira.
	Buckwheat, Fagopyrus,	...	...	...
	Millet,	...	...	...
	Kádrám or Kádráva,	...	...	...
	Jowár or Karóí,	...	...	...
	Janéra,	...	...	...
	Bajara or Bájra,	...	...	...
	Kodo,	...	...	...
	Marúa or Marwa,	Marwa,	Thekoro,	Mándú,
	Tánga or Taugni,	...	...	...
	Kangani,	...	...	...
	Sámá,	...	...	...
	Chíní,	...	...	...
	Kodai,	...	...	...
	Makara or Makara-jál,	...	...	...
	Bhatwás,	...	...	...
	Pulse, Dál,	Dál,	Kalai,	Kalai.
	Mattar or Pease,	Motor,	Shobaima,	Ghontál.
	Karan, ditto,	...	...	...
	Channa,	Bát kalai,	Bát,	Bát.
	Bát,	...	...	...
	Róhla or Rawla,	...	...	...
	Arhar or Rahar,	Arhal,	Khokléng,	Lahár.
	Khésari,	Khisiri,	Khisiri,	Khisiri.
	U'rid,	Thákori,	Thakori,	Thakori.

\* Pickington's glossary of plants will give the English reader the usual botanical equivalents; which, however, are too unsettled to induce me to postpone to them the native terms.

	<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
	Kalai,	Másh,	Wásóng,	...
	Másh,	...	...	...
	Múng,	Múng,	Múkh kalá,	...
	Kúrthi or Kálthi,	Kálthi,	Kálthi,	Kálthi.
	Masúr,	Masuri,	Másuri,	Másuri.
	Mót or Móthi,	...	...	...
	Bhiringa or Bhiring-ráj,	...	...	...
	Textile materials,—			
THREADS.	San,	Son,	Son,	Son.
	Pát,	Pátá,	Nárajai,	Pátá.
	Bháng,	Bháng,	Bháng,	Bháng.
	Múnj,	Mújá,	...	...
	Tisi or Alsí,	Tisi,	...	...
	Sémal,	Simla,	Syúmlí,	Láshing.
	Kapás, the plant,	Kapás,	Khún pháng,	Kapai sing.
	Baróach,	...	...	...
	Mánwa or Málwa,	Márwá pát,	...	...
	Resham,	Resham,	Indí,	Indí.
OILS.	Tasar,	...	Indí,*	Indí.
	Wool,	Poshom,	Khomon,	Muishú.
	Oil plants,	...	...	...
	Tori,	Túri,	Bishwár,	...
	Rái,	Rái,	...	...
	Sursún,	Sórsyá,	Bishwár,	Jingshé.
	Tisi,	Tisi,	...	...
	Til,	Til,	Sibing,	Méshé.
	Dáma or Póst,	Posot,	Phosto,	Pós.
	Réndí,	E'nda,	E'nda,	E'ndí.
GREENS.	Kúsúm,	Kúsúm,	Khúsúm,	...
	Nám,	...	...	...
	Mohwa,	...	...	...
	Náril,	Náryúl,	Nálikhor,	...
	Greens,	Torkári,	Moikri,	Sár.
	Karbúza,	Khormúnj,	...	...
	Tarbúza,	...	...	...
	Kohara,	Kúmla,	Kháklú,	...
	Lowka,	Láthú,	Lou,	Láthú.
	Kaddú,	Kaddú,	...	...
	Khíra,	Swis,	Thai syúmú,	Thaishi.
	Kankara,	Bángi,	Thai bég,	...
	Karéla,	Kóilla,	U'dashi,	Kórla.
	Sém or Shim,	Chinna,	Gorshi,	Chénsé.
	Bokla,	...	...	...
	Lóba or Lóbia,	...	...	...
	Bórá,	Bórá,	Shobáma,	Ghonta.
	Chichinda,	Dúdhcósí,	Lángi,	Dúdh cósí.
	Taróí,	Toroi,	Jinkha,	Toroi.
	Palwal,	Paral,	...	...
	Béngan,	Béngan,	Phánthou,	Béngan.
	Ninná or Genora,	Ghérá,	Phalla,	Ghérá.
	Pálúng,	Pálúng,	...	...
	Pálag,	...	...	...
	Póí,	Póí,	Moi pharai,	Ghóng.
	Chouráyi,	...	...	...
TUBERS.	Roots, edible,	Kandmúl,	Thá,	Lin.
	Múng phalli,	...	...	...

\* Wild silkworm, different species from that which yields Tasar.

## VOCABULARY.

	English.	Kocch.	Bodo.	Dhimál.
TUBERS.	Pókchi,	...	...	...
	Arwi,	Máná,	Máná,	Máná.
	Alú, potato,	Alú,	Biláti Thú,	Biláti Lin.
	Pind álu or Banda,	...	...	...
SPICES.	Sakarkand,	Rangálú,	Thá gán,	T'gá lin.
	Spices and con-	Masála,	...	...
	diments, &c.,	...	...	...
	Haldi,	Halad,	Haldói,	Yúngái.
	Adrak,	A'dá,	Haijóng,	Yéukhé.
	U'kh,	Kúsiyár,	Kúsiyar,	Kúsiyár.
	Tambákú,	Támkú,	Támkú,	Támkú.
	Paun,	Paun,	Phátai,	Paun.
	Gátech mirich, or	Morich,	Bánjalút,	Morehi.
	Cayenne,	...	...	...
	Large or Capsi-	Bada,	Bánjalút	Bada.
	cum,	Morich,	thopa,	Morehi.
	Lahsún,	Roshan,	Páder, sham-	Roshan.
	...	...	rang,	...
	Piáz,	Piáj,	Piági,	Tángó.
	Jirá,	Jira,	...	...
	Lóng,	Lóng,	Lóng,	Lóng.
	Iláchi,	Iláchi,	...	...
DYES.	Kálá mirich.	Golmorich,	Játi morich,	Golmorich.
	Jowain,	Jowni,	Jowni,	Jowni.
	Jáiphal,	Jáiphal,	...	...
	Sómph,	Gwámúri,	Gwámúri,	Gwámúri.
	Sónt,	Sónt,	...	...
	Pipal,	Pipli,	Chimphrai,	Pipli.
	Dyes,	Rong,	...	...
	Nil,	Nil,	Nil,	Nil.
	Kúsúm,	Kúsúm,	Khúsúm,	...
	Haldi,	Halad,	Acho (plant),	Lúdhá.
	Túnd,	...	...	Tángwá.
	Munjit,	Manjit,	Mai jitt,	Mai jatti.
	Bakúm,	Bokou,	...	...
	A'l,	...	...	...
	Supári,	Supári,	Shúphári,	Shúphári.
	Kath,	Kath,	Kwoiro,	Kháir.
	Tésú or Téns,	...	...	...
DRUGS.	Géndá,	...	...	...
	Harra,	Harra,	Silikhá,	Horkóti.
	Drugs, &c.,	...	...	...
	Bikh (poison),	Bish,	Bish,	Ning.
	Bikhma,	...	...	...
	Singhia Bikh,	Singhia,	Singia,	Singi.
	Harina Bikh,	Harina,	Harina,	Harina.
	Dádhia Bikh,	Dádhia,	Ráh,	Táh.
	Téjpát,	Tejpát,	Théjpát,	Théjpát.
	Lal chandan,	Rakt chandan;	Chandan,	...
	Dhúpi chandan,	Dhúpi,	Chandan,	Chandan.
	Charaita,	Chirita,	Khábititá,	Khábá.
TREES.	Jainti or Bhútkés,	...	...	...
	Jata mángsi,	Jata Má-i,	...	...
	Trees, generice,	Gácch, Péd,	Pháng,	Sing.
	Sísú,	Sisrong,	Bón pháng,	Sisrong.
	Sakwa,	Sál,	Sisrong,	Sál.
	Túnd,	...	Sál,	...

	<i>English.</i>	<i>Koch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
TREES.	Ságwan,	...	...	...
	Bábúl,	...	...	...
	Khair,	Khair,	Kwoiro,	Khair.
	Báns, common,	Báns,	Wá,	Pá sing.
	Báns, small,	Bish báns,	...	...
	Bépt or Cane,	Bépt,	Raidong,	Rádbú.
	Champa,	Champa,	Champa,	Champa.
	Sémál,	Simla,	Syúmlí,	Losing.
	Réndi, large tree,	...	...	...
	Mohwá,	...	...	...
	Sahajná,	Raikhánjan,	...	...
	Nimb,	Ním,	Nim,	Nim.
	Barr,	Bór,	Bór,	Bór.
	Pípal,	Pípol,	...	...
	Pákar,	Pakuri,	...	...
	Adambar,	...	...	...
	Palás or Dhák,	Paná,	Phalás,	Palás.
	Madár or Ekonia,	Madár,	Mándári,	...
	Jamalgota or Bhágrénda,	Kánikól,	...	...
	Stj or Euphorbia,	Sijú,	Bátho sijo,	Sijo.
	Nághani or Cactus,	Nara sijú,	Maibúng-sijú,	...
	Asoka,	...	...	...
	Tál,	Tál,	Thál,	Tál.
	Khajúr,	Khajúr,	...	...
	Náril,	Nárel,	Nalikól,	...
	Súpári,	Supári,	...	...
FRUIT TREES.	A'dhásúpári,	...	...	...
	A'm or Amba,	A'm,	Thaikjo,	Tórsé.
	Amrúd,	...	...	...
	Sharífa,	...	...	...
	A'tta,	Atta,	...	...
	Katabar,	Kathal,	Khantal,	Dámshé.
	Barabar,	Bohor,	...	...
	Nárángi,	Santala,	Santara,	...
	Nimbú,	Jámfr,	Cholonga,	Choishé.
	Bair,	Bobori,	Boigri,	Bágri.
	Tut,	...	...	...
	Imli,	Tétáli,	Tetali,	Tetáli.
	Kéla,*	Kollo,	{ Tháli, Laipháng,	{ Yómphi.

## PARTS OF PLANTS.

Grain,	Lokhi,	Lókhi,	Lókhi.
Straw,	Púal,	Jigáp,	Natan.
Chaff,	Patán,	Gúbú,	...
Bran,	Ankári,	Gúndoí,	Akandi.
Stubble,	Nárá,	Jigáp,	Nara.
Husk,	Túsi,	Júzai,	Túsi.
Pod, long,	Chéúr,	Chochá, Bejéng,	Thúkrá.
Round capsule,	Chéúr,	...	...
Ear of grain,	Shís,	Shís,	Shís.
Barb of ear,	Súngá,	Khisláng,	Súngá.
Stalk,	Gúteh,	Bipháng,	Sing?
Rind,	Chilka,	Bigúr,	Chóuchá.

\* For the mountains, mountainous species should be added or substituted, as Rhododendron, Oak, Chestnut, Pine, Cedar, Cypress, Alder, Willow, Birch, Magnolia, Cherry, Walnut. Paper-plant, Butter-tree, Camellia.

## VOCABULARY.

	<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimdi.</i>
PARTS OF PLANTS.	Pulp,	Másó,	Modom,	Béba.
	Core,	Sásu,	...	...
	Seed or stone,	Bichi,	Bigot,	Bichi.
	Flower-bud,	Kórhá,	Tropidong,	Kórhá.
	Flower,	Phúl,	Bibár,	Lhép.
	Pollen,	Bhúsóng,	Shúmá,	Dhúá.
	Fruit,	Phal,	Bithai,	Sihá.
	Root,	Sikor,	Ródá,	Shikár.
	Bole or stem,	Solsol,	Gúddái,	Górá.
	Bark,	Chál,	Bigor,	Chám.
	Wood or timber,	Manja,	Bónpháng,	Mánjá.
	Branch,	Dál,	Tálai,	Dáléng.
	Leaf,	Pát,	Lai, Bilai,	Lhába.
	Grass kind,	Trin,	Taroi, gángsho,	Dinchanámei.
	Creeper kind,	Nóoshi,	Kóndong,	Léoshi.
	Air-plant kind,	Laut,	Rótt, Biád,	Alogrot.
	Reed kind,	Bítáli,	Khagra, Khámi,	Batali.
	Rush kind,	{ Hokola,	{ Nangdorbilai,	{ Hokola.
		{ Taranju,	{ Tharai,	{
	Gum,	Atha,	...	...
	Glue,	A'thá,	...	...
	Nat, resin, of Pine,	Dhúná,	...	...
	Ditto, ditto, Saul,	Dhúná,	Dhúná,	Dhúná.
	Prepared ex- tract, Pitch or Tar,	...	...	...
	Juice, any,	Ros,	Bidai,	Singkochi.
	Gáb or gluten,	Gáb,	...	...

## NATURAL AND POLITICAL TIES.\*

A man,	Beta choá,	Hiwá,	Wával.
A woman,	Beti choá,	Hinjou,	Béval.
An infant, sucking,	Chóá,	Galai, †	Chan.
A child, weaned, {	Chengra,	{	Dhúinka-chau.
	Chengri,	{	
A mature man,	Gábhár,	Jholou,	Whántéka.
A mature woman,	Gábhár,	Sikhlou,	Whántéka.
A dry nurse,	Dái,	...	...
A wet nurse,	Dái,	Bima bátúl,	Mousi áni.
A midwife,	Dai yáni,	...	...
A bride,	Kwoina,	Bihí,	Kaina.
A bridegroom,	Bór,	Bishai,	Bor.
A husband,	Bhatár,	Bishai,	Ké.
A wife,	Móghi,	Bihí,	Bé.
A widow,	Ránd,	Rándi,	Rándi.
A widower,	Rándrá,	Bálúndá,	Rándra.
An orphan,	Mouria,	Mouria,	Mouria.
A virgin,	Kumári,	Síkala,	Dháni.
A whore,	Nóti,	...	...
A whoremonger,	Láphandar,	...	...
A corpse,	Mórá,	Gathói,	Siká.
A sexton, burier {	...	...	...
or burner, {	...	...	...
A mourner,	...	...	...

\* These headings to the several parts of the matter should have been given throughout.  
 † I have subjoined them on the margin where deficient.

† All young.

‡ Human young only.

	<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
NATURAL AND POLITICAL TIES.	Parent,	Janam jata,	Bipha,	Aba.
	Child,	Béta,	Bisha,	Chan.
	Guardian,	...	...	...
	Ward,	...	...	...
	Minor,	...	...	...
	Bastard,	Járwa,	Bipha yonga,	...
	Adopted child,	Posh béta,	Dharam Bisha,	Poshya chan.
	Heir,	Wária, *	Khúnigár,	Hárkhún.
	Ancestor,	Pirhi,	Pirhi,	...
	Descendant,	Choá réchoá,	...	...
	A relation of blood,	Gótri,	Hárkhún,	Hárkhún.
	Do. of marriage,	...	...	...
	Kinsfolk or rela- tives of blood and marriage,	Kútúmbh,	{ Gúshti, Gouini manu- • shi,	{ Gúshti, Tai ko diang. •
	Own family or household,	Alabás,	Nóöni manushi,	Sáko gúthi.
	Other folk, strangers,	Pórlóg,	Malaicho,	Bóömi.
	A householder,	Giri,	Giri, Grá,	Giri, Grá.
	An ascetic,	Bairági,	Houria,	...
	Father,	Báp,	Aphá,	Aba.
	Mother,	Má,	A'yá,	Anma.
	Brother,	Bhai,	Bida,	Yolla.
	Sister,	Bahin,	Bina nou,	Rima.
	Son,	Béta,	Bishá,	Chán.
	Daughter,	Béti,	Bishú,	Chámdi.
	Boy,	Chéngra,	Hiwa gotho,	Wájan.
	Girl,	Chéngri,	Hinjou gotho,	Béjan.
	Pat. grandfather,	Aju,	Abo,	Aju.
	Grandchild,	Náthi,	Bichou,	Náthi.
	Mat. grandfather,	Námi,	Abo,	Ajá.
	Pat. grandmother,	Abo,	Aboi,	Ajai.
	Mat. grandmother,	Námi,	Aboi,	Ajai.
	Father's sister's husband,	Pisha,	Amai,	Pisha.
	Father's sister,	Pisai,	Anoi,	Pisai.
	Father's brother,	Jétho, Khúra,	Ayong, Adoi,	Jétha, Dádo.
	Brother's son,	Bhatija,	Biyadói,	Bhatijá.
	Mother's brother,	Mámá,	Amai,	Mámú.
	Mother's sister,	Máshi,	Madói,	Moushi.
	Sister's son,	Bhágina,	Banaicho,	Bhágina.
	Brother's daughter,	Bhátiji,	Biyá doi,	Bhátiji.
	Sister's daughter,	Bhágini,	Biyá noi,	...
	Paternal cousin,	Dídá, Bába,	Ada, Agai,	Dai, Yolla.
	Maternal cousin,	Dídá, Bába,	Ada, Agai,	Dai, Yolla.
	Father-in-law,	Bábaji,	Apha,	Júwá.
	Son-in-law,	Jamai,	Bija madoi,	Mháwa.
	Brother-in-law,	Sák,	Bibnáng,	Sála.
	Sister-in-law,	Sáli,	Bibnáng,	Sáli.
	Foster brother,	Dúdhia Bhai,	...	...
	Foster sister,	Dúdhia Bahin,	...	...
	Friend,	Sákhi,	Gúshti,	Taikodíang.
	Enemy,	Bairi,	Bairi,	Bairi.
	Neighbour,	Páspori,	Gyáti,	...
	Stranger,	Noudhia,	Aláshi,	...
	Patron,	...	...	...
	Client,	...	...	...



	<i>English.</i>	<i>Kooch.</i>	<i>Bodo.</i>	<i>Dhiml.</i>
NATURAL AND POLITICAL TIES.	Partner in trade, {	Lúddú, {	Rannai, {	Bántha pahí.
	&c., {	Bhágíára, {	Jóngni Bótó, {	...
	Fellow caste man,	Ekjatia,		
	Own country, {	Janam Bhúm,	Jongni rajjo,	Tai ko rájyo.
	hatal soil, {			
	Fellow-country-	Désabhai, {	Jongni rajjoni {	Nal sákha.
	man, {		mánushi, {	
			Gúbún rajjoni {	Borájyo-ko-
			mánaahi, {	dyáng.
	Alien, foreigner,	Pordési,		Gwoipika.
	Host,	Ghorgrihasth,	Barthán hodong,	Cháliléhé.
	Guest,	Sohor,	Aláshi,	
	Traveller,	Porbásia,	...	...
	Master,	Múnib,	Grá,	Grá.
	Servant,	Chákor,	Arpho,	Chákor.
	Debtor,	Dháruá,	Dhárjáya,	Dhárchúika.
	Creditor,	Mahájjan,	Dhárhoua,	Dhárptúka.
	Freeman,	Sádhin,	...	...
	Slave,	Bándá,	...	...
	Predial slave,	...	...	...
	Menial slave,	Bándá, Bándi,	...	...
PROFES- SIONALS AND TRADESMEN.	Born slave,	...	...	...
	Bought slave,	...	...	...
	Domestic servant,	Kamáil,	Arpho,	...
	Male ditto,	Kamáil,	...	...
	Female ditto,	...	...	...
	Mistress of house, {	Gírttháni,	...	...
	manager, {			
	Steward, outhouse {	Déóniá,	...	...
	manager, {			
	Sovereign,	Rája,	Raja,	Raja.
	Subject,	Praja,	Porja,	Porja.
	King,	Raja,	...	...
	Noble,	Kúlin,	...	...
	Peasant, bourgeois,	Dhékara,	...	...
	Gentleman,	Kúlin,	...	...
	Plebeian,	Dhékara,	...	...
	Landlord,	Giri,	Grá,	Giri.
	Tenant or lease- {	Mastájir,	Grá,	Giri.
	holder, {			
	Hunter,	Byádhi,	...	...
	Fisherman,	Máitchúá,	Mála, Jálua,	Jálua.
	Herdsman,	{ Gwál, Sapál, }	{ Gwál; }	Gwál.
		{ Majathi, }		
	Agricultural culti- {	Kírsán, Chása,	Porja,	Porja.
	vator, {			
	Gardener,	Máli,	...	...
	Hired labourer,	Kámia,	Bhéran boyo,	Bénihár.
	P'oughman,	Halwáhá,		Halwá.
	Merchant, wholesale,	Dhoni,	Mahájjan,	Mahájjan.
	Trader, retail,	Dokáni,	...	...
	Banker, money- {	Sarráfi,	...	...
	dealer, {			
	Bankrupt,	Khángta,	...	...
	Manufacturer,	...	...	...
	Artisan, craftsman,	Mistri,	Dágrá,	...
	Artist, liberal,	Silpiwár,	...	...
	Priest, cleric,	Pájak pátak,	Déóshi, Dhámi,	Déóshi, Dhámi.
	Layman, laic,	...	...	...

	English.	Kocch.	Bodo.	Dhimál.
PROFESSIONALS AND TRADERSMEN.	Gúrú,	Gosain,	...	...
	Chéla,	Bhogot,	...	...
	Púróhit,	Púrohit,	Déóshí,	Déóshí,
	Pújári,	Pújári,	Dhámi,	Dhámi.
	Witch, male,	Dákin,	Híwa daina,	Dhaina.
	Ditto, female,	Dákiní,	Hinjou daina,	Mháí.
	Sorcerer or magician,	Khot komi,	...	...
		Jááúgar, Jontri,	...	...
	Diviner or augur,	Jótahi,	...	...
	Astrologer,	Nat, Bánd,	...	...
	Fortune-teller,	Jhár phúnk	Ojha,	Ojha.
	Exorcist,	kornia,	...	...
	Clerk, scholar, man of letters,	Pondit,	...	...
	Teacher,	Gúrú,	...	...
	Learner,	Sish,	...	...
	Minister of state,	Mantri,	Dewán,	Dewán.
	Prime minister,	Mál mantri,	...	...
	Finance ditto,	Díwán,	Díwán,	Díwán.
	Law ditto,	Dharmádhikári,	...	...
	Foreign ditto,	...	...	...
	Envoy,	Dút,	...	...
	Judge, lawyer,	...	...	...
	Umpire, single,	Sális,	...	...
	Jury, Pancháyat,	Pancháti,	...	Diámi.
	Pleaser, attorney,	Wókil,	Wokil,	Wokil.
	Plaintiff,	Phairádi,	...	...
	Defendant,	Asámi,	...	...
	Witness,	Gowa, Sáki,	I'sát,	I'sát.
	Civilian,	...	...	...
	Soldier,	Sipáhi,	Siphai,	Siphai.
	Officer,	...	...	...
	Private,	...	...	...
	Commander-in-chief,	Sénapati,	...	...
	Sailor, boatman,	Kóónia, Malláh,	...	...
	Physician,	Rójhá,	Ojhá,	Ojhá.
	Surgeon,	...	...	...
	Druggist,	Pasári,	Pakháli,	...
	Poet,	Kabiráj,	...	...
	Painter,	Málákór,	Máli,	Máli.
	Architect,	...	...	...
	Sculptor,	...	...	...
	Musician,	Gáin,	...	...
	Mason or house-builder,	Mistri,	Thávui,	Dári.
	Miner, quarrier for metal,	...	...	...
	Stone quarrier,	...	...	...
	Stone cutter or engraver,	...	...	...
	Metallic engraver,	...	...	...
	Smelter,	...	...	...
	Bricklayer and maker,	Kúmhál,	Kúmhál,	Kúmhál.
	Tile-maker,	...	...	...
	Thatcher,	Chál,	Nukhúm lápgra,	Sádámka.
	Carpenter,	Barói,	Shútár,	...
	Potter,	Kúmhár,	Khúmár,	Khúmár.
	Smith,	Kámhár,	Khámár,	Kámár.
	Ironsmith,	Kámhar,	...	...
	Coppersmith,	Kámhar,	...	...

	<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimli.</i>
PROFES- SIONALS AND TRADESMEN.	Brazier,	Kámbar,	...	...
	Pewterer,	Thatári,	Thatári,	Thatári.
	Bell-maker,	...	...	...
	Gold and silver smith,	Bánia,	Bánia,	Bania.
	Cutler,	Kámbar,	...	...
	Cook,	Bhandári,	...	...
	Barber,	Nowa,	Nowa,	Nowa.
	Tailor,	Dorji,	...	...
	Shoemaker,	Chúmár,	Chúmár,	...
	Currier, tanner,	Chumár,	...	...
	Miller,	...	...	...
	Oilman,	Téli,	Téli,	Téli.
	Dyer,	Rungsiz,	...	...
	Confectioner,	Rowri,	Bhújári,	Bowri.
	Butcher,	Kassai,	...	...
	Baker,	...	...	...
	Distiller,	Súndi,	Súndi,	...
	Brewer,	...	...	...
	Turner,	...	...	...
	Cloth-printer,	...	...	...
	Spinner,	...	Khúnúdong,	Kapai kítika.
	Weaver,	Tánti, Jókáha,	Dágrá,	Dháwa thirka.
	Basketmaker,	Hári, Dóm,	...	...
	Cordwainer,	...	...	...

## ABSTRACT FORMS OF ABOVE NOUNS.\*

Carcase, animal,	Móri,	Gothoi,	Siká.
Corpse, human,	Móra,	Gothoi,	Siká.
Sex,	Ling, játi,	...	...
Male sex,	Pá ling,	...	...
Female sex,	Stri ling,	...	...
Age, how old,	Boish,	Boish,	Boish.
Birth, sheer,	Jonom,	Jonom,	Jonom.
Infancy,	Chóá boish,	Gothoblá,	Dúdúám boish.
Childhood,	Chengra boish,	Khat gágúrbhá,	Wájan boish.
Puberty,	Gábúr boish,	Jholou slo,	Whánté boish.
Old age, decrepi- tude,	Búdha boish,	Braibla,	Wáráng boish.
Youth,	Júán boish,	Gothobla,	Whánté boish.
Parturition,	Phoréblá,	Upzidong,	Chaujénka.
Delivery, ac- couchement,	...	...	...
Baptism, naming.	Janam kúshti,	Múngdóna,	Mingtapika.
Weaning, weaned state,	Bhát chúáni,	Maikhamdóá,	Omcháká.
Toga virilis, coming of age, the mere fact,	...	...	...
Marriage, mere act,	Béhá,	Habba,	Béhou.
Wedlock, state of,	Bibáhota,	...	...
Celibacy,	Abibáhota,	...	...
Virginity,	...	...	...
Whoredom,	Kosobgiri,	...	...
Divorce,	...	...	...
Courtship,	...	...	...

\* That is, the nouns from p. 22, or Natural and Political Ties.

### PROFESSIONS, DETAILS.

**Religious administration,**

\* Own name of own race, i.e. Mécch.

	<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
RELIGION.	Convocation, religious session, {	Dharm Sobhá,	...	...
	Doctrine,	...	...	...
	Discipline,	...	...	...
	Rubric, ritual,	...	...	...
	Heresy,	...	...	...
	True faith,	...	...	...
	Miracle,	Aschorj,	...	...
	Calendar,	Pattra,	...	...
	Date,	Tárikh, Tithi,	...	...
	Lucky day,	...	...	...
	Unlucky day,	...	...	...
	Festival day,	Bhojer din,	...	...
	Fast day,	Upásaker din,	...	...
	Religion,	Niyom, Dhorom,	Ném nisht,	Ném nishti.
	Sin,	Páp,	Páp,	Páp.
	Repentance, remorse, {	Póstán,	Jingátsó,	...
	Forgiveness, remission of sin, {	...	...	...
	Purification,	Shúdan,	Udraibai,	Shúdhár jéhika.
	Purificatory rites,	Shúdh kirya,	Pharál chúibai,	Déójal pátia.
	Impenitence,	Ogyán,	Jinga síá,	Ogyán.
	Excommunication,	Ját máran,	Yét gárbai,	Játi síhi.
	Conscience,	...	...	...
	Salvation,	Rakya,	Rakya,	Táiná.
	Damnation,	Nás,	Násti,	Nás.
	Religious rite or sacrament, {	Korom kirya, {	Bhós,	Kámpáká.
	Natal rites,	Jaman kirya,	Uptan bhos,	...
	Baptismal rites,	Nám korom,	Múngdono,	...
	Weaning rites,	Bhát chuáni,	Galaino mai-kham dobai, {	Chánéoun chapai.
	Toga virilis {	Chúra korom, {	...	...
	rites,	Harinám,	...	...
	Marriage rites,	Bibáh kirya,	Habba bhos,	Bihou páká.
	Marriage procession,	Boiráti,	Boiráti,	Boiráti.
	Funereal rites,	Máran kirya,	Machou bhos,	Síka bhos.
	Ditto, procession,	Kathúlia,	...	...
	Ancestral rites,	Shrádh,	...	...
	Public worship {	Pújá,	Madai hodong,	Dir púja.
	at a temple,	...	...	...
	Offering,	Porsad,	...	...
	Burnt-offering,	Húm,	...	...
	Bloody offering or sacrifice,	Bali,	Thoi hóyá,	Hitti.
	Isht púja or domestic worship,	Isht púja,	...	...
	Kúl púja or ancestral penate worship,	...	...	...
	Prayer, petition to God,	Súharan,	Bátho sú-haran,	Waráng beráng sohoran.
	Thanksgiving, thanks to God,	Túti,	...	...
	Church service, prayers,	Pújá páti,	Madai hodong,	Dir púja.

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
RELIGION. Church service,	{ Pát, Dáhinpana, Jhár phúnk,	...	...
preaching,		Dáin hobba,	Dháin pákú.
Witchcraft,		{ Ojhá nainu, Ojhá hobba,	{ Bl-úpi, Náparaáli.
Exorcism,			

POLITICAL ADMINISTRATION.

<sup>2nd.</sup> POLITICS.			
Treaty,	Dhorom patra,	...	...
War,	Larni,	Danjalai,	Larai.
Peace,	Salúk,	Misha mishi,	...
Tax,	Khajana,	Khajana,	Khojana.
Land-tax,	Khajana,	Khajana,	Khajana.
House-tax,	Bhitari khajana,	...	...
Capitation-tax,	...	{ Dau ganti, Bángda lekha,	{ Ghongwai.
Customs, tax on	{ Másúl,	Ghát kouri,	...
external trade,			
Tax on consumption,	{ Abkári,	{ Sándini khajana,	{ Sándini khajana.
excise,			
Tax on fairs,	Gándi, Tola,	Gandi, Tola,	Gándi.
Tax on manufac-	{ ...	...	...
tures, excise,			
Transit duty on in-	{ Sáyar,	Ghát kouri,	Ghát ko kouri.
ternal trade.			
Tribute from foreign	{ ...	...	...
states,			
Tax on office-bearers,	...	...	...

JUDICIAL ADMINISTRATION.

<sup>3rd.</sup> JUSTICE.			
Adjudication of rights,	Hak, Nisáf,	Dharam bichár,	...
Punishment of wrongs,	Sásti,	Sásti,	Sásti.
Plaint,	Nálish,	Ardásh,	Ardásh.
Answer,	Jawáb,	...	...
Trial,	Tajvíj,	...	...
Proof,	Gawáhi,	Isátbla,	Isat.
Oath,	Kasam,	Shómai,	Kirá.
Ordeal,	Pórik,	Phorika,	Porik.
Summons,	Talab,	Linghot,	Kaiké.
Bail,	Jámini,	Jámini,	Jámini.
Arrest,	Dhor pokor,	Homdong,	Rhim.
Decree, sentence,	Hákum,	...	...
Punishment, corporal,	Sajai,	Sajai,	Sásti.
Fine,	Dópr,	Gúnakhár?	Chínára?
Confiscation,	Sorbos,	Sorbos,	Sorbos.
Hanging,	Phánsi,	Phánsi,	Phánsi.
Decapitation,	Mátha kata,	Dángárú,	Pál.
Imprisonment,	Kaid,	Khot,	Kaid.
Manacle, fetter,	Béri,	Bíri,	Béri.
Watch and ward,	{ Choukidári,	...	...
police,			
Watchman,	Choukidár,	...	...
Contract, legal,	Korár máda,	Khorál,	Khorál.
Contract of hiring,	Bhára léva,	Bhára khoral,	Bhára ko khoral.
Ditto of letting,	Bhára déva,	Bhára khoral,	Bhára ko khoral.
Ditto of buying,	Kinna koul,	Baino khoral,	Chól ko khoral.
Ditto of selling,	Bécha koul,	Phannokhoral,	Píko khoral.
Ditto of exchange,	Bodoli koul,	Slainokhorál,	Só ko khorál.
Ditto of carrying,	Bhára koul,	Bibáinkhorál,	Bháir ko khorál.

## VOCABULARY.

	<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhiml.</i>
JUSTICE.	Contract of altering or manufacturing, }	...	...	...
	Ditto of service, }	Bochormári, }	Bóchórche, }	Báchor ko
	Wages, }	Dormáha, }	khonól, }	khordl.
	Lease of land, the }	Potta, }	Phátá, }	Potta.
	instrument, }	Koul, }	Khogainojachyá, }	...
	Verbal promise, }	Rúkká, }	...	...
	Note of hand, }	Tammasák, }	...	...
	Bond, }	Wársi Bhág, }	...	...
	Inherited property, }	Jóhútiári, }	Johántia, }	Kang ko jokitya.
	Own acquisitions, }	Dán, Dahéj, }	Jophop táká, }	Bewil ko táka.
	Dower, }	...	...	...
	Appanage, }	Dán potro, }	...	...
	Testament, will, }	Dán potro, }	...	...
	Gift, deed of, }	Kinna potro, }	...	...
	Sale, ditto, }	Chúri, }	...	...
	Theft, }	Díkaiiti, }	...	...
	Robbery, }	Sindh, }	...	...
	Housebreaking, }	Khún, }	Khún, }	Khún.
	Murder, }	Márdang, }	Shojalaibú, }	Dángshúka.
	Battery, }	Cháil, }	Phéjén, }	...
	Mayhem, }	Chinára, }	Dando, }	Chináro.
	Adultery, }	Horou, }	Dando, }	Chinára.
	Incest, }	Other illicit com- }	Dando, }	Chinára.
	merce, }	Horon, }	Dando, }	Chinára.
	False witness, }	Micha sáki, }	Ongá Isat, }	Máelká Isat.
4 <sup>th</sup> . ARMS.	Military adminis- }	Shastrer }	...	...
	tration or art, }	bidya, }	...	...
	Army, troops, }	Fouj, }	Phoudo, }	Phoudá.
	Cavalry, }	...	...	...
	Infantry, }	...	...	...
	Artillery, }	...	...	...
	Musket, }	Bondúk, }	Shilai, }	Shilai.
	Cannon, }	Tóp, }	Thóp, }	Tóp.
	Powder, }	Bárúd, }	Bárúj, }	Bárúj.
	Shot or ball, }	Gúli, }	Gúli, }	Góli.
	Sword, }	Tarwál, }	Torál, }	Torál.
	Shield, }	Dhál, }	Dhál, }	Dhál.
	Bow, }	Dhanúk, }	Jillit, }	Dhanúk.
	Arrow, }	Tír, }	Báli, }	Tír.
	Quiver, }	Thorko, }	Thómka, }	Thomka.
	Ensign, flag, }	Nishán, }	Nirshan, }	Nirshina.
	Mail, armour, }	...	...	...
	Spear, }	Ballam, }	Jónz, }	Khápor.
	Battle, }	Jújh, }	Dán jalai, }	Larai.
	Victory, }	Jit, }	Dé habai, }	Jit.
	Defeat, }	Hár, }	Jén bai, }	Hár.
	Conquest, }	Dokhol, }	Lá bai, }	Dokhol.
	Pillage, plunder, }	Lút, }	Lút, }	Lút.
	prize, }	...	...	...

## LITERARY ADMINISTRATION.

5 <sup>th</sup> . LETTERS.	Literature, Gyán, ...	Gyán, ...	Gyán, ...
	Knowledge, Gyán, ...	Gyán, ...	Gyán, ...
	Education, Sikkhá, ...	Phoróng, ...	Dhirká.

	<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dimál.</i>
LETTERS.	Language,	Bhákha,	Khouráng, Rái,	Dóp.
	The alphabet,	Kopháá,	...	...
	A letter,	Akhór,	...	...
	A word,	Shobdo,	...	...
	A vowel,	Phala,	...	...
	A consonant,	Akhor,	...	...
	A sentence,	Kathá,	...	...
	Noun,	...	...	...
	Pronoun,	...	...	...
	Adjective,	...	...	...
	Verb,	...	...	...
	Ethics,	Nítí,	...	...
	Politics,	Rájnítí,	...	...
	Arithmetic,	Gónti,	...	...
	Geography,	...	...	...
	Astronomy,	...	...	...
	Astrology,	...	...	...
	Medical science,	Baidáli,	...	...
	Grammar,	Byakoron,	...	...
	A continent,	...	...	...
	Island,	Májbhati,	...	...
	Peninsula,	...	...	...
	Frontier,	Sim,	Sim,	Sim.
	Boundary, any,	Sim,	Sim,	Sim.
	Boundary mark,	Nishán,	Nirshan,	Nirshin.
	An epistle,	Lékha,	Lékha,	Lékha.
	A seal,	Mohor, cháp,	Cháp,	Cháp.
	A signature,	Sóhi,	Mángdan,	Sohi.
	Reading and writing,	Lékhápori,	Nitno uaino,	...
	A book,	Páthi,	Páthi,	...
	A pen,	Kolom,	Kolom,	Kolom.
	Ink,	Káli,	Kháli,	Káli.
	Paper,	Kágaj,	Khágaz, Lekhá,	Khágach.
	Parchment,	...	...	...
6th NAVY.	Naval affairs,	...	...	...
	A ship,	Jáháj,	...	...
	A boat,	Nau,	Nau,	Náwár.
	A baggage-boat, large,	Ghórnaú,	Jhák,	...
	A baggage-boat, small,	Sórónga,	Sorongo,	...
	A pleasure-boat,	Sorongo,	...	...
	A skiff or canoe,	Sorongo,	Sorongo,	...
	Hull,	Tóli,	Tháá,	...
	Keel,	...	...	...
	Head,	Agál dónga,	Agál dinga,	...
	Stern,	Pách dónga,	Gor dinga,	...
	Hulk,	Náér tóli,	Toli,	Thoh.
	Mast,	Mastúl,	Khérká,	...
	Sail,	Pál,	Phál,	Pál.
	Oar,	Dáur,	Boithú,	...
	Rudder,	Hául,	O'di,	O'di.
	A voyage,	...	...	...
	Freight or charges,	Náér bhára,	Náer bhára,	...
	Cargo or load,	Náér bojha,	Náer bhója	...
	Insurance,	Bíma,	...	...
7th MEDICINE. DISEASES.	Medical administration or art,	Kaviráji,	...	...
	Disease,	Káhil,	Bháá,	Táúka.
	Cure,	Arám,	Gabai,	E'lbé.
	Prescription,	...	...	...
		...	...	...



# VOCABULARY.

	<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhiml.</i>
MEDICINE DISEASES.	Physic, the drug,	Dárá, Bóti,	Múli,	O'shar.
	A vomit,	...	...	...
	A purge,	Júláb,	...	...
	Blood-letting,	...	...	...
	Pulse-feeling,	Nári dékhibár,	Shór nainé,	Shorkhanka.
	Pulse,	Nári,	Shór,	Shór.
	Dysentery,	Jhára róg,	Khinai bíád,	Moidan gilka.
	Diarrhoea,	Lóhú jhára,	Thoi khíó,	Hiti moidan.
	Looseness, mere,	Jhára,	Khigobúyo,	Moidan.
	Fever,	Jór,	Lúmdóng,	Misha.
	Ague,	Jor,	Lúmdóng,	Misha.
	Hepatitis,	Koljar bish,	Bikha chádong,	Tumsaing túúka.
	Asthma,	Séshi, Hapání,	Dháí,	Seshi.
	Pulmonary con-	Kás,	Khásúlá,	Shúká.
	sumption,			
	Other consump-	Súkana,	Súkan,	Chopka.
	tion, general			
	wasting,	Pétér bish,	U'di chádong,	Hóman túúka.
	Belly-ache,	Máther bish,	Khóró chádong,	Púrin túúka.
	Head-ache,	Chókúr bérám,	Mokonháya,	Mi túúka.
	Ophthalmia,	Cháukáni,	Géchou chorop,	Kháí ko túúka.
	Itch,	...	...	...
	Elephantiasis,	Kúdhí,	Khudía,	Khúdia.
	Leprosy,	Pánílágá,	Doínáng,	Chiténgli.
	Dropsy,	Karanmúl,	...	...
	King's evil,	Ghéq,	Golondo,	Golondi.
	Goitre,	Khésara,	Lónthi,	Khésara.
	Measles,	Boson,	Bonthai,	Boson.
	Small-pox,	Bau ghává,	Bánsmaria,	Noti péchara.
	Pox, Siphilis,	Bindisór,	Noti garai,	Bindisor.
	Piles,	Bhéd bómi,	Oros,	...
	Cholera,	Jhánk,	Hóuhómi,	Tanka dhára.
	Swoon or Syncope,	Téúriá,	Thangan mara,	Chothat né.
	Falling sickness,	Páthari,	Tai hapmo,	Téúriá.
	Gravel stone in	Ghau,	Téúriá,	Páthari.
	bladder,	Kata ghau,	Akhír,	Péchara.
	A wound or hurt,	Thétáli ghau,	Garai,	Péchara.
	A cut,	Dárnál,	Garai,	Khara.
	A bruise,	Phúnsá,	Khúgráma,	Yánehá.
	A boil,	Phútka,	Gúgúlá,	Phúrkótá.
	A pustule,	Bhángá,	Chithot,	Phúrkótá.
	A pimple,	Jóra lóra,	Chithot,	Bhoiká.
	A fracture of bone,	Patti,	Baibai,	Jora léika.
	A dislocation,	Malham,	Jóra lólidong,	Tépáhiika.
	A plaster,	...	Múli bilai,	...
	An ointment or	...	...	...
	unguent,	Távíz,	Gou khás,	Oshor.
	A liniment,	Khot korom,	...	...
	An amulet,	Jontor-montor,	Dain hobba,	Dhaina páka.
	charm, talisman,	Móhon,	Madai hom-	Mhaidi lagaipi.
	Spell, incanta-	Jhár-phúnk,	dong,	Bhápi.
	tion, bewitch-	...	Ojha hobba,	Ojha kám paka.
	ment,	...	Ojha naino,	Nápára éh.
	Exorcism,	...	...	...

	<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
	Omen,	Lokshon,	Biphút,	Játra éli.
	Auspices,	...	...	...
	Second sight,	...	...	...
	Evil eye,	...	Khúga nángo, Mogou nángo,	Mí nójo.
	Palmistry or fortune-telling,	...	...	...
	Horoscope,	Jonom pattwi,	...	...
USEFUL ARTS OR CRAFTS AND TRADES DETAILS.	Pestle,	Loqha,	Gotha,	Gotha.
	Mortar,	Sil,	Onthai,	U'nthúr.
	Bandage,	Bandhan,	Khátóp,	Jinka.
	Hunter's and fisher's craft,	Shikár,	Moihónú,	Shikár.
1st, HUNTING.	Game, the spoil,	...	...	...
	A noose or snare,	Jhónt,	Khói;	Jhónt.
	A net,	Jál,	Jyé,	Jálé.
	A sling,	Rám dóri,	Dángdáng,	Díhá.
	A pitfall,	Gáqh,	Hákór,	Gáqhé.
	A trap,	Dhérphí,	Dárpí,	Dhérphí.
	Bird-lime,	Áthá,	Áthá,	Áthá.
2nd, HERDING.	Herdsmen's craft,	Górú bháins pálan,	Maishámúsho púshya.	Díá ptá poshika.
	Flock,	Jhánk, Hángá,	Phálú,	Jháké.
	Herd,	...	...	...
	Fleece,	Poshom,	Khomon,	Moishú.
	Breeding, act of,	Púshyá kám,	Poshini hobba,	...
	Shearing, ditto,	...	...	...
	Milking, ditto,	Chénká,	Sródóng,	Chepká.
	Churning, ditto,	Móhan,	...	...
	Milk-pail,	Kándia,	Khándia,	Khándia.
	Churn,	Ráhi,	...	...
	Shears,	Kéuchi,	Kháis,	Khainch.
3rd, AGRICUL- TURE.	Fodder,	Cháui,	Gángsho,	...
	Grass,	Ghús,	Gangsho,	Naimé.
	Hay,	Khar,	Jigáp,	Sénká naimé.
	Agricultural art,	Chásári,	...	...
	Grains, generic,	Lókhi,	Lókhi,	Lókhi.
	Grasses, ditto,	Ghás, Trin,	Gángsho,	Naimé.
	Oils, ditto,	Tól,	Thau,	Chúiti.
	Dyes, ditto,	Rong,	Rong,	Rong.
	Textile stuffs,	Sútápát,	Khúndúng,	Súté.
	ditto,	...	...	...
	Agricultural products,	Khétér jinia,	Arjún,	Léngko.
	Farming stock,	Grihasthór sáj,	...	...
	Cart, small,	Gári,	Gári,	Gári.
	Waggon, large,	Bojhái gári,	...	...
	Carriage,	...	...	...
	Harness,	Sáj,	Jhim,	Jing.
	Saddle,	...	...	...
	Bridle,	...	...	...
	Sack,	Dhúkár,	Chálá,	Chálá.
	Basket,	Dhúkí,	Khádá,	...
	Pitchfork,	Tánrá,	Thárá,	...
	Winnow,	Kálá,	Chongrai,	Rá.
	Flail,	...	...	...
	Sickle,	Káchi dau,	Káchi,	Káchi.
	Scythe,	...	...	...

	<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
AGRICUL- TURE.	Mattock or pick-axe, {	Khónti,	Khónti,	Khónta.
	Spade, {	Kódál,	Kódál,	Kódál.
	Shovel,	Bédhá,	Bédhá,	...
	Hoe or spud,	Dáihúki,	Doukhi,	Ghóngói.
	Bill, {	Dáu,	*Chékha,	*Ghóngói.
	Bill-hook,			
	Plough,	Hal,	Hal,	Hal.
	Harrow,	Mói,	Mói,	Mói.
	Ploughshare,	Phalli,	Phalli,	Phalli.
	Ditto yoke,	Yongál,	Jongol,	Jongol.
	Ditto shaft,	Nángol,	Nángol,	Nángol.
	Ditto handle,	Múthia,	Múthi,	Múthi.
	Landed property or estate, {	Milik,	...	...
	Freehold,	Milik,	...	...
	Leasehold, {	Ijára, Jót,	...	...
		Goteh,	...	...
	Farm,	Ijára, Jot,	...	...
	Rent,	Khajana,	...	...
	Contract of rent,	Kábhúiyat,	...	...
	Metairie or Batái,	Adhiári bát,	Phorjáni rannai, Adhiá-ko-bánta.	...
	Horticultural art,	...	...	...
4th, TRADE.	Ditto products,	Sós,	...	Sós.
	Flower,	Phúl,	Bíbar,	Lhép.
	Fruit,	Phal,	Bithai,	Sihá.
	Merchant's craft,	Mahajani,	Béóphár,	Béóphár.
	Merchandise or things in barter, {	Mahajanér jinis,	Baiyá jinis,	Chol-ko-jinis.
	Bale of goods,	Mót,	Bibáb,	Béóphá.
	Crane,	...	...	...
	Pulley,	...	...	...
	Lever,	...	...	...
	Capital or stock,	Púnji,	Ponji,	Ponji.
	Profits,	Monifa,	Bushá,	Olékd.
	Price,	Dám,	Bhau,	Bhau.
	Market rate,	Bhau,	Nirik,	Rakam.
	Dearness,	Sastái,	Mongá jái,	Jánka.
	Cheapness,	Manzái,	Géér jái,	Lénka.
	Barter,	Adoi bodol,	Slijalai,	Sóska.
	Purchase,	Kinnu,	Phan,	Chól.
	Sale,	Béché,	Bái,	Pit.
	Banker's craft,	Sharáti,	...	...
	Money, any,	Taká kóri,	Baina jinis,	Chol ko jinis.
	Coin,	Kóltaka,	Kóltaka,	Kóltaka.
	Credit, trust,	U'ihar,	Dhár,	Dhár.
	Silver coin,	Táká,	Tuka,	Tháka.
	Gold coin,	Mohor,	Mohor,	Són mohor.
	Capital,	Púnji,	Púnji,	Púnji.
	Interest,	Bhá,	Bishá,	Olché.
	Loan, letting,	Korojén,	Dhár lá,	Dhár rú.
	Loan, borrowing,	Korojén,	Dhár hot,	Dhár pí.
	Pawn or deposit,	Bandhak,	Bandha,	Bandha.
	Debit, { side of	...	Bé hanáng go,	Rhúlká.
	Credit, { account,	...	Imbé hanang go,	Pilika.

\* The principal and almost only agricultural implement of the Mécch and Dhimál: a sort of bill.

TRADE.	DELT.				
	Payment,	Dokāh,			
	Shopkeeper's craft,	Pākāri,			
	Retail trade,	Nāp,	Chāyo,	Dong.	
	A measure,	Toul,	Chūyo,	Dong.	
	A weight,	Dón,	...		
	Dry measure,	Kāuriá, *	Háchung,	Chónghai.	
	Wet measure,	Dón, káttá,	Dón, káthá,	Don, káthá.	
	Measure of bulk,	Dighól,	Gallou,	Rhinka.	
	Ditto of extent,	Rassi,	...	...	
	Land measure,	Tákor,	Khújála,	Takór.	
	A span,	Háth,	Múché,	Khúr dóng.	
	A cubit,	Gaj,	Nákím,	Bátóng.	
	A yard,	Tolah,	...	...	
	A tolah,	Chatak,	...	...	
	A chatak,	Sér,	Phól,	...	
	A seer,	Man,	Mon,	...	
	A maund,	Tarázú,	...	...	
	Scales or balance,	Túl,	Thouli,	Túl.	
	Steelyard,	Bandi,	...	...	
	Manufacturer's craft,	Tánter jinis,	Dáyá, Hi,	Sájá.	
	Textile stuffs or } cloths,	Kárigari,	...	...	
	Artisan's craft,	Mistrir bathiár,	Yágújú,	...	
	Implement, tool,	Choporbandi,	Nóonúgra,	Sá dāmka.	
	Mason's craft,	Ghor,	Nóó,	Sá.	
	A house,	...	...	...	
	A storey,	...	...	...	
	Ground-storey,	...	...	...	
	Mid-storey,	...	...	...	
	Attics,	...	...	...	
	Foundation,	...	...	...	
	Wall,	Bárá, Tátí,	Injúr,	Bérhém.	
	Roof,	Chhá,	Núkám,	Cháli.	
	Roof-tree,	Márról,	Mándáli,	Mándáli.	
	Supports,	Máli, Bówna,	Múddá,	Móling.	
	Door,	Dúár,	Dwár,	Dúár.	
	Window,	Khúrki,	...	...	
	Staircase,	Mói,	Jákhá,	Páhiri.	
	Room or chamber,	Kóthari,	...	...	
	Bedroom,	Sátáir ghar,	Mudunai, Nóó,	Jim ko sí.	
	Cookroom,	Rándhon sála,	Nishing,	Gá ko sí.	
	Sitting-room,	Dándi ghor,	Mándo,	Choura sí.	
	guest-house,	Cháli,	Cháli,	Dháp.	
	Verandah, portico,	...	...	...	
	Necessary, cloaca,	Báhiri ghor,	Baira Nóó,	Bahira sí.	
	Outhouse,	Bhitar bári,	...	...	
	Zenána,	Agna,	Chéthála,	Sáleng.	
	Courtyard,	Náp,	Mú,	Dóngsáki.	
	Rule or measure,	...	...	...	
	Plummet or level,	...	...	...	
	Trowel,	...	...	...	
	Hod,	...	...	...	
	Lime cement,	...	...	...	
	Clay ditto,	...	...	...	
	Stone-quarrier's craft,	...	...	...	
	Stone-graver's craft,	...	...	...	
	Inscription on stone,	...	...	...	

51A,  
ARTISAN-  
SHIPS.

	English.	Kocch.	Bodo.	Dhimál.
ARTISAN-SHIPS.	Metal-graver's craft,	...	...	...
	Inscription on metal,	...	...	...
	A mould or die,	...	...	...
	A mallet,	...	...	...
	A graver,	...	...	...
	Miner's craft,	...	...	...
	A mine,	...	...	...
	A vein,	...	...	...
	A flaw,	...	...	...
	A shaft or tunnel,	...	...	...
	A vent,	...	...	...
	Smelter's craft,	...	...	...
	Native ore,	...	...	...
	Metal, pure,	...	...	...
	Dross,	...	...	...
	Matrix,	...	...	...
	Bricklayer's craft,	{ Kúmbáler kám,	{ Kúmháini hobba,	{ ...
	Brick,	I'nth,	I'nt,	I'nt.
	Tile,	Khapra,	...	...
	Paving tile,	...	...	...
	Roofing tile,	...	...	...
	Plain brick,	...	...	...
	Ornamental ditto,	...	...	...
	Brick mould,	...	...	...
	Tile mould,	...	...	...
	Smoothing implement,	...	...	...
	Carpenter's craft,	{ Barhoi, Sútár,	{ ...	{ ...
	Carpentry goods,	Barhóir jinis,	...	...
	Furniture, household,	Gharér jinis,	Nóoni jinis,	Sá ko jinis.
	A door-frame,	...	...	...
	A window-frame,	...	...	...
	A seat, any,	Asan, Pidha,	Kómplai,	Tákhim.
	Bench,	Chánggrá,	Chánggrá,	Chánggrá.
	Stool,	Mórá,	...	...
	Table,	...	...	...
	A chest or box, large,	Sandúk,	Sandúk,	Sandúk.
	Ditto, ditto, small,	...	Iskádor,	...
	Chest of drawers,	...	...	...
	A drawer,	...	...	...
	A trencher or wooden platter,	{ Káthúá,	{ Káthúá,	{ Kathou.
	Bedstead,	Khát,	Khát,	Khát.
	Okli Músál to husk rice,	Chám gáhin,	U'lar gáin,	Shim khondi.
	Wooden utensil,	Káthér hatiyár,	...	...
	Haft or handle, any,	Dénthá,	Biphong,	Dénthá.
	Kuife haft,	Chári dénthá,	Biphong,†	Dénthá.
	Spade haft,	Kódáler dénthá,	Biphong,	Dénthá.
	Plough haft,	Halér muthúá,	...	...
	Ditto body,	Halér dénda,	...	...
	A plank,	Phálá,	Phálá,	Phálá.
	A beam, large,	Chókrá,	Sál bônpháng,	Sili.
	A beam, small cross- beam,	{ Jhángi, Gól batti,	{ Sili,	{ Sili.
	A plane,	Lóndá,	...	...
	An axe,	Kúrá,	Rúa,	Dúphé.
	A drill or gimblet,	Bhávar,	...	...

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimil.</i>
ARTISAN-			
SHIPS.			
A turnscREW,	...	...	...
A saw,	...	...	...
A chisel,	Chouras,	Baithál,	Chouras.
A hammer,	Háthúrú,	Dákháli,	*Danghaishúla.
Potter's craft,	Kúmháler kám,	Kúmháni hobba,	Chokti bonai.
Pottery goods,	{ Kúmháler	{ Kúmháni	{ Kúmhál ko
crockery, &c.,	{ jinis,	{ jinis,	{ jinis.
A vessel, any,	Pátrá,	Yágójęng,	Bhándá.
Earthen vessel,	Mátér bartan,	Háni gojęng,	Bhonoí ko
			bhándá.
Wooden vessel,	Khatárbartan,	{ Bonphóngni-	{ Khatáng ko
		{ gójęng,	{ bhanda.
Metal vessel,	Dhátér bartan,	...	...
Large earthen vessel	{ Gózina,	{ Dábar,	{ ...
to store grain,	{	{	{
Water-jar, large,	Kóláhi,	Taihtú,	Káláhi.
Ditto, small,	Básuna,	Tikli,	Básuna.
Earthen cooking-pot,	...	...	...
Earthen dish or plate,	...	...	...
Potter's wheel,	Kúmháler cháik,	...	...
Shaper,	...	...	...
Smoother,	...	...	...
Glazing substance,	...	...	...
Smith's craft,	Kámhári,	Kámáni hobba,	...
Hardware, any,	Kámháler jinis,	...	...
Ironware,	Lóhér jinis,	Shorrni jinis,	Chír ko jinis.
Copperware,	Támber jinis,	{ Thamáni	{ Tamba ko
		{ jinis,	{ jinis.
Brassware,	Pítaler jinis,	...	...
Pewterware,	Kánsér jinis,	Khasáni jinis,	...
Chain,	Jinjári,	Jhinjári,	Jhinjári.
Wire,	...	...	...
Nail,	Jóli,	Khili,	Khili.
Screw,	Péch,	...	...
Hinge,	Kabja,	...	...
Lock,	Tálá,	Cháki,	Tálá.
Key,	Choráni,	Airi,	Choráni.
Bolt or bar,	{ Dwárdéwá	{ Dwár chúnaini	{ Dwár gíp-ko-
	{ láthi,	{ louthi,	{ láthi.
Hook,	Kántá,	Angthá,	...
Bell,	Ghátí,	Ghátá,	Ghánti.
Iron vessel, large,	Kádhá,	Kharou,	Kádhá.
Ditto, small,	Lúhia, kadhai,	Lohora,	...
Copper vessel, large,	Dékcha,	Thámjang,	Thámjang.
Ditto, small,	Dékchi,	...	...
Metallic cooking-pot,	{ Dékcha,	{ Thou or Dou,	{ Tasala.
	{ Bogna,	{ Khánta,	{ Lóhia.
	{ Batjohi,	{ Lohara,	{ Chokoti.
Metallic dish,	...	...	...
Metallic plate,	{ Tháli,	{ Thórsi,	{ Tháli.
	{ Bhándá,	{ Kúrú,	{ Bhándá.
Metallic drinking-	{ Lóta,	{ Thikli,	{ Lota báti.
cup,	{ Bári,	{ Lota,	{ Tukuri.
A pot, any,	Hándi,	Dá,	Chokoti.
A pot-lid,	Pórsún,	Shárai,	Dhakana.
A spoon,	Háta,	Kárba,	Háta.
A knife,	Káti,	Dábi,	Kathári.
A fork,	...	...	...

## VOCABULARY.

	<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhiml.</i>
ARTISAN- SHIPS.	Goldsmith's craft,	Bániér káj,	Bániani habba,	Baniá ko kam.
	Jewellery,	Gahana, Páta,	...	...
	A Janter,	...	...	...
	A blow-pipe,	Chúngi,	Wáchúng,	...
	A fan,	Pákhá,	...	...
	Nippers,	Chimta,	...	...
	Bellows,	Bháthi,	...	...
	Glow, red heat,	Tau,	Gúdúng,	Sá,
	Cutler's craft,	...	...	...
	Cutlery goods,	...	...	...
	Razor,	Khúr,	Khúr,	Chúra.
	Scissors,	Kénchi,	Kháinch,	Kénchi.
	Shears,	...	...	...
	Tweezers,	Chimta,	Léphó,	Chimti.
	Large knife,	Chúra,	Dábá,	...
	Pocket-knife,	Chúri,	...	...
	Sword,	Tarwál,	Thorál,	Tórl.
	Dagger,	...	...	...
	Arrowhead,	Phól,	Blá, Dóng,	Khápór.
	Needle, large,	} Súi,	Mohan,	Béndi.
	packman's,		Biji,	Béndi.
	Needle, small,	Súi,	...	...
	Thimble,	Angúshtán,	Sán,	Sín.
	Grindstone,	Sán,	...	...
	Emery,	...	...	...
	Barber's craft,	Khéóri,	Khorichimbai,	Púshám.
	Soap,	Sábón,	Chábon,	Chábon.
	Brush,	...	...	...
	Lather,	...	...	...
	Shaving, the act,	Khéóri,	Khori chimbai,	Pusham.
	Shaving head,	...	...	...
	Shaving beard,	...	...	...
	Nailparing,	Nángúl káti,	Asigúrhan,	Khúrsing chéni.
	Tailor's craft,	Dorjerkám,	Hishúgrá,	Dhába jóka.
	Thread,	Sútá, sútli,	{ Kúndúng or } Dúng dúng,	{ Shúté. Mom.
	Wax,	Móm,		
	Shoemaker's	{ Chámárer kám,	{ Chámárni, habba,	{ Chámár-ko-kam.
	craft,			
	Shoemaking,	Júta banívan,	Jota godan,	...
	Shoemending,	{ Júta songot koron,	{ Jota phósíp,	{ Jota.
	Shoe,			
	Boot,	Jóta,	Jota,	...
	Slipper or sandal,	...	Yápthóng,	Champhói.
	Wooden shoe,	Khorong,	...	...
	Leather shoe,	Jota,	Jota,	Jota.
	Straw or grass shoe,	...	...	...
	Last,	Pharma,	...	...
	Awl,	Sútári,	...	...
	Cobbler's wax,	...	...	...
	Cook's craft,	Rándhon,	Chúgrá,	Gáka.
	Boiling, the act,	Jhólan,	Chongwo,	...
	Roasting or	{ Bhunjan,	{ Yauvo,	{ ...
	grilling,			
	Frying,	Sénkhan,	Hangwo,	...
	Fireplace,	Akha,	Doudáp,	...
	Tongs,	Chimta,	Chimta,	Chimta.

	<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
ARTISAN-SHIPS.	Poker,	Kalchúl,	...	...
	Currier's or	Cháinárér	Chamární-	...
	Tanner's craft,	kain,	hobba,	...
	Peltry goods,	Chámór jinis,	...	...
	Leather, any,	Chám,	Bigúr,	Dhálé.
	Tanner's vat,	Nádh,	Dábar,	Dábar.
	Tannin or bark,	Banda,	...	...
	Miller's craft,	...	Yándúng,	Mháika.
	Grinded goods,	Pisán,	Yána jinis,	Mháika jinis.
	Flour or meal,	Atta, maida,	...	...
	Bran,	Bhúsi,	Béjéng,	Bhús.
	Mill,	Jánta,	...	...
	Windmill,	...	...	...
	Watermill,	...	...	...
	Handmill,	Jánta,	...	...
	Oilman's craft,	Téliér kám,	Télini hobba,	...
	Oilman's stores,	Téliér jinis,	Phiritni jinis,	...
	Oilpress,	Gyéeh, Gháni,	Góchá,	Gháni, H.
	Dyer's craft,	Ronglibár kám,	...	...
	Dyed goods,	Rongil jinis,	...	...
	Dyer's vat,	Nádh,	...	...
	Dyer's press,	...	...	...
	Dye, any,	Rong,	Rong,	Rong.
	Red dye,	Lál rong,	Gaja rong,	Jika rong.
	Green dye,	Hara rong,	Khángshúr rong,	Nélpá rong.
	Blue dye,	Nil rong,	Gochoni rong,	Dúúka rong.
	Yellow dye,	Pila rong,	Gammo rong,	Yónka rong.
	Sugarmaker's craft,	U'kpiran,	Khúsyárophérét,	Kúsyárpórika.
	Goor,	Goor,	Mithai,	Mithui.
	Chini,	Chini,	...	...
	Misri,	Misri,	...	...
	Sakar,	Sakar,	...	...
	Ráb,	Náli,	Láli,	Láli.
	Sugar-press,	Gyéeh,	Góchá,	Ghání.
	Confectioner's craft,	Bhújárer kám,	Ladúdígra,	Ládú bonaika.
	Sweetmeats,	Mithai,	Gódóí,	Tááka jinis.
	Cake,	Malpúá,	Enkrong,	Bábór.
	Comfit,	Lai,	Húrúng,	Khoiláro.
	Lollypop,	Laddú,	Phétta,	...
	Butcher's craft,	Kassaiér kám,	...	...
	Flesh,	Masong,	Bidot,	Béhá.
	Garbage,	...	Chippika,	...
	Slaying-axe,	Garsá,	Lúmbri,	Dúпки.
	Cleaver,	Chépsá,	Thungbri,	...
	Block,	Góri,	Phátháng,	Dábiá.
	Knife,	Kathari,	Dingri,	Dingri.
	Baker's craft,	...	Dába,	Kathari.
	Bread,	Róti,	...	...
	Unleavened bread,	...	...	...
	Leavened bread,	...	...	...
	Dough,	Gandhan,	...	...
	Runnet or leaven,	...	...	...
	Distiller's craft,	Chúlávan,	Chounó,	Sááká.
	Spirituous liquors,	Modh,	Pitika,	Phatika.



	English.	Kocch.	Bodo.	Dhimál.
ARTISAN SHIPS.	Still,	Bhatti,	Bhāti,	Bhāti.
	Receiver or boiler,	Bhatti,	Bhāti,	Bhāti.
	Condenser,	Adkar,	Daibú,	Dáki.
	Cooler,	Nádh,	Dábar,	Hindá.
	Funnel,	...	...	...
	Pipe,	Náli,	Nálá,	Nálá.
	Spirits made	Modhy	Pitika,	Phatika.
	from grain,			
	Do. from flowers,	...	...	...
	Do. from juices,	...	...	...
	like toddy,	...	...	...
	Brewer's craft,	Ubálan,	Chongno,	...
	Fermented liquor,	Katla,	Jóni jinis or Jú,	Yá.
	Brewer's vat,	Matka,	Dú,	Róóti.
	Washerman's craft,	Dhóbir kám,	...	...
	Soap,	Sábon,	Sábon,	Sábon.
	Tub,	Powna,	...	...
	Beater,	Mogdor,	...	...
	Block,	Phállá,	...	...
	Dirty clothes,	Maila kapra,	Gini Hí,	Mirhi Dhába.
	Clean clothes,	Safa kapra,	Hí gúphút,	Má mirhi dhaba.
	Turner's craft,	Kúndáíl,	Khúndáin,	Kúndai katang.
	Turned goods,	Kúndáíl jinis,	Kúndaini jinis,	Kúndai ko jinis.
	A lathe,	Chouras,	Baithal,	...
	Clothprinter's	Chapáíl,	...	...
	craft,			
	Printed goods,	Chápér jinis,	...	...
	Chintz,	Chint,	Chít,	Chít.
	Coarse chintz,	Chínt,	Chít,	Chít.
	Fine chintz,	Chínt,	Chít,	Chít.
	A stamp,	Cháp,	...	...
	A press,	...	...	...
	Spinner's art,	Sútkátan,	Khúndungluye,	Sátékátika.
	Spun goods,	Sútér jinis,	Khundungni	Sáté ko jinis.
	Spinner's wheel,	Charkha,	Janthér,	Charkha.
	Thread,	Sút,	Khúndúng,	Sáté.
	Skein,	Motha,	Lémchá,	Waina.
	Knitter's art,	Jabibanáíl,	Jékhana,	Chiting páika.
	Knit goods,	Jaber jinis,	Jéni jinis,	Chiting.
	Weaver's art,	Banávan,	Hidáín,	Dhába thirka.
	Woven goods,	Banáíl jinis,	Danni jinis,	Thirka.
	A web or piece,	Tán,	Gangché,	Dhába.
	The warp,	Táná,	Gochong,	Táná.
	The woof,	Pétwan,	Géhen,	Pétwan.
	Fine cotton or	Mulmal,	Rúbú Hí,	...
	mulmal,			
	Coarse do. or calico,	Gajbóri,	Hí shima,	...
	Fine woollen or	Banát,	Bánát,	Bánát.
	broad cloth,			
	Coarser or malida,	...	...	...
	Coarsest or	Kómból,	Kúmbali,	Kámili.
	blanket,			
	Hemp cloth or	Bhángrá,	...	...
	linen,			
	Flax cloth or linen,*	...	...	...

\* The *Linum usitatissimum*, Tel, or Alsi, however common and good, is nowhere used in India save for oil.

	<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
ARTISAN-SHIPS.	Sack - cloth of	{ Dhokrá,	{ Phátta,	{ Dhókra.
	San or Pát,	{	{ Chola,	{
	Sail-cloth, finer,	{ Jhálok,	{ Jhálok,	{ Jhálok.
	of San,	{ Mékhári,	{	{
	Silk or Satin, cloth,	...	Injini Hi,	...
	A loom,	Sájá,	Hichan,	Sája.
	A shuttle,	Mákú,	Mákú,	Mákú.
	A paddle,	Khút,	Górkhá,	Náchá naiti.
	A roller for	{	Gándai,	Dángda-lánga.
	winding web,	{ Kérkhí,		
	Weaving, the act,	Banál,	Dáin,	Thirká.
	Cord - wainer's	{	Doudong,	{
	craft,	{ Rasser banál,	{ Chádong,	{ Dihapeka.
	Cord or thick rope,	Dor, rassa,	Dóga, Doudong,	Bada-Dihá.
	Twine or thin rope,	Rossi,	Dóga múdúí,	Mhókka-Diha.
	Tow, any,	Pátá,	Phatta,	Páté.
	Oakum,	Bákél,	...	...
	Lint,	...	...	...
	Raga,	...	Hisri,	Tékadhába.
	Paper-maker's	{	...	...
	craft,	{	...	...
	Paper made of	{ Kágaj,	...	...
	bark,	{	...	...
	Ditto of raga,	Kágaj,	...	...
	Bleacher's art,	...	...	...
	Basket-maker's	{	Hépmá,	Púká.
	craft,	{		
	Decorticating,	Máthán,	Sóin,	Koikatang.
	The slip or strip	{ Pátí,	Bishi,	Pátí.
	peeled off,	{		
	Basket, open plat,	Changári,	Kho,	Dondora.
	Basket, close plat,	Dháki,	Dón,	Bhútúri.
	Basket, any,	Doura, Douri,	Dónkho,	...
	Deep closed	{		
	basket,	{ Sapuri,	...	...
	Shallow open do.,	Dháki,	...	...
FINE ARTS.	Fine arts,	...	...	...
	Poetry,	Kavit,	...	...
	A poem,	Kavit,	...	...
	Metre,	...	...	...
	Rhyme,	...	...	...
	A distich,	...	...	...
	Painting, the art,	Chittrakári,	Málini habba,	...
	A picture,	Chobi,	...	...
	Light and shade,	...	...	...
	Perspective,	...	...	...
	Colouring,	...	...	...
	Human portrait,	Tazvir,	...	...
	Landscape,	...	...	...
	Colour-box,	...	...	...
	Easel,	...	...	...
	Brush,	...	...	...
	Pencil,	...	...	...
	Musical science,	{ Gávan bajá-	{ Rajápdam,	...
		{ van ilm,	{	
	Music,	Gávanbajáwan,	Rajápdam,	Lóika béika.
	Musical note,	...	...	...
	The gamut,	...	...	...

	<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
FINE ARTS.	Harmony,	...	...	...
	Melody,	...	...	...
	Vocal music,	Gáwan, Gít,	Rajáp,	Léika.
	Instrumental music,	{ Bajáwan,	Dám,	Béika.
	A concert,	Nátech,	Músáyú,	Hyáká.
	A fife,	Báshi,	Chípúng,	Múhari.
	A pipe,	Sahanái,	Phóngphá,	...
	A trumpet,	Túrhói,	Túrhoi,	Túrhoi.
	A drum,	Dhól, Nagara,	Nagara,	Dhól.
	Cymbals,	Kortál,	Khowawáng,	Jháil.
	A stringed instrument,	{ Sáringi, Do- tára Bina,	{ Sénja, Dótára,	{ Sénja, Dotára.
	Sculpture,	Chinni,	...	...
	*A stone statue, human,	{ Mánushermúrti,	...	...
	Ditto of a deity,	Devater múrti,	...	...
	An idol of clay,	Máirir múrti,	...	...
	Image, plaything,	Chóbi,	...	...
	Metallic idol,	Dhátuér múrti,	...	...
	Architecture, the science,	{ ...	...	...
	A pillar or column,	{ Pilpay, khamba Powa,	{ ...	...
	A shaft or body,	...	...	...
	A capital,	...	...	...
	A basement,	...	...	...
	Entablature,	...	...	...
	Architrave,	...	...	...
	Frieze,	...	...	...
	Cornice,	...	...	...
	Facade,	...	...	...
	An arch,	...	...	...
	An arcade or colonnade,	{ ...	...	...
	A dome,	Gúmbaj,	...	...
	A minár,	Minár,	...	...
	A minaret,	...	...	...
	A pent roof,	Bangaler Chat,	...	...
	A flat roof,	Sobsóir Chat,	...	...

## NOUNS OF TIME.

Time,	Kál,	Khál,	Kál.
Eternity,	Anant kál,	...	...
Day,	Din,	Shán,	Nhitima.
Night,	Ráth,	Hórr,	Nhishing.
Morn,	Bérbhán,	Phújáni,	Rhima.
Noon,	Dóphór,	Sánjápú,	Béla génka.
Eve,	{ Górádhúkani béla,	{ Billi,	Biléma.
Sunrise,	Súraj úday,	{ Shánangkhat- bai,	{ Bélalóhika.
Sunset,	Súraj asti,	{ Shánang hopbai,	{ Bélahadéka.
Moonrise,	Chándúday,	{ Nókhabir khatbai,	{ Tállohika.
Moonset,	Chándasti,	{ Nókhabir hapbai,	{ Tálhadeka.
A moment,	Pal,	...	...

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhilmál.</i>
A minute,	Pal,	...	...
An hour,	Ghari,	...	...
A week,	Athóra,	...	...
A month,	Más,	Dán,	Másháf.
A year,	Bóchór,	Bochor,	Bochor.
A timepiece,	Ghari,	...	...
A date,	Tárikh, Tithi,	...	...
Sunday,	Déolár,	Déó,	Déó.
Monday,	Sombár,	Som,	Són.
Tuesday,	Mongolbár,	Mongol,	Mongol.
Wednesday,	Bádlibár,	Budh,	Búdh.
Thursday,	Bishtibár,	Bishti,	Bishti.
Friday,	Súkálbár,	Súkal,	Sukal.
Saturday,	Súribár,	Súni,	Súni.
January,	Mágh,	Mágh,	Mágh.
February,	Phágún,	Phágún,	Phágún.
March,	Chaityo,	Choit,	Choit.
April,	Boisákh,	Boisákh,	Boisákh.
May,	Joith,	Jait,	Jait.
June,	Asár,	Asár,	Asár.
July,	Sáwon,	Sráwon,	Sáwon.
August,	Bhodor,	Bhodor,	Bhodor.
September,	Asin,	Asin,	Asin.
October,	Kortik,	Kortik,	Kortik.
November,	Oghon,	Oghon,	Oghon.
December,	Pús,	Poush,	Poush.

## INDECLINABLES OF TIME.

To-day,	Aji,	Dinai,	Náni.
To-morrow,	Kál,	Gábún,	Júnni.
Yesterday,	Páchila rój,	Miyá or Mía,	Anjí.
Previously,	Agá,	Sigáng,	Lámpáng.
Now,	Elai,	Dánó, Dá,	E'láng.
Afterwards,	Páché,	Yánó, Déuáng,	Nhúchó.
Always, ever,	Sodá,	Orai,	E'loú.
Never,	Konokálé nahín.	Orainégéyá,	Elou mántho.
Seldom,	Kónokóno béla,	{ Héno béla héno béla,	{ Thóráng.
Often,	Báré báré,	{ Phéle phéle, Héuo béla Heno	{ Ghaning gháning.
Sometimes,	Konokono béla,	{ béla,	{ Thoráng.
Now, recently,	E'ī kharai,	Dánó,	Idom Bélé.
Long ago,	Bhéle diné,	Gábún choi,	E'shito.
When,	Jéla,	Jélai,	Jéla.
Then,	Séla,	Sélai,	Kóla.
When?	Kónbéla,	Mábilai,	Hélon.
At once, together,	E'kchak,	Phakché,	Edo sáng.
Gradually, one by one,	Eké Eké,	Háshing,	E'mé Emé.
Slowly,	Dhíré,	Láshi káshi,	Dhíré.
Quickly,	Dhór,	Gakré gakró,	Dhimpá.
Instantly,	Sót,	Dánó,	E'láng.
Late,	Bilómé,	Yánó,	Yérhé.
Early,	Jogoté,	Gakré,	Jogotáng.
Daily,	...	...	...
Weekly,	...	...	...
Monthly,	...	...	...
Yearly,	...	...	...
Once,	...	...	...

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
Twice,	...	...	...
Thrice,	...	...	...

## NUMBERS.\*

One,	Ek,	Man-ché,	E'-long.
Two,	Dú,	Man-gné,	Gné-long.
Three,	Tin,	Man-thám,	Sám-long.
Four,	Chár,	Man-bré,	Dia-long.
Five,	Páneh,	Man-bá,	Ná-long.
Six,	Choi,	Man-dó,	Tá-long.
Seven,	Sát,	Man-sini,	Nhi-long.
Eight,	Ath,	...	Yé-long.
Nine,	Nou,	...	Káhá-long.
Ten,	Das,	...	Té-long.
Eleven,	Egáro,	...	...
Twelve,	Báro,	...	...
Twenty,	Bis,	{ Chokai-bá, Thai-khon, Bisha-ché,	{ E-long Bisha.
Twenty-one,	Ekóis,	...	...
Thirty,	Tís,	...	...
Forty,	Chálís,	Bisha-gné,	Gné-lóng bisha.
Fifty,	Pachás,	...	...
Sixty,	Sáit,	Bisha-thám,	Sám-lóng bisha.
Seventy,	Sohotor,	...	...
Eighty,	Assi,	{ Bisha-bré, Phanai-ché,	{ Diá-long bisha.
Ninety,	Nobbi,	...	...
One hundred,	Sou,	Bisha-bá,	Ná-lóng bisha.
One thousand,	Hájár,	...	...
Ten thousand,	Dashajár,	...	...
A lack,	Lakh,	...	...
A crore,	Krór,	...	...
First,	Pabilo,	...	...
Second,	Dósrá,	...	...
Third,	Tísrá,	...	...
Fourth,	Chouthá,	...	...
Fifth,	Páchín,	...	...
Sixth,	Chatín,	...	...
Seventh,	Sátín,	...	...
Eighth,	Athín,	...	...
Ninth,	Nóhín,	...	...
Tenth,	Doshín,	...	...
A numeral sign or cipher,	{ A'nhkó,	...	...

## NOUNS OF PLACE.

A place,	Thán, Jágah,	Núpthi,	Chól.
Presence,	Hájari,	...	...
Absence,	Ghairhájári,	...	...
A level,	Sóbasóir,	...	...
A slope,	Hékakúra,	Khéngláp,	Chálgór.
Acclivity,	Chórti,	Gána,	Tánka.
Declivity,	Lámti,	U'nkhat,	Khúka.
The centre,	Bích,	Géjér,	Májhata.

\* The Méch prefix (man), and the Dhimál postfix (long), are sometimes omitted, and both are liable to variations, for which see Grammar.

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
The side,	Bógól,	Ging,	Jéngahó.
The corner,	Kóná,	...	...
The top,	Mathi,	Khró,	*Páring.
The bottom,	Hént,	Khibo,	Létá.
A nation or kingdom,	Ráij,	Ráijo,	Rájjá.
A province or súbah,	Súbah,	...	...
A country or zillah,	Zillah,	...	...
A parish township or pagus	Bondor,	*Bondor,	Bondor.
A guild-hall, trader's,	...	...	...
A town-hall, municipal court,	Prodháner-ka-chéri,	Mondolni-kachéri,	Mondol ko-sá.
A palace,	Rájbári,	Rájbári,	Rájbári.
A council-chamber,	Ráj sobha,	...	...
A temple or church,	Dóttá thán,	Madainóö	Dirko-sá.
A burial-place,	...	Báthoinóö,	...
A burning place,	Sásán,	Goth oiphop	Lípko-chol.
A public office or court,	Kachéri,	Dongni nápthi,	Dú-ko-chol.
Court of justice,	Aqálater Kacheri,	Gothoi syou-dongni nápthi,	Kachéri.
Ditto of revenue,	Chákalér Katcheri,	Kachéri,	...
A jail,	Phátok,	...	...
A village court,	Prodháner Ka-chéri,	Bondon sálá,	Kót-sá.
A college,	...	Mondolni Kacheri,	Mondol ko-sá.
A school,	...	...	...
A hospital,	...	...	...
A library,	...	...	...
A bank,	...	...	...
An arsenal for making arms,	...	...	...
A magazine for storing arms,	...	...	...
A fort,	Gorh,	Khót,	Killa.
A cantonment,	Chouni,	Siphai thána,	Siphai jomka.
A camp,	...	...	...
A warehouse, merchant's,	Kóthí,	...	...
A shop, retailer's,	Dókán,	Dokán,	Dokán.
A factory or workshop,	...	...	...
A smithy,	Máruí sála,	Khámárnúoo,	Kámhár-ko-sá.
A tannery,	Chámárér thán,	...	...
A dye-house,	...	...	...
A distillery,	Bhátí khána,	Sándinúoo,	Sándi-ko-sá.
A brewery,	...	...	...
A farmhouse,	...	...	...
A farmyard,	...	...	...
A granary,	Khalyán,	Kholto,	Khaniár.
A stack,	Khalyán,	Kholto,	Khaniár.
An inn,	Dándi ghor,	Mando,	Chourá sá.
A stable,	Ghórér ghor,	Noukháli,	...
A cow-house,	Góháli,	Goraininoö,	Onhya ko sá.
A dairy,	...	Gwálninoö,	Gwáli sá.
A sheepcote,	Bhéir sála,	...	E'chá ko sá.
A pigstye,	*Súarer khór,	Búrma gógra,	Yóma yógrong,
		Yóma gógra,	Páyú ko sá.

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimá.</i>
A dwelling-house,	Ghor,	Nöö,	Sá.
A machán to watch crops,	Kúda,	Noöchá,	...
A cottage,	Khóprá,	Nöö,	Sá.
A hut,	Khopra,	...	...
A city,	Shohor,	...	...
A town,	Shohor,	...	...
A village,	Gáóu, Bondor,	Phará,*	Dérá.
A street,	Gali,	...	...
A square,	Chouk,	...	...
A road, high,	Pod, sorok,	Láimá,	Dámá.
A road, bye,	...	...	...
A footpath,	Dégór,	Degor,	Dégór.
An estate, the ubi,	...	...	...
A farm, ditto,	...	...	...
A garden,	Bágiche,	...	...
An orchard homestead,	Bári,	Bári,	Bári.
Flower-garden,	Phúl bári,	Bíbar bári,	Lhèp ko sá.
Kitchen garden or	} Ság bári,	Moikong-bári,	Sár bári,
kaleyard,			
Field, garden,	Khét bári,	Húbári,	Ling bári.
Field, any,	Khét,	Hú,	Ling.
Arable field,	Bhúmi bári,	Hú,	Ling.
Grass field, lea, or	} Khouna,	} Pháthár,	Piá ling.
meadow,			
Hay field,	...	...	...
Fallow field,	Nótkhila,	Hágrá,†	Lóngdho.
Ridge,	Góhí,	...	...
Furrow,	Ghós,	...	...
Hedge,	Bédlá,	Chékhór,	Cháti.
Ditch,	Póri, Pághár,	Phoiri, khoui,	Ani.

## INDECLINABLES OF PLACE.

Separately, apart,	Bégól, Alog,	Gábún,	Bhináng.
Together, along with,	Lóg, éksáth,	Logoché,	E'dósáng.
Towards,	Tí,	...	Só?
Up to, to, unto,	Tako,	Chim or Sim,	{ Thiká. Thékapa.
As far,	Jéithé,	Jélong,	
So far,	Séithé,	Sláp,	Jéso.
Beyond, over,	Pár,	Bát,	Kósó.
In, at,	Té,	Sing, há, ou,	Pén.
On this side,	Yépár,	Imbé jing,	Tá.
On that side,	Wúpár,	Hobe jing,	Yépár.
On both sides,	Wárpár,	{ Yéjungwojung, Méubébújing,	{ ... Chéngsho bhéngsho.
About, around,	Agolbogol,		
All round,	Cháro bhitti,		
On, upon,	Pór,	Chancham,	Ora paring.
Here,	} Hitti,	Chou,	Ithútá.
There,		Jung,	Isho, Itá.
Where?	} Hútti,	Imbohí,	{ U'sho, U'tá. Hésho. Hetá.
		Hobóhá,	
		Hujáng,	
	Kúnti,	Mouhá,	
		Bojung,	

\* See note at p. 10. Phará and Dérá are Hindi words.

† Hágrá, the waste, jungle; no fallow.

‡ Méubébú, here and there, corruption of Imbébu-hobeú, this side and that.

<i>English.</i>		<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
Where,	} rel.	Eíthi,	Jérano,	Jétán.
There,		Séithi,	Byúno,	Kótán.
Where?		Kánthi,	Bojúng,	Hétá.
Everywhere,		Sokolthi,	Boiyaubo,	Ora páring.
Nowhere,		Konothi náhn,	Jirobo gèyà,	Hétabú mántho.
Hence,		E'íthé hatti,	Imboni phrá,	Ita song.
Thence,		Jéíthé hatti,	Hoboni phrá,	U'ta song.
Whence?		Kóuthé hatti,	Bojong phrá,	Hota song.
Whence,		...	Mouni phrá,	Jéta sho.
Before,		A'g,	Jéjung,	Jéta sho.
Behind,		Pách,	Shigáng,*	Láng, Lámpá.
Between,		Bích,	Yánó,*	Nhú chopá.
Above,		U'par,	Gézér,	Májhata.
Beneath,		Tola,	Chá,	Rhútá.
Near,		Nikot,	Sing,	Létá. *
Far,		Dúr,	Khatai,	Chéngsó.
Within,		Bhitiri,	Gajáng,	Duré.
Without,		Báhiri,	Singou or sing,	Sáléng.
			Bahirou,	Lipta.
				Báhira.
				Sátáng.

NOUNS OF QUALITY AND CONDITION, &c.

Health,	Arán,	Gakhrángblá,	Elkapáka.
Sickness,	Biráán,	Jobrablá,	Máelkapáka.
Knowledge,	Gyán,	Gyán,	Gyán.
Ignorance,	Ogyan,	Gyáng géyá,	Gyan mantho.
Fatigue,	Thakái,	Méngbai,	Máika.
Rest,	Jírán,	Jirébai,	Maisháka.
Occupation,	Korom,	...	...
Leisure,	Jírán,	...	...
Liberty,	Chhútti,	Hógár,	Láppika?
Restraint,	Káid,	Howál,	Kaid.
Society,	Dósór,	...	...
Solitude,	...	...	...
Crowd,	Bhír,	...	Diáng jóm.
Strength, bodily,	Bal,	Balo,	Balo.
Weakness, ditto,	Nihal,	Balgéyá,	Bal mánthúka.
Ability, mental,	Báddhi,	...	...
Inability, ditto,	Kúbáddhi,	...	...
Power, general,	Sak,	Háyá or Háá,	Dóáng.
Powerlessness,	Nisak,	Háugai,	Dóáng mántho.
Lameness,	Léngrá pan,	Léngran matno?	...
Blindness,	Kana pan,	Kúnan matno?	..
Deafness,	Bahira pan,	Bénga slo?	...
Dumbness,	Gúngá pan,	Phúglá slo?	...
Stutter, stammer,	Tthotala pan,	Tótha slo?	...
Wealth,	Dhón,	Dhón,	Dhón.
Poverty,	Nidhón,	Dhón géyá,	Dhón mánthúka.
Scarcity,	Akál,	Ankhál,	Akál.
Plenty,	Satti kál,	Satti kál,	Satti kál.
Famine,	Akál,	Ankhál,	Akál.
Drought,	...	...	...
Inundation,	Bán,	Bán,	Gódá.
Happiness,	} Súk,	Súk,	Súk.
Pleasure,			

\* In place or time, as in English. So Dhimál.



<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
Misery, pain,	Dúkh,	Dúkh,	Dúkh,
Beauty,	...	Machárgan matno ! *	...
Ugliness,	...	Shapman matno ?	...
Straightness,	Sidhapana,	...	...
Crookedness,	Térápana,	...	...
Fulness,	...	...	...
Emptiness,	...	...	...
Heaviness,	...	Illitnan matno ?	...
Lightness,	...	Réchérgan matno,	...
Greatness,	Badái,	Gédétnan matno,	...
Smallness,	Chotái,	Múddóyan matno,	...
Length,	Lambái,	Gallóvan matno,	...
Shortness,	Chótái,	Gúchúman matno,	...
Depth,	Gáhir pana,	...	...
Shallowness,	...	...	...
Width,	Choudái,	Gúáran matno,	...
Narrowness,	...	Géchépan matno,	...
Height,	U'echái,	Gajóvan matno,	...
Lowness,	Nichai,	Gahúyan matno,	...
A round body,	Gol,	Tolot or Dolot,	...
A square,	Choukón,	Kóna manbré,	...
A triangle,	Trión,	Kóna manthám,	...
An angle or corner,	Kóná,	Kóná manchó,	...
Area,	Paróst,	...	...
Circumference,	Bér,	...	...
Diameter,	Blás,	...	...
A half,	A'dhá,	Khou (ché-one),	E'phala.
A quarter,	Póá,	Khousilingche,	E'póá (é one).
A third,	Tihái,	(ché-one),	...
A part, piece,	Túkrá,	Phán thám,	...
The whole,	Samúchá,	Khou thám ?	...
Redness,	Láli,	Thúma,	Thúma.
Whiteness,	...	Chóché,	...
Blackness,	...	Bimaino,	Támánéng.
Sound,	Sobd,	Boipo ?	...
Noise,	Gondogol,	...	...
Silence,	Nibháva,	...	...
Echo,	Ghóng,	Shodop,	Hinka.
A cry, scream, human,	Shór, Púkár,	Gondogol,	Gondogól.
A roar, bestial,	Dák,	Dórshi,	Chípaká.
A low, bovine,	Dódári,	Chatta,	Chatta.
A bleat, sheep's,	Bhéibhéli,	Gapchi,	Rhíkai.
A bark, dog's,	Bhúnk,	Thétnú,	Dikhár.
A whistle, man's,	Súsáári,	Dódáya,	Dódai.
A whistle, bird's,	Sitti,	Gapmo,	Mémái.
A hiss, snake's,	Súsári,	Chúngno,	...
A mew, cat's,	Mémári,	Múshút,	Súsáári.
Savour or flavour,	Swád,	Gapmo,	Khárka.
Good savour,	Acha swád,	Nérú,	Phopai.
Bad savour,	Búra swád,	Gapmo,	Dhúi.
Sweetness,	Mithái,	Gathou,	Táá.
Sourness,	Khátapan,	Gathou,	Elka Táá.
		Thouwá,	Málka Táá.
		Gadoi matno ?	...
		Gakhoi matno ?	...

\* Machang for majang; so Dou for Tau, and Gorai for Koral: Euphonic.

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
Bitterness,	Khátapan,	...	...
Ripeness,	...	Gamánan matno?	...
Rawness,	...	Gathárgan matno?	...
Sourfiness,	...	Ghám matno?	...
Rottenness,	...	Géchó matno?	...
Odour, smell,	Gandh,	Manámo,	Nhámká.
Perfume,	Acha gandh,	Manámo-madamo,	Elka nhámka.
Stink,	Búra gandh,	Manámo-khéchara,	Máelka nhámka.
Roughness,	Rúkhái,	...	...
Smoothness,	Chikonái,	...	...
Hardness,	Sakhti,	...	...
Softness,	...	...	...
Dryness,	Súkhápan,	...	...
Wetness,	Bhijápan,	...	...
Juiciness, fruit,	Rosilta,	...	...
Sappiness, greenness, wood,	Gilápana,	...	...

## NOUNS OF MOTION—THINGS.

Appearance,	...	...	...
Disappearance,	...	...	...
Ascent,	...	Gadong,	...
Descent,	...	U'nkhat,	...
Advance,	Aga gaman,	...	...
Retgression,	Píché hatan,	...	...
Vibration, oscillation,	Hilat,	Moudáng,	Phirka.
Pressure by own weight,	Kámp,	...	Léeka.
Depression, active,	Dáb,	Kichin,	Rhèpká.
Compression, ditto,	Daban,	Náchin,	Rhép páká.
Relaxation, loosening,	Chíp,	Chíp,	Chíp.
Increase, self,	Dhilau,	Shóugtrop,	Dhil páká.
Decrease, ditto,	Barhti,	...	Dhámé.
Addition, others,	Ghotti,	...	Shinhé.
Subtraction, ditto,	Barháwan,	Phédétin,	...
Expansion, self,	Shattávau,	Phúdáin,	...
Contraction, ditto,	Phútán,	Barsara,	...
Opening, others,	Múnjan,	Khopjop,	...
Shutting, ditto,	Khúlan,	Khéoin,	...
Conjunction, self,	Bond koron,	Jokhlop,	...
Disjunction, ditto,	Saujog,	Lagomano,	Lágal nénka.
Rupture, bursting, self,	Biyog,	Gúbúsulo,	Lakka.
Fracture, breaking others,	Phút,	Gauwo,	Dhéiká.
Melting, self,	Tórhphór,	Chépai,	Bhóika.
Congeaing, ditto,	Galán,	Gilin,	Galé hí.
Melting, other's,	Jamán,	Dakháin,	Jóm hí.
Congeaing, ditto,	Galávan,	Gili hóin,	Galé páká.
	Jamávau,	...	Jóm páká.

## NOUNS OF ACTION—PERSONS.

Approach,	Nikot án,	Khatiou phoin,	Jéngsholé.
Retirement,	Dúr ján,	Gajan thágin,	Dúré badé.
Arrival,	Poháneh,	Chobai,	Dhi.
Departure,	Prasthán,	U'nkhat,	Hadéka.
Entry,	Bhitor án,	Sing hap,	Saleng wáng.
Exit,	Báhir ján,	Báhir thág,	Sátángólé.
Preservation,	Rakya,	Rákhi,	Báncha páká.
Destruction,	Nás,	Nás,	Nashit páká.
Injury, spoiling,	Bigáran,	...	...

English.	Kocch.	Bodo.	Dhimál.
A journey,	Játrá,	Játrá,	Játrá.
A stage or day's journey,	Monjil,	Shán chóniláma,	E'-nhí-ko-dámá.
Expedition, haste,	Táp,	Gakhri ?	Dhimpá.
Delay,	Déri,	Dirong,	Bilombh.
A walk, the act,	...	...	...
A pace, stride,	Pau, kodom,	Agán ?	Títar.
A run, race,	Dour,	Khat,	Dháp.
A gallop, animal's,	...	...	...
A trot, ditto,	...	...	...
A leap, jump,	Phán,	Bát,	Tónka.
A hop, skip,	Kúd,	Bajalo,	Hyúká.
A kick,	Lát,	Jóyú,	Lát.
A scratch,	Achúran,	Khúró,	Rhaika.
A bite,	Kátan,	Wát,	Chúka.
A sting,	Ein,	Jó,	Chúka.
A blow of hand,	Már,	Shó,	Chour.
Ditto of stick,	Dáng,	Shó,	Dáinghai.
A cut,	Kátávan,	Háyú,	Pál.
A thrust or push,	Dhakél,	Nájérét,	Dhikaika.
A pull,	Kéuch,	Bábú,	Túnika.
A cast or throw,	Phénk,	Gárhót,	Jhátéká.
A pinch,	Chim,	Khép,	Chim.
A laugh,	Houngai,	Mini,	Lénká.
A smile,	Músuki,	Minislú,	Atoisa lénka.
A weeping,	Rówan,	Gáp,	Khár.
A sneeze,	Chikan,	Háchú,	Háchú.
A cough,	Khási,	Gújú,	Shú.
A gulp or swallow,	Dhók,	Gróteché,	Níl.
A belch,	Dhókúr,	Molong,	Hito.
A fart,	Pát,	Kíphei,	Lí.
A spitting,	Thúk,	Mújú,	Thóp.
A chewing or mastication,	Chaboun,	Chouin,	Rhó katang.
A talking,	Bólan,	Ráin,	Dóp katang.
Talk,	Bóli,	Rái,	Dóp.
A kiss,	Chúamá,	Khódúm,	Chúamá.
Seeing, the faculty,	Dékhan,	Nún,	Kháng katang.
Hearing, ditto,	Súnan,	Khónáin,	Hinkatang.
Smelling, ditto,	Súngun,	Manamchúin,	Nhú katang.
Tasting, ditto,	Chátan,	Chóláin,	Déé katang.
Touching, ditto,	Chúíyan,	Dáingnún,	Vér katang.
Pi-sing, the act,	Mútan,	Hásháin,	Chicho katang.
Shitting, ditto,	Hágan,	Khiyiu,	Lishi katang.
Eating, ditto,	Khúvan,	Jáin,	Chá katang.
Drinking, ditto,	Píwan,	Lóngin,	Am katang.
Sleeping,	Sútan,	Múdúin,	Jim katang.
Waking,	Jágan,	...	Chét katang.
Dreaming,	Soponkoron,	Símáng nún,	Sopon kháng katang.
A dream,	Sopon,	Símáng,	Sopon.
Breathing,	Sansphékan,	Hánglúin,	Sánsliho katang.
Breath,	Sáns,	Háng,	...
Sweating,	Pasíjan,	Gálúin,	Bhim katang.
Sweat,	Pasina,	Galamdoi,	Bhimka.
Palpitation,	Kápan,	Mouin,	Phir katang.
Coitus, impregnation,	} Choda-chodi,	Khóin,	Lú katang.
generating,		Bishúphúlin,	Hémángdhamkatang.
Conception in womb,	Gaubhári hún,	Gilin,	Póeh pá katang.
Digestion,	Pach,	Gilya gáin,	Póeh mápa katang.
Indigestion,	Apach,		

NOUNS OF RESEMBLANCE, AFFIRMATION, &c., AND OF GENERAL IMPORT.

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
Resemblance,	Sománta.	...	...
Difference,	Osomanta,	...	...
Identity,	E'tkát,	...	...
Otherness,	...	...	...
Doubt,	San dóhi,	...	...
Certainty,	Nichoita,	...	...
Assent,	Kábúl,	...	...
Dissent,	Nákabúl,	...	...
Affirmation,	Sohi,	Ongo,	Jénghi.
Denial,	Inkár,	Ongá,	Májénghi.
Offer, tender,	Charáván,	Jáchiyu ?	Kórhá.
Acceptance,	Kabúl,	Ráyo,	Rhúká.
Rejection,	Nákabúl,	Ráyá,	Márhúká.
Aid, help,	Modot,	Chúmphá,	Moidhop.
Hindrance,	Horj,	...	...
Advice, counsel,	Prámús,	Sanjalaiyú,	Búddhipáká.
Difficulty,	Kathintá,	Gabráp,	...
Easiness,	Sohojtá,	Althói,	...
Expedient, contrivance,	Júgti,	Júgti,	Júgti.
Fitness,	...	Somaiyo,	Sobniká.
Unfitness,	...	Somaiyá,	Má sobaika.
Langer, risk,	...	Gabráp,	Láchi.
Escape, safety,	...	Gówaché,	Báuchi.
Protection, refuge,	Saran,	Kirphát,	Soron.
Abandonment, desertion,	Tyág,	Nágár,	Tyág.
Change, mutation,	Bodol,	Slai,	Shóoka.
Immutableness,	Abodol,	Dá slai,	Má shóoka.
Luck, hap, fortune,	Bhág,	Bhág,	Bhág.
Good luck,	Sú bhág,	Gham bhág,	Elka bhág.
Bad luck,	Ká bhág,	Hammabhág,	Má elka bhág.
Accident, contingency,	Daiv', Gati,	...	...
Meeting, the act,	Milán,	Lagomano,	...
Parting, ditto,	Júda jávan,	Gúbún gúbún thung,	...
Necessity, fate,	Daiv',	Daiv',	Daivé.
Free-will,	Súchótan,	Gouini khúsi,	Tái ko khúsi.
Necessity, compulsion,	Jarúrat,	...	...
Choice, option,	Khúsi,	Khúsi,	Khúsi.
Residue, what left,	Bíki,	Adrá,	Adrá.
Model, pattern,	Nok-ha,	...	...
Method, mode,	Doul,	...	...
Original,	Asal,	...	...
Copy,	Nakal,	...	...
Share, lot,	Bakra,	Bhág,	Bántba.
Prop, support,	Powá,	Thongtháng,	Powa.
Instrument,	Hathíár,	Gágújú,	Ghon goi.
Process,	...	...	...
Product,	...	...	...
Order,	Ríti,	Japdong,	...
Disorder,	Anriti,	Chilai bilai,	...
Benefit,	Hit korom,	Khaichen bhal,	Jaiba elka.
Injury,	Dúshít korom,	Khaichen mando,	Jaiba ma elka.
Loss,	Hárúil,	Gamaiyá,	Mhánhé.
Search,	Khó,	Naigro,	Bhóó.
Discovery,	Píwan,	Maibai,	Nénká.
Gain, advantage,	Lábh,	Bisha,	...

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
Loss, disadvantage,	Háni,	Loksán,	...
Question,	Sawál,	...	...
Answer,	Jawáb,	...	...
Promise,	Karál,	Kharál,	Karál.
Breach of promise,	...	...	...
Job, piece of work,	Kám,	Hobba,	...
Joke,	Thatta,	Sikrai,	Rouchi.
Knot,	Gánthi,	Gánthi,	Gánthi.
Cleft, crack,	Chír,	Gouwo,	Dhéiká.
Hole,	Gádhá,	Hákór,	...
Quake,	Kámp,	Mou,	Phirka.
Earthquake,	Bhúi kámp,	Há mouwo,	Bhanói phirka.
Point,	Gójá,	Góphát,	...
Edge, } of weapon, {	Dhár,	Dhár,	Dhár.
Back, } of weapon, {	Pitli,	Gédá,	Gándi.
Pair, mas et fem,	Jóri,	Jóri,	Jóri.
Pair, sorted,	Jora,	Jóri,	Jóri.
Fee, douceur,	Inám,	I'lám,	I'lám.
Atom,	...	...	...
Inventory or list,	Férist,	...	...
A mark, any,	Chin,	Chin,	Chin.
A stain,	Dúgh,	Dúgh,	Dúgh.
A label,	...	...	...
Errand of business,	...	...	...
Message, simple,	...	...	...
News, intelligence,	Khobor,	Khopor,	Khopor.
Essence,	Mánja,	Mánja,	Mánja.
Equilibrium,	...	...	...
Bias,	...	...	...
Excess,	Jyádati,	...	...
Deficiency,	Ghotti,	...	...
Sufficiency,	Bos,	...	...

INDECLINABLES OF AFFIRMATION, QUANTITY, MODE, &C., INCLUDING  
CONJUNCTIONS AND PREPOSITIONS.\*

Perhaps,	Kún kálé,	Mithia? Blá,	Nághé.
Certainly,	Kháti, Niehoi,	Ongthárgo,	Niehoi.
Yes,	Hén,	Ongo,	Hé.
No,	Nauín,	Ongá,	Ahé.
General privative,	...	Géyá,	Mánthú.
Do not, verbal	Ná Ná koris,	Dá,	Má.
privative,		Dá khlám,	Má pá.
Wherefore, } rel. and	Jéi táné,	...	Jéi páli.
Therefore, } correl.	Séi táné,	...	Séi páli.
Why?	Ki táné,	Mánó,	Hai páli.
Much,	Bhéla,	Góháng,	E'shúto.
Many,	Bhéla,	Góháng,	E'shúto.
Little,	Gátik,	Kitisi or Tisi,	Atóisa.
Few,	Gátik,	Kitisi,	Atóisa.
Less,	Kónék,	Kitisi,	Atóisa.
More,	Ánár, Phai,	Aro,	Aro.
Enough,	Eós,	Thúbai,	Jéhé.
More, } signs of	Tá té,	Binbo-shin,	O'kónhádóng.
Most, } compari-	Sabá té,	Boinobo-shin,	Sogiminko-
son,			nhádóng.

\* For more prepositions see Grammar, p. 75. Add thence Of, To, In, On, From. Many prepositions will be found under Indeclinables of Place.

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
As much,	Joto,	Jé chibang,	Jé jokho.
So much,	Toto,	U' chibang,	U'dong jokho.
How much?	Koto,	Béchi chibang,	Hé jokho.
How many?	Kiti,	Béchébá, Piché,	...
Too much,	Phai?	Gabáng?	Sópá.
Too little,	Olop,	Kitisi?	...
Very much, most,	Oti,	{ Boinobo-gabang	{ Sokapé Sóká.
		{ shin,	{ Saiko sopa.
		{ Shin or Sin, also	{
Than,	...	{ Nó,	{ Nhá or Nhádong.
As,	Jémón,	Jirin,	Jédong.
So,	Témón,	U'rin,	Kódong.
Thus, poz,	Wéó mon,	{ Wo rin,	{ U'dong.
How?	Kémón,	{ Risha, Idi,	{ Uáng.
Like, in manner of,	Jokho,	Bré,	Hésá.
Unlike, otherwise,	Ná jokho,	Púsá,	Bhaika.
Verily, indeed,	Thik thik,	Dá púsá,	Má Bhaika.
Only, merely,	Kháli kéval,	...	...
As long,	Joto khún,	Bánó,	Jejokho bilombh.
So long,	...	Jéché bon,	Sejokho bilombh.
Until,	...	Woché bon,	Kola.
Because,	...	...	Konáng.
1,	Jékhón, Jéálú,	Jéál,	...
Then,	Tékhón, Té,	Kola,	...
But,	Kintu,	Kintu,	Kintu ná.
And,	E'vong, O,	Bi, Ré? Bó?	E'dóng?
Also,	Aro,	Aro,	Aro.
Again,	Bárl,	Phin,	{ Nhé chota,
Or,	Kí,	Ná,	{ Gnéchota.
Both,	Dóno,	{ San-gne,*	{ Nhémi, Gnémi.
Either,	Káhóng,	{ Man-gné,	{ Nhélong, Gnélong.
Neither,	Káhongná,	...	Háshung.
Or not, otherwise,	Náté,	Bibo nangá?	Há-hung mantho.
Hush!	Jhit már,	Dáté,	Máté.
Lo!	Dékhék,	Shrithá,	Dhiká pá.
Hurrah!	Dhanyo dhanyo,	Ná lót or Náí,	Kháng.
Alas,	Hai hai,	Khanomathai,	...
With, cum,	Dosor, sáthé,	Habap,	Hai hai.
Without, sine,	Biné,	Logo,	Dosa.
By, instrument,	Diya,	...	...
Except, unless,	...	Jóng,	Shó, Dong.
Moreover, besides,	Aro,	...	...
Notwithstanding,	Táhnón,	Aro,	Ar.
According to,	Ba mójim,	Toblábó,	...
Almost, nearly,	Atát,	...	...
Quite, entirely,	Tamám,	Khatió, Háché,	Thoríngi.
Partially, in part,	Kúech kúech,	Boinobo?	Dóngché.
Rightly, well,	Acha koria,	Khaiché,	...
Wrongly, ill,	Mondo koria,	...	...
Violently,	Balibal,	...	...
Gently,	Dhire dhire,	Balohanáné,	Jormájor.
		Láshi láshi,	...

\* Sangué, two people; Mangné, two animals.

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
PRONOUNS, PERSONAL			
I,	Múi,	Ang,	Kú.
Thou,	Túi,	Nang,	Ná.
He, she, it, that.	Oní,	Bi,	Wá.
We,	Hámi,	Jong (chúr),	Kyé.
Ye,	Túmi,	Nang chúr,	Nyé.
They,	U'ni,	Bi chúr,	U'bal.
POSSESSIVE PRONOUNS			
Mine,	Mór,	Angni,	Kúng.
Thine,	Tór,	Nangni,	Náng.
His, hers, its,	Ór,	Bini,	O'ko, wang.
Ours,	Hámáro,	Jongni,	King.
Yours,	Túxáro,	Nangshúrni,	Ning.
Theirs,	U'nnár,	Bichúrni,	U'baliko.
RELATIVE DEMONSTRATIVE PRONOUNS, &c.			
Self,	Ap,	Gouí ?	Tái.
Own,	Apné,	Gouíni,	Táiko.
This,	Yáhi,	Bitháni,	Iti or Idong.
That,	Vóhi,	Hobo,	U'ti or U'dong.
Who, rel.,	Jé,	Jé,	Jéti or Jédong.
Who, correl.,	Sói,	Bi? (He, it),	Séti or Kodong.
Who?	Kái,	Chúr,	Héti or Háshú.
What, that which,	...	...	...
What?	Kí,	Má,	Hai.
Any,	Kábó, kúno,	Múngbo? *	Káibo.
All,	Sob,	Boino,	Saiko? Sogining.
Anybody,	Kábó,	Chúr,	Háshú.
Somebody,	Káho nahin,	Chúr óngá,	Má hashú.
Nobody,	Kúech,	Chúr géyá,	Háshúmanthuka.
Anything,	Jéhi,	Jishláp,	Haidong.
Something,	Sá, Món,	Jái,	Jédong kédong.
Whoever,	E'món,	Púsá,	Bhaika?
Like,	Wémón,	Ri púsá,	I'sáka.
Like this, such,	Kémón,	U'ri púsá,	U'sáka.
Like that, such,	Kró,	Bré púsá,	Hósaka.
Like what?	...	Gúbún,	Bhiwáng.
Other, another,	...	...	...
ADJECTIVES.			
Good,	Bhalo,	Ghám,	Elka.
Bad,	Mondo,	Hamma,	Má éika.
Virtuous, moral,	Páni, Dhormi,	Ghám,	Dharmi.
Vicious, immoral,	Pápi,	Hamma,	Pápi.
Religious,	Dhormi,	...	...
Irreligious,	Adhormi,	...	...
Penitent,	...	...	...
Impenitent,	...	...	...
Modest,	Lajúá,	Laji ganang,	Laji híka.
Impudent,	Niloj,	Laji yongá,	Láí mánthúka.
Hopeful,	Bhorósi,	Bórsa ganang,	Bhórsa híka.

\* Múngbó, to things only.

# VOCABULARY.

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhiml.</i>
Hopeless,	Nirási,	Bórsa géyá,	Bhorsa mánthúka.
Joyful, happy,	Horkit,	Khús,	Khús.
Sorrowful, unhappy,	U'dás,	Khús géyá,	Khús mánthúka.
Cunning,	Phaktia,	Phakta,	Phakta.
Candid,	Sídha,	Sódha,	Sódha.
Malicious,	Ghináha,	Mágwino,	Chikaka.
Benevolent,	Doyasil,	Wanjáno,	...
Envious,	Hinsok,	Mogon chanai,	Hiska.
Content,	San túshtit,	• ...	Hiska mánthúka.
Proud, vain,	Diphongi,	Dúnai,	Dim phúlla.
Humble,	Garib,	Tháng jang,	Sójha.
Industrious,	Mahinati,	Mou chúno,	Kisri páka.
Idle,	Alsia,	Alsia,	Alsia.
True,	Saccha,	Bobra,	Bobra.
False,	Jhúta,	Kholai,	Láppa.
Impatient,	Rádh,	...	...
Passionate, hasty,	Dhír,	...	...
Placid, quiet, patient,	Doyasil,	Wan gonáng,	...
Merciful,	Dúshat,	Wan géyá,	...
Cruel,	Sáhoi,	Gíronga,	Mala chíika.
Brave,	Dórúk,	Gíkhó,	Hatásia.
Cowardly,	Sthír,	Ghoidária,	Gongouda.
Constant, steady,	Asthír,	Kholai,	Shát montina.
Inconstant,	Dhúlia,	Phútúa,	Khóí násia.
Capricious,	Kirpini,	Kostia, khaló,	Koshói.
Wasteful, profuse,	Súsíl,	Ghám,	Dhílaka.
Niggardly,	Kúsíl,	Hamma,	Chúikka.
Kind, gentle,	Súsíl,	Gúroi, ghám,	E'ika.
Unkind, harsh,	Kúsíl,	Hamma,	Má elka.
Goodnatured,	Sishtáchári,	...	Dóndúa.
Illnatured,	Khada,	...	...
Polite, wellbred,	Maini,	Gín ganang,	...
Rude, illbred,	O maini,	Gín géyá,	...
Obedient,	...	...	...
Disobedient,	...	...	...
Grateful,	Págla,	Phagla,	Phagla.
Ungrateful,	Pagla,	Phagla,	Phagla.
Mad,	Kortobyá,	...	...
Idiotic,	Okortobyá,	...	...
Licit, morally,	...	...	...
Illicit, ditto,	...	...	...
Legal,	...	...	...
Illegal,	...	...	...
Physical or material,	Bhoutika,	...	...
Immaterial,	Aitmika,	...	...
Precise,	Thik thik,	...	...
Vague,	...	...	...
Hungry,	Bhúkil,	Yókidong,	Mhitúka.
Thirsty,	Píasi,	Doi kángdong,	Chám lihika.
Naked,	Nángta,	Hí géyá,	Dhába mánthú.
Clothed,	...	Hí gandong,	Dhába gúka vel hika.
Libidinous,	Kámi,	Cháltia,	Kokhoi hika.
Gluttonous,	Pétú,	Jachográ,	Shopa cháka.
Drunken,	Sharábi,	Máthól,	Yú ámká.
Foul-mouthed,	Múkhchór,	Khúga shápma,	Naika.
Abusive,	Jíwat,	Gotháng,	Singlhoka.
Alive,			



<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
Dead,	Mórá,	Gothoi,	Siká.
Sick,	Káhila,	Haiya, Júbra,	Mádónka.
Healthy,	...	Gakhrúng,	Dónka.
Asleep,	Nindáil,	Mádú lángdong,	Ninda lékha.
Awake,	Jágil,	Sidi mondong,	Chétánka.
Mature,	Slánd,	Jholau,	Whántika.
Young,	Chéngór,	Gothoni, Galaini,	Chan hika.
Old,	Búdha,	Braï, Búroï,	Waráng.
Strong,	Bali,	Balo grá,	Beráng.
Weak,	Nibali,	Balo géya,	Bal hika.
Free,	...	...	Bal mánthúka.
Confined,	...	...	...
Handsome,	Songot,	Mójáng,	Elka ?
Ugly,	Baiya,	Shápma,	Má elka.
Short, { human	Bánggrá,	Gahái,	Bángra.
Tall, { beings,	Ténggha,	Gajou,	Dhángá.
Fat,	Móta,	Gúphúng,	Dhámka.
Thin,	Súkna,	Gaham,	Chópka.
Tired, weary,	Thakit,	Méng chóö,	Mhoika.
Fresh, untired,	Athakit,	Méngyá gai,	Máika.
Lame,	Léngra,	Khóra,	Má máika.
Blind,	Kána,	Kána,	Kóhra.
Deaf,	Bahira,	Bénga,	Kána.
Dumb,	Gúnga,	Ráin ónga,	Bahira.
Alone,	Ekala,	Háshing,	Gúnga.
Companioned,	Dosorér,	Lagolá,	Ekaláng.
Learned,	Gyáni,	Gyán ganang,	Dosorhi.
Ignorant,	Ogyáni,	Gyán géya,	Gyán hika.
Wise,	Gyáni,	Gyán,	Gyan mánthúka.
Foolish,	Ogyáni,	Gyán géyá,	Gyán hika.
Poor,	Nidhoni,	Houria, thakageya,	Gyán mánthúka.
Rich,	Dhoni,	Dhon ganang,	Dhon hika.
Noisy, talkative,	Géngédia,	Phidua,	Phidua.
Silent,	Obola,	Ráyá, thándá,	Chika páka.
Dirty,	Maila,	Gini,	Mírhi.
Clean,	Safa,	Gúphúr,	Máchikan.
Married,	Biháta,	Noha jáhai,	Chikan.
Single,	{ Akúmári,	{ Jholou (mas.),	Mougia.
	{ Akwári,	{ Sikala (fem.),	Dhóná.
Highborn,	Kúlin,	...	...
Lowborn,	Aktílin,	...	...
Dependent,	Porbos,	Malaini,	Bodés.
Independent,	Aponbos,	Gouini khusi,	Táides.
Taxed,	Málguzári,	Girini,	Girini.
Exempt,	Mááfi,	Mááfi,	Mááfi.
Designed,	...	...	...
Accidental,	...	...	...
Old,	Púrána,	Gozám,	...
New,	Náya,	Godám,	...
Present,	Hájir,	...	...
Absent,	Ghair Hájir,	...	...
Ready,	Tiyár,	...	...
Unready,	...	...	...
Scarce, rare,	Thora,	...	...
Common, vulgar,	Bohut,	...	...

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhiml.</i>
Public,	...	...	...
Private,	...	...	...
Prosperous,	...	...	...
Unprosperous,	...	...	...
Saleable,	...	...	...
Purchasable,	...	...	...
Valuable,	Kímati,	...	...
Worthless,	Mond,	...	...
Habitual, usual,	...	...	...
Unusual, strange,	...	...	...
Similar,	Somán,	...	...
Dissimilar,	Asomán,	Gúbún,	Bhináng.
Same,	E'khí,	...	...
Different,	Júda,	Gúbún,	Bhináng.
Doubtful,	Sandéhi,	...	...
Certain,	Nichoi,	...	...
Deserted,	Chon,	...	Diáng mánthúka.
Frequented,	Bosot bári,	...	Diáng yonka.
Easy,	Sohoj,	Altáá,	...
Difficult,	Kosor,	Gobráp,	Karákará.
Changeful,	Asthir,	Kholai,	Lapha.
Changeless,	Sthir,	Bobrai,	Bobrai.
Lucky,	Súbhágya,	...	...
Unlucky,	Obhágya,	...	...
Original,	Asali,	...	...
Copied,	Nokoli,	...	...
Methodical,	Doul sé,	Doul ganang,	Doul Hika.
Immethodical,	Andoul se,	Doul géya,	Doul manthúka.
Fit, suitable,	Láik,	Shomaiyo,	Sha baika.
Unfit,	Na láik,	Shomaiyá,	Másha baika.
Orderly,	Sári,	...	Sárika.
Disorderly,	Osári,	Chilai bilai,	Másárika.
Profitable,	Phalit,	U'daigo,	...
Unprofitable,	Ophalit,	U'daiyá,	...
Possessed, tenens,	...	Akhai ou,	...
Dispossessed, ousted,	...	Akhai ou géya,	...
Ornamented,	Rongíl,	Rong gonág,	Ronghíka.
Plain,	Sádha,	Rong géya,	Rong mánthúka.
Useful,	Phalit,	Hamsin,	...
Useless,	Ophalit,	Hammásin,	...
Quick moving, active,	Chálák,	Gakhrai mouin,	Dhimka chukka.
Slow moving, inert,	Gor chálík,	Généó mouin,	{ Má dhimka. Má chukka.
Cheap,	Sosta,	Ghéér,	Lánká.
Dear,	Mhánga,	Mongo,	Jánká.
Pure,	Pabitor,	...	Chikánka.
Impure,	O pobitor,	...	Mírhi.
Wholesome,	Pochya,	Gilinai,	Póch páka.
Unwholesome,	Nápochya,	Giliyá,	Poch má páka.
Edible,	Khábar,	Janaini,	Chúka.
Inedible,	Nakhábar,	Jáyáni,	Má cháka.
Manufactured, wrought,	Banail,	Daanai,	...
Raw goods,	...	...	...
Sharp-edged,	Chókha,	Gobbo,	Chúka.
Blunt,	Bhotora,	Bowa,	Má chúka.
Grinded,	Gúra,	Gandoi,	Tólika.
Woven,	Banáil,	Shúnai,	Joka.
Spun,	...	Khúndóng,	...

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhindl.</i>
Platted,	Posár, ...	Hépnai,	Púika.
Spacious, wide, ample,	Ato,	Gúwár,	Dhai dhaik.
Contracted,	Cholnir,	Gétchép,	Ato.
Moving,	Sthávar,	Thabaiyo,	Cholon hika.
Motionless,	Rúpít,	Thabaiyá,	Cholon mánthúka.
Figured,	Aurupit,	Rúpganang,	Rup hika.
Figureless,	Ujjála,	Rúp geya,	Rup mánthúka.
Luminous,	Andhkár,	Shrángni,	Phor phora.
Dark, obscure,	...	Kómshini,	Chipka.
Opaque,	...	Núyá,	Kitikitika.
Pellucid,	...	Núyó,	Má dóoka.
Blazing,	Jolot,	Jong jong,	Dóoka.
Extinct,	Nibhal,	Komot bai,	Tíika.
The present time,	Bartamán,	Jáálong,	Shéka.
The past,	Bhúta,	Japbai,	I'dong Bóla.
The future,	Bhavish,	...	Jéhi.
Right,	Dohina,	Nágdú, or A'gdá,	Dam. ...
Left,	Bain,	Nakchi,	Lédá.
Central,	Madhyika,	Géjór,	Mánjhika.
Lateral,	Pás,	Jingni,	Aliká.
North,	Uttar,	Cha,	Dáshén.
South,	Dakshin,	Khlá,	Máshén.
East,	Púrab,	Sauja,	Núnhén.
West,	Poschim,	Shanáp,	Dinhén.
Passable, accessible,	Podit,	Pát lángá,	...
Impassable,	Apodit,	Pát háyá,	...
Inaccessible,	Jotáha,	Hú mouá,	Lóng hika.
Cultivated,	Unjotáha,	Hágráni,	Dinchaka.
Uncultivated,	Osár,	Gham,	Elka.
Fruitful, rich,	Ató,	Hamma,	Maelka.
Barren, poor,	Balúá,	Balani Hú,	...
Sandy,	Chik tháli,	Chik tháli,	Tyúka. ...
Clayey,	Chúnaini,	...	...
Calcareous,	Núnia,	...	...
Saline,	Kéchara,	Habdúni,	Kédéoka.
Muddy,	Dhúláha,	Hádrini,	...
Dusty,	Núnia,	Shapma,	Máelka.
Brakish water,	Mítha,	Gham,	Elka.
Fresh,	Bohonti,	Majang,	Phaíka.
Flowing,	Dhí,	Báyú,	Máphaika.
Still,	Móni,	Bílú, Dongo,	Bhlé.
Deep,	Alpho,	Gatho,	Kómka.
Shallow,	Batásia,	Thouá,	...
Windy weather,	Andhia,	...	...
Stormy,	Accha,	...	...
Fine, fair,	Thanda,	Majang, ghám,	Elka.
Cold,	Gorom,	Gúshú,	Tirká.
Hot,	Méghér,	Gúdám,	Sáaká.
Cloudy,	Ghámér,	Nókháni,	...
Sunshiny,	Pániér,	Syán dóngni,	...
Rainy, wet,	Bésh,	...	...
Dry, fair,	Bhíjá,	Nókhaháyá, gaini,	...
Moist, full of vapour,	Gíla,	Gichi,	Jhakka.
Moist, sappy, green,	Rasáil,	Gotháng,	Sinka.
Juicy,	Súkhá,	Bidé gonáng,	Ros jénka.
Juiceless, dry,	...	Bidé géyá,	Ros mánthúka.

<i>English.</i>	<i>Koch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
Wet, {	Bhíja,	Gíchi,	Jhákka.
Dry, { clothes,	Súkhá,	Grán,	Sinka.
Wooded, close, { land,	Jongoli,	Hágrá gonáng,	Dinchahika.
Naked, open, {	O'sár,	Dhai dhai,	Dhai dhaika.
Coloured,	Rongil,	Rong gonáng,	Ika dáká.
Colourless,	Sáddá,	Rong géyá,	Jéika.
Red,	Lál,	Gatchá,	Jíka.
White,	Dhoula,	Gúphút,	Jéika.
Blue,	Níl,	Géichóm,	Dáika.
Green,	Hara,	Khángshúr,	Nélpá.
Black,	Kála,	Gotchom,	Dáika.
Yellow,	Píla,	Gúmno,	Youka.
Sour,	Títá,	Gakhói,	Dákha.
Sweet,	Mítha,	Gadóí,	Táika.
Bitter,	Kaduva,	Gakha,	Khúka.
Ripe,	Pakka,	Gammang,	Minka.
Raw,	{ Kachha,	{	Sinka.
	Kancha,	Gatháng,	
Rotten,	Sara,	Géchéó,	Aika.
Sound,	Tája,	Ghám,	Má aika.
Stinking,	Kúgandhi,	Khéch ara,	Ma yokka.
Well-odoured,	Súgandhi,	Madamma,	Yokka.
Rough,	Korkoria,	Góbrí,	Khér souka.
Smooth,	Chikna,	Chil chil,	Chikan.
Hard,	Kađa,	Górra,	Korkorka.
Soft,	Norom,	Gúróí,	Norou.
Straight,	Sidhá,	{ Gotthong,	{ Ghénka.
Crooked,	Béká,	Thong jung,	Kéoka.
Full,	Bhorti,	Khónkra,	Bhélpá.
Empty,	Kháli,	Tongo, Búnjú,	
		{ Mángbo géyá,	{ Mánthúka.
		Géyá,	
Solid,	...	...	...
Hollow,	...	...	...
Heavy,	Bhári,	Gillit or Illit,	Lhíka.
Light,	Holka,	Réchéng,	Hómka.
Great,	Bado,	Góléť,	Dhámka.
Small,	Choto,	Múđóí,	Mhoika.
Long,	Lámba,	Gallou,	Rhinka.
Short,	Choto,	Gúchúm,	Pótóka.
Wide,	Chowra, Osár,	Gúár,	Pachárka.
Narrow,	Tang, A'to,	Géchép,	Chípka.
High,	U'echá,	Gajou,	Dhángaka.
Low,	Níchá,	Gabái,	Bánggrá.
Round,	Gúl,	Tólótni,	Gótaka.
Square,	Chou konia,	Kóna manbréni,	Díá tháuka.
Angular,	Kónia,	Kóna manchéni,	E'long tháuka.
Broken,	Tátá,	Gójó,	Bhoika.
Entire,	Samúcha,	Bimainé,	{ Góthaka.
			Má bhoika.
Porous,	...	...	...
Imporous,	...	...	...
Open,	Khúlá,	Khéwo,	Héká.
Shut,	Bond,	Jókhlopno,	Gibka.
Spread,	Asar,	Bodong,	Posárka.
Folded,	Goto,	Hútúmdong,	Jóm páka.
Expanded, blown,	{ Phuta,	Bárshara,	Bárák.
a flower,			

English.	Kocch.	Bodo.	Dhimál.
Closed, shut, do.,	...	Khókjóp,	Chópka.
Tight,	Tántán,	Tánatán,	Tántán.
Slack,	Dhíla,	Gúrún,	...
Loose, unsteady,*	Larbaria,	Lúdo lúdo,	Léika.
Fixed, firm,	Thir,	Gakhráng,	Kárkárka.
Cooked,	Rándha,	Gomon,	Minka.
Raw,	Kancha,	Gotháng,	Sinka.
Hairy,	Romáil,	Khomon gonáng,	Múishú hika.
Hairless,	Cholchól, *	Khomon góyá,	Múishú mánthúka.
Feathered,	...	...	...
Scaly,	...	...	...

## VERBS.

To do,	{ Konu,	{ Mouno,	{ Páli.
	{ Kqribar or	{ Khlámno,	
	{ Korinu,	{ Khajámno,	
Not to do,	Na korinu,	Mouá gaino,†	Má páli.
To undo,	...	...	...
To do over again,	...	Mou phinno,	Nhéchúto páli.*
To shape, form, make,	...	Dúáno,	Banaili.
To change, form, or	{ Bodol korinu,	{ Baino,	{ Shóóli.
alter,	{ Hóbar,	{ Jááno,	{ Jéngli.
To be (esse),	Na hóbar,	Jáá gaino,	Má jéngli.
Not to be,	Hóbar,	Jááno,	Jéngli.
To become,	{ Asia poribar,	{ Jáá phoino,	{ Dháli.
To come to pass,	{ happen,	{	{ Léténg wángli.
To create,	{ Sújibar,	{	{
To destroy,	{ god,	{ Nasht khlámno,	{ Nasht páli.
To be born,	Janam hobar,	Janam jááno,	Janam jéngli.
To give birth to,	{ Janam díbar,	{ Gophaino,	{ Janam pili.
produce,	{	{ Uptan hotno,	{
To deliver, accoucher,	Dúdh khlilbar,	Ábú dóno,	Dúdo ám páli.
To nurse, wet,	...	...	...
To nurse, dry,	Jíbar,	Thángno,	Singhlóli.
To live,	Moribar,	Thóino,	Sili.
To die,	{ Mária pha-	{ Shithatno,	{ Shéli.
To kill,	{ lánú,	{ Watno,	{
To grow,	Bađibar,	Détno,	...
To decay, decline,	Ghotibar,	Brai lángno,	Waráng jéngli.
To be mature,	Syán hobar,	Jholau jááno,	Whántika jéngli.
To feel, be bodily	{	{ Shútráng khlámno:	{ Shúrta páli.
sensible of,	{	{ Disha khlámno,	{
To perceive, mentally,	Chininú,	Shútráng khlámno,	Shúrta páli.
To think,	Phóm korinu,	Mithino,	Phóm páli.
To desire,	Cháhinu,	{ Labaino :	{ Khángli.
		{ Gasho khajámno,	{
To remember,	Yád korinu,	Shútráng khajámno,	Phém páli.
To forget,	Bhúlinu,	Bouno,	Nilli.
To learn,	Sikhinu,	Chúlóngno,	Dhírli.
To teach,	Sikha dinu,	Phúrúngno,	Dhír páli.
To educate,	Pátáibar ordinu,	...	...
To read,	Pađhinu,	Chalángno ?	Porhli.
To write,	Lékhinu,	Litno,	Lékhli.

\* *Nhéchúto* from *gné*, 2, and *chót*, bout, turn, *dēbāra* in Hindi. It should therefore be written *Guéchúto* passim.

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
To sign,	Doskot korinu,	Doskot litno,	Cháp pili.
To seal,	Chápínu,	Cháp thúno,	Cháp pili.
To sin,	Páp kónu,	Páp khajámno,	Páp páli.
To err,	Bhúlinu,	Bauno,	Bhúléli.
To revenge,	Bodol libar,	Bodol sophinno,	Bodol páli.
To forgive,	Mááf kónu,	Doya khlámno,	Doya páli.
To repent,	Patch kónu,	Nágárno,	Patch taili.
To intend, purpose,	Mansúba korinu,	Jingá síno,	Mansúba páli.
To endeavour,	Anthiinu,	Gasho rákhina?	Kénkni tépli.
To persevere, con- tinue doing,	Korté róbar,	Jángi khapráno,	Pákátóng hili.
To desist from,	Thákibar,	Mouin tháno,	Láp páli.
To enjoy, use,	Bhuginu,	Nágárno,	Lápli.
To use, bring into use,	Bhuginu,	...	...
To disuse, lay by,	Kánot lagánu,	...	...
To know, understand,	Chlorinu, rákhinu,	Danno,	Láp pili.
To be ignorant of, { not understand, }	Bújhinu,	Mithino,	Géli.
To cause to know, { to explain, }	Na bújhinu,	Mithi gaino,	Má géli.
To believe,	...	Mithiya hotno?	Géli páli.
To disbelieve,	Patíánu,	Ghám mithinu,	Sápli.
To doubt, hesitate,	Na patiana,	Hamma mithinu,	Má sápli.
To be sure,	Son déhi konu,	Ganogoto khlámno,	Dommo kommo pali.
To make up mind, { determine, }	Niehoi jánibar,	...	...
To resemble,	Taharouu,	...	...
To differ,	Somán hobar,	Somán jááno,	Somán jéngli.
To compare,	Osomán hobar,	Dá somán jááno,	Ma somau jengli.
To cajole, wheedle,	Milaibar,	Rújáno,	Jora chá páli.
To please,	Bhúr kánu,	Búr klaino,	Báng páli.
To displease,	Khús korinu,	Khúsi khlámno,	Khús páli.
To esteem,	Na khús korinu,	Khúsi khlámna gaino,	Mákhús páli.
To despise,	Bodo máninu,	Máni chúno,	Mánéli.
To decry, run down,	Chóto máninu,	Manyà gaino,	Má manéli.
To deceive, mislead,	Badnúm kónu,	...	...
To persuade,	Bhúla kónu,	Bouhotno,	Nílli páli.
To dissuade, { Báda dinu, }	Manánu,	Rodongno,	...
To attend to, to heed,	Báran korinu,	Búla hotno,	Búdi pil.
To neglect,	Mánu,	Mánu,	Mánéli.
To confirm,	Ná mánu,	Mányá gaino,	Má manéli.
To annul,	Sábit koribar,	Kotha rákhinu,	Sábit páli.
To allow, permit,	Rod koribar,	Ród khajámno,	Ród páli.
To disallow, prevent,	Hobar dibar,	...	...
To forbid, interdict,	Ná hobar dibar,	Báda hotno,	Báda pili.
To succeed,	Báda dinu,	Báda hotno,	Báda pili.
To be able,	Parinu,	Háano : débáno,	Dóángli.
To fail,	Sakinu,	Háano,	Dóángli.
Not to be able,	Ná párinu,	Haagaino, Jénuo,	Má dóángli.
To wonder at,	Ná sakinu,	Hátúgaino,	...
To approve,	Acharaj máninu,	Ankhá máninu,	Rhiwáli.
To disapprove,	Posin konu,	Phosin khlámno,	Posin pali.
To applaud, com- mend, praise, }	Ná posin konu,	Dá phosin khlámno,	Má posin páli,
	Nigou korinu,	...	Posin páli.

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
To censure, blame,	Ninda konu,	...	Má posin páli.
To hiss, loudly decry,	Chíehí bolibar,	...	...
To cheer, loudly applaud,	Shábáshi korinu,	...	...
To cheer, comfort,	Póshinu,	Posh khlámno,	Pósh páli.
cherish, protect,			...
To neglect, abandon,	Tyág korinu,	Nágárno,	Má posh páli.
To encourage,	Sahos dibar,	Bhorsa hotno,	Bhorsa pili.
To discourage,	U'dás koribar,	Gí hotno,	...
To abuse, revile,	Gáli dibár,	Raicháno,	Naili.
To frighten,	Dór khiláibar,	...	Láchili.
To be afraid,	Dor khilibar or khábar,	Gýúno ?	Láchi páli.
To tranquillise,			...
To be tranquil,	Sánt korinu,	...	...
To brawl,	Sánt hobar,	...	...
To brag, boast,	Jhogra korinu,	Náng jalaino,	Naisháli.
To condole with,	Bahai korinu,	Dúi láno,	Gophi dopli.
To annoy, vex, tease,	Thátib dinu,	...	Thátib pili.
irritate,	Dúkh dinu,	Dák hotno,	Dúkh pili.
To love, feel affection,			...
To hate, feel malice,	Máya konu,	Wánchóno,	Doya páli.
To hope,	Ghín konu,	Mógino,	Chika páli.
To fear,	Bhórsa konu,	Gironga jááo,	Bhórsá néñli.
To tell a lie,	Hatás khábar,	Gíehino,	Láchili.
To tell the truth,	Jhút bolinu,	Santha laino,	Mitcha dópli.
To rejoice, <i>n.</i> ,	Sacch bolinu,	Thóngjóng raino,	...
To grieve, <i>n.</i> ,	...	Khúsi jááo,	Khúsi jéngli.
To satisfy, <i>a.</i> ,	...	...	...
To disappoint, <i>a.</i> ,	...	...	...
To command order,	Húkám dinu,	Húkám hotno,	Húkám pili.
To countermand,	Báda dinu,	Báda hotno,	Báda pili.
To obey,	Húkám mánuinu,	Húkám manino,	Húkám manéli.
To disobey,	Húkám ná máninu,	Húkám mánya gaino,	Húkám má má- néli.
To question,			
To answer,	Púchinu,	Songno,	Hilli.
To assent,	Jowáp dinu,	Rái douno,	Dopli.
To dissent,	Kabúl konu,	Ongo raino,	Manéli.
To affirm,	Ná kabúl konu,	Ongá raino,	Má manéli.
To deny,	...	Ongo raino,	...
To speak, talk, say,	Bolinu,	Raino,	Dópli.
To repeat, say again,	Dobára bolinu,	Rai phiinu,	Niéchota, dópli.
To announce, tell, inform,	Khopor dinu,	...	...
To summon, call,	Dákibar,	Ling hótno,	Kaili.
To call out, shout,	Gondogol konu,	Hóehino,	Rái kaili.
To accost, salute,	Saheb salamat konu,	Khlúlámmo,	Dónli.
To invite,			...
To visit,	Nyota korinu,	...	...
To entertain guests,	...	...	...
To request, solicit,	Binti konu,	Binti khlámno,	Banti páli.
To beg alms,	Bhík mánginu,	Dán biuo,	Dán rhéli.
To refuse,	Ná dibar,	Dá hotno,	Má pili.
To ask, interrogate,	Jáchinu,	Songno,	Hilli.
inquire,			...
To offer, tender,	Bhárkibar.	Hotno,	Pili.
To accept,	Libár.	Láno,	Rhéli.
To reject,	Ná libar.	Dá láno,	Má rhéli.

English.	Kocch.	Bodo.	Dhimál.
To help,	Modod dibar,	Chúmpháno,	{ Ténkóli. ...
To hinder,	Horoj dibar,	Hómtano,	{ Rbóli.
To advise, give advice,	Saláh dinu,	San jalaino,	Saláh pili.
To consult, ask advice,	Saláh mánginu,	...	Saláh rháli.
To quarrel,	Jhogra konu,	Náng jalaino,	Nai sháli.
To be reconciled,	Milinu,	Béng jalaino,	Láli.
To curse,	Sráp dinu,	Sráp hotno,	Sráp pili.
To bless,	Asirbád dinu,	Tháng baita raino,	Sing teng hili.
To forswear,	{ Kirya khái chári	{ Shomai lánáne	{ Kirya cháteung láp
renounce,	{ dinu,	nágáro,	{ pili.
To take oath,	Kirya khabar,	Shomai lano,	{ Kirya.
To give oath,	Kirya khai dibar,	Shómailá hotno,	{ Cháli.
To swear falsely,	{ Jhúta kirya	{ Mitcha shomai	{ Kirya chápalí
	{ khabar,	lano,	{ Mícha kirya cháli.
To preserve,	Báchá korinu,	...	...
To destroy,	Nosht korinu,	...	...
To hurt beings,	Chót dinu,	...	...
To injure, deteriorate	{ Kharáb konu,	...	...
goods,			
To benefit,	Bhalo konu,	Ghám khlámno,	Elka páli.
To wrong,	Búra konu,	Hamma khlámno,	Má elka páli.
To converse,	Bolinu,	Raino,	Dópli.
To be silent,	Chúp honu,	Srítháno,	Chikáli.
To silence,	Chúp korinu,	Sríthá hotno,	Chika páli.
To make a noise,	{ Gondogol ko-	{ Gondogol kha-	{ Gondogol páli.
	{ rinu,	jámno,	
To laugh,	Hásinu,	Minino,	Léngli.
To smile,	Múski hasinu,	Minislúno,	Atoisa léngli.
To weep,	Rónu,	Gapno,	Khárlí.
To moan,	...	...	...
To sob,	...	...	...
To squint,	Téra dékhuinu,	Khónká naino,	Kéóká khangli.
To sneeze,	Chúkinu,	Háchúno,	Háchuli.
To cough,	Khásinu,	Gújúno,	Sháli.
To swallow,	Ghótinu,	Molongno,	Níli.
To belch,	Dhikar konu,	Gotno,	Dikárolóli.
To fart,	Pat korinu,	Kíphaino,	Lípaili.
To spit,	Thúk pháliinu,	Májúno,	Thópehi chibli.
To chew,	Chobibar,	Chouno,	Chobaili.
To bite,	Kátibar,	...	...
To kiss, give,	Chúma dibar,	Koudom hotno,	Chúma pili.
To kiss, take,	Chúma libar,	Koudom lano,	Chúma rháli.
To copulate,	{ Choda chodi	{ Khoíno,	Láli.
	{ korinu,		
To cause to impregnate	Jhág dibar,	Gúnáng hotno,	Dánkha tapipula.
or cover, give male,			
To conceive in womb,	Gau bhári hobar,	Bisha phúlinu,	Hámáng dhámlí.
To digest in stomach,	Honjom konu,	Gílnu,	Póch páli.
To lick,	Chátinu,	Chaláno,	Déóli.
To suck,	Chúsínu,	Chupno,	Chútili.
To see,	Dékhibar,	Naino,	{ Khángli.
To hear,	Súnibar,	Khanáno,	{ Dóli.
To taste,	Chákibar,	Cháláno,	Hénli.
To smell,	Súngibar,	{ Srák húno,	{ Chákhili.
		{ Mauám chúno,	{ Nháli.



<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
To touch,	Chúbar,	Dángno : chétnaino,	Vérlí.
To piss,	Mútibar,	Hásáno,	Chiehóli.
To shit,	Hágibar,	Kháno,	Lshili.
To eat,	Khábar,	Jáno,	Cháli.
To drink,	Pibar,	Lángno,	Auli.
To cook,	Róndhón konu,	...	...
To sleep,	Sútibar,	Múdáno,	Jimli.
To wake, self,	Jágibar,	Sidi manno,	Chétámli.
To wake another,	Jágtí konu,	Phajáno,	Lhópáli.
To dream,	Sopón dékhibar,	Simáng naino,	Sopón sóli.
To breathe,	Sáns libar,	Hángláo,	U'kás chúli.
To sweat,	Jhóshibar,	Galainno,	Bhémlí.
To palpitate, tremble,	Kámpibar,	Modom mouno,	Phirli.
To make easy, facilitate,	Sohoj korinu,	Géneó khajámno,	Hól páli.
To make difficult,	Kosor korinu,	Gopráp khámno,	Karákáná páli.
To risk, put in hazard,	...	...	...
To escape,	Báchinu,	Góno, gobaino,	Bán chíli.
To save, deliver,	Rakhya korinu,	Gón hotno,	Bánehá páli.
To stay with, abide by,	Dosor robar,	Lagoché tháno,	Ktánéng hili.
To desert, abandon, {	Tyág korinu,	Nágárno,	Bhináng hadéli.
leave,	...	...	...
To change, be mutable,	Asthir hob ur,	Sháino ?	Shóoli.
To make, change, alter,	Bodol korinu,	Slái jalaino,	Shóó páli.
To meet, fall in with,	Bhétinu,	Lagomannno,	Dútsáli.
To part, go apart,	Júda génu,	Gúbún gúbún thánno,	Bhináng hadéli.
To come together,	Song ásinu,	Lagoché phoino,	Dótsá léli.
To bring together, {	Song lí ásinu, {	Mislaino,	Miso lalli.
To separate, segregate,	Júda korinu,	Lagoché dannno,	...
To crowd, make crowd,	Blúr korinu,	Gúbún gúbún khámno,	Bhináng páli.
To contrive, devise,	Júgti korinu,	Mánnshi phútámno,	Diáng shóli.
To compel, constrain, {	...	Búddhi khámno,	Búddhi páli.
oblige,	...	...	...
To leave, option,	...	...	...
To choose, take option,	...	...	...
To choose, select,	Chún koribar,	Sai khono,	Salténg chúmlí.
To copy, imitate, {	Nokoi korinu,	Nokol khámno,	Nokol páli.
pattern,	...	...	...
To imitate, take off, {	...	...	...
mock,	...	...	...
To share out, dis-tribute in shares, {	Báutinu,	Ráno,	Bánta páli.
To produce,	Kamai konu,	U'ptau khámno,	Kamai páli.
To consume,	Khoroch korinu,	Háini khámno,	Bai páli.
To gain,	Náfa khábar,	...	Náfa cháli.
To lose,	Nokán khábar,	...	Naksán cháli.
To work, labour,	Kismot konu,	Habba mouno,	Léng kámli ?
To play, amuse oneself,	Khélinu,	...	...
To rest,	...	...	...
To be tired,	Thákinu,	...	...
To tire, another,	Tháka korinu,	...	...
To adorn,	Songot korinu,	Majáng khámno,	Elka páli.
To disfigure,	Bérúp korinu,	Shápna khajámno,	Má elka páli.
To dress, self,	Kapra pinibar, {	Hí gáno,	Dhába gúpí.
To dress, another,	...	Hí gúmuo,	...
To undress, self,	Kapra phálinu,	Hí gín hotno,	Dhába gúp páli.
To undress, another,	...	Hí khúno,	Dhába chíbli.
	...	Hí khú hotno,	Dhába chip páli.

<i>English.</i>	<i>Kocch.</i>	<i>Bab.</i> <i>Lámá dínthino,</i>	<i>Dána dop</i> <i>Dámá awáli.</i> <i>Lampáng hadóli.</i>
To guide, direct,	...	...	...
To misguide,	...	...	...
To lead,	Agot génu,	{ Sigouno, Sigang lánno, }	{ Nhú choleli. Báli.
To follow,	Pacho ásinu,	Yúno phoino,	Ming táli.
To clasp, embrace,	Kól korinu,	Gobáno,	Dúdú lóp-páli.
To baptise, name,	Nám rákhibár,	Máng dóno,	Béhe chumáli.
To wean,	An khilibár,	Agí nágár hotno,	Béwal-dú-pili.
To marry,	Bibah korinu,	Habba khlámno,	Libí.
To divorce,	...	Hinjou nágárno,	Dúli.
To bury,	Máti dibár,	Phopno,	...
To burn, corpse,	P'hún kinu,	Shouno,	...
To mourn, for dead,	...	...	...
To inherit,	Wársi bhág libár,	...	...
To acquire,	Kamainu,	...	...
To serve menially,	Chákori korinu,	...	...
To cheat, defraud,	Thaginu,	Chaléno ?	Chólóli.
To steal,	Chúri korinu,	Sikhon khouno,	Chúri páli.
To rob,	Dáká márinu,	Lúthino,	Dáká páli.
To murder,	Khún korinu,	Shithatno,	Khún páli.
To beat,	Pitinu,	Shúno,	Dángthaili.
To maim,	Ghál konu,	...	...
To commit rape,	...	...	...
To commit adultery,	...	...	...
To promise, give and take promise,	Korál korinu, di- bár and libár, {	Korál lánno and hotno, {	Korál pili and rháli.
To impignorate,	Bandhak rakhinu,	Bandak hotno,	Bándá pili.
To redeem, pledge,	...	Bandak labono, {	Bánda. U'lang páli.
To complain, tax with wrong-doing,	Nálsh korinu,	...	...
To sue, legally,	...	...	...
To prosecute, ditto,	...	...	...
To examine, try legally,	Tajvij konu,	...	...
To prove, establish judicially,	Sábit konu,	...	...
To decide, decree, ditto,	Húkam dibár,	...	...
To sentence, condemn,	...	...	...
To fine,	Donr libár,	Donr lánno,	Donr rháli.
To punish,	Sásti dibár,	Sásti hotno,	Sásti pili.
To hang (per collum),	Phánsi dibár,	...	...
To imprison,	Kaid korinu,	...	...
To give physic,	Oshod dibár,	Máli hotno,	Oshor am páli.
To take physic,	Oshod libár,	Máli lánno,	Oshor amlí.
To bleed, let blood,	Phust libár,	...	...
To pay taxes,	Khajana dibár,	Khajana hotno,	Khajana pili.
To levy taxes,	Khajana libár,	Khajana lánno,	Khajana rháli.
To let,	Bhára libár,	Bibán lánno,	Bhára rháli.
To hire,	Bhára dibár,	Bibán hotno,	Bhára pili.
To appraise,	Bhou konu,	Bhou khlámno,	...
To cost,	Molinu,	Bhau jááno,	Dám jéngli.
To buy,	Kinibar,	Baino,	Chólóli.
To sell,	Béchibar,	Phanno,	Pilli.
To exchange, barter,	Bodol konu,	Slaino,	Shóli.
To calculate, reckon,	Gonti korinu,	Shyánno,	Gan hili.
To lend, money,	Dhár dinu,	Bináne hotno,	Dhár pili.
To borrow,	Dhár linu,	Bináne lánno,	Dhár rháli.
To owe,	...	...	...

<i>English.</i>	<i>Koch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
To pay,	Chúkti korinu,	...	Dhár sújili.
To give credit,	...	...	...
To weigh,	Toulinu,	Chúno,	Dóngli.
To measure,	Nápinu,	Chúno,	Dóngli.
To build house,	...	Nóo láno,	Sa dáuili.
To quarry stone,	...	Onthai joukhono,	...
To make bricks,	I'nt párinu,	Ithá díano,	...
To engrave on stone or metal,	...	...	...
To fuse, make melt,	...	Gili hotno,	Gili páli.
To melt, self,	Galinu,	Gilino,	Giléli.
To mould, cast,	...	...	...
To manufacture,	Banaibár,	Dáno,	Thirli.
To dye,	Rong díbár,	Rong hotno,	Rong pili.
To grind (corn, &c.),	Máinu,	Yáno,	Mhaili.
To give edge,	• Bár díno,	Bár hotno,	Bár pili.
To blunt edge,	...	Yáno,	Laili.
To mine,	...	Hútromno,	Bhoi páli.
To smelt,	...	...	...
To refine,	...	...	...
To polish,	Chikon konu,	Gochong kha-jámo,	Rhiwa páli.
To glaze, varnish,	Chikon konu,	...	Manjili.
To hammer,	...	Dúno,	Tóoli.
To saw,	...	Chen khono,	Chéli.
To sew, stitch,	Súai konu,	Shúno,	Jéli.
To mend clothes,	...	...	...
To make clothes,	...	...	...
To weave,	...	Hi díano,	Thirli.
To spin,	Sat kítano,	Dáno,	Katéli.
To knit,	...	Khúndáng hano,	Puli.
To tan leather,	Sachibár,	Jéckhano,	...
To express sugar or oil,	Perinu,	Chóngno,	Pérelí.
To shave,	Múndinu,	Páééno,	Kámlí.
To bathe,	Shán konu,	Cháno,	Chéuli.
To wash clothes,	...	Dúgwino,	Phéli.
To dry clothes,	...	Chúno,	Shéuli.
To cook,	Rondhou konu,	Lámo,	...
To roast,	...	Yóphráno,	Héli.
To boil,	...	Youno,	...
To fry or grill,	...	Chongno,	Khinli.
To bake,	...	Hángno,	Héli.
To brew,	...	...	...
To distil,	...	Chóngno,	Yú gaili.
To turn with lathe,	...	Chouno Jousouno,	Chúaili.
To print cloth,	...	...	...
To make rope,	Chápibár,	...	...
To bleach,	...	Cháno,	Bataili.
To make basketry,	...	...	...
To paint,	Ronginu,	Héno,	Gothaili.
To sing,	Gáinu,	Rong hotno,	Gabaili.
To play music,	Bájá konu,	Rojáno,	Léli.
To sculpture,	...	Dámo,	Béli.
To cement, glue,	Sáinu,	...	...
To paste,	Lépibár,	Chitapno,	...
To plaster walls,	Lépibár,	Léi hotno,	Léi pili.
		Litno,	Lé pili.

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
To breed, cattle,	...	Galai gophatno,	Pósh hili.
To fatten, ditto,	...	{ Gúphung khlámno, . }	{ Dhám páli. Chá páli.
To feed, simply,	...	Jáhotno,	Páli.
To slaughter,	...	Danthatno,	Dháé lhóli.
To flay,	...	Bigúr khúno,	Ché hili.
To shear,	...	Háchó gárno,	Dádú chépli.
To milk,	...	Dádú chorotno,	Móhóli.
To churn,	...	...	...
To cultivate, agricul-	{	{ Shyám dánó,*	{
turally,		Hú mouno,	
To dig,	Khan dibar,	Jouno,	Tóóli.
To plough,	Jótibar, chásinu,	Hámouno,	...
To harrow,	Héngá kona,	Moi hotno,	Moi pili. •
To manure,	Sár dibár,	Sár hotno,	Sár pili.
To sow,	Chítibár,	Pháno, Gáino,	Dáli.
To reap,	Kátibar,	Háno,	Chééli.
To transplant,	Rópibar,	Gaino ?	Thinli.
To weed,	Chikan phálinu,	Chékhá dúngno,	Chalai upli.
To irrigate,	Sichinu,	Doi hotno,	Chí pili.
To desiccate,	...	Doi shátno,	Sháp pili.
To thrash,	Pítinu,	...	...
To winnow,	Sáp korinu,	Shibno,	Om yápli.
To stack,	Kalián konu,	Húngno,	Jóm páli.
To germinate or sprout,	Phútinu,	Rojónó,	Yóli.
To grow,	Bodlinu,	Gajo jááno,	Hánli.
To flower,	Phúlinu,	Bárno,	Bárlí.
To fruit,	Phalinu,	Thaino,	Shéli.
To ripen,	Pákinu,	Monno,	Minli.
To rot,	Sádinu,	Chéóuo,	Aili.
To blow, as wind,	Bohinu,	Bohino,	Báhlí.
To blow, apply breath,	Phúkinu,	Cháno,	Mháli.
To shine, as sun,	Chamkinu,	{ Gongno,	{ Rháwáli.
To rain,	Bórsitár,	Modinno,	Chilkáli.
To thunder,	Gargibár,	Nókhá háuo,	Wáliéli.
To lighten, flash, as lightning,	Chomkon korinu,	Khoromno,	Dáli.
To hail,	Páthar porinu,	Múphlámno,	Rufwáli.
To snow,	Hém podinu,	Korthai gúkléno,	...
To freeze, congeal,	Jomibár,	Hém galáino,	Hém longli.
To thaw,	Gilibár,	Dákhákáno,	Jómli.
To burn, self,	Jólinu,	Gáino,	Gáéli.
To burn, another,	...	Wát júngno,	Tili.
To glow, be of a glow,	Dáhakinu,	Sou gárno,	Ti páli.
To make glow,	Dah konu,	Wát jong balóno,	Lhóli.
To light, candle or fire,	Jolot konu,	Wát chublouno,	Lhó páli.
To extinguish,	Nibhil kopu,	{ Júng hotno,	{ Tii páli.
To illumine, a room,	Ujjála kopu,	Lagáino,	...
To darken, ditto,	A'ndhér konu,	Khúmatno,	Nibhaili.
To flow, water,	Bohinu,	Shráng kha jámno,	Phara páli.
To make flow, let off,	...	Khámsai khlámno,	Dáp páli.
To come,	Asibar,	Bohi kúngo,	Bahili.
To go,	Jábár,	Bohi hotno,	Bahi páli.
To remain,	Róbár,	Phoino,	Léli.
To return,	Ghúritár,	Thángno,	Hadéli.
		Tháno,	Hili.
		Phoi phinno,	Gúrai hili ?

\* To cut down the forest, a process equivalent among this people to cultivation.

## VOCABULARY.

<i>English.</i>	<i>Kock.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
To approach,	Logod ásinu,	Khatiou phoino,	Chéngsho hadóli.
To retire, go off,	Dúré jábár,	Gatchán thánɡno,	Bhináng hadóli.
To journey,	Játrá konu,	Jatra khlámno,	Játra páli.
To arrive,	Pohúenchino,	Sríkhino, Chono,	Lóli.
To depart,	Chalia génu,	Thánɡno,	Hadéli.
To enter,	Bhitor sománu,	Sing hopno,	Lipta wángli.
To go out,	Báhir nikánu,	Bahir thánɡno,	Báhir olóli.
To make haste,	Jold konu,	Gakri khlámno,	Dhim páli.
To delay,	Bilombh kóúu,	Láshi láshi khlámno,	Bilomb páli.
To walk, as quad- ruped or man,	Béránu,	Thábaino,	Higilli.
To fly, as bird,	Uribár,	Birno,	Bhirli.
To creep, as insect,	Rénginu,	Mán baino,	Súrsúraili.
To pace or stride, as man,	Kodom konu,	Thabaino,	Higilli.
To run,	Dourinu,	Khotno,	Dhápili.
To run away, flee,	Bháginu,	Khat lángno,	Kháti.
To gallop, horse,	...	...	...
To trot, ditto,	...	...	...
To leap,	Tirpanu,	Bátno,	Tónli.
To hop, skip,	Kúdinu,	Bájalono,	Hía gili.
To kick,	Lát márinu,	Jónó,	Lát hili.
To scratch,	Achúánu,	Khúrchino,	Kháli.
To sting, as bee,	Binnu,	Jáyánu,	Chúli.
To strike with hand,	Márinu,	Shúno,	Dáng haili.
To strike, beat, with stick,	Márinu,	Shúno,	Dáng haili.
To cut,	Kátinu,	{ Dáno, Háno, Phono,*	Pá pili.
To thrust or push,	Dhékánu,	{ Nágárétno, Chojaretno,	Dhé kaili.
To pull,	Tánuu,	Bónó,	Tán páli.
To catch, as thrown,	Dhorinu,	Chap khangno,	Bimli.
To throw,	{ Phenkiuu, Dálinu,	{ Gár hotno, Gar hotno?	Jhátéli.
To throw away,	Aphálinu,	Khépu,	Chipli.
To pinch,	Nóchinu,	Santréno,	Chim thaili.
To swim,	Porinu,	Hapno,	Nóli.
To drown, sink, self,	Dábinu,	Hap hotno,	Dúbili.
To make sink or drown,	...	Gochongno,	Dábi páli.
To stand,	Tháru honu,	Gataino,	Jápli.
To fall,	Poribár,	Góchóng hotno,	Lóngli.
To make stand,	Thár konu,		Jáp páli.
To make fall or throw down,	{ Thélia phalánu, Bosinu,	Nákh laino,	Théliténg long páli.
To sit down,	Uthinu,	Chóono,	Yongli.
To get up,	Ausánu,	Jhi khangno,	Lhóli.
To lie down,	Uthaibár,	Sínatno,	Auséli.
To take up,	Rákhibar,	Daikhangno,	{ Tothéli. Lhó páli.
To set down,	Rákhibar,	Danno,	Táali.
To put, place, set in place,	{ Rákhibar, Léa-sibár,	Danno,	Táali.
To fetch, bring,	Léjábár,	Iábono,	Chám-tóng lóli.
To take away,	Bókibár,	Lángno,	Chám poli.
To carry, bear,		Báno,	Pháli.

\* Phono, to fell timber; Hano, to cut culinarily; Dano, to cut generally.

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
To convey away, transport,	Bókléjábár,	Bálángno,	Pháchúmli.
To mount, vehicle,	Chorinu,	Yóng khatno,	Tángli.
To alight from,	Utarinu,	Gánó,	Kháli.
To climb, go up tree or hill,	Chorinu,	Yong khatno,	Tángli.
To descend, come down,	U'tarinu,	Gáno,	Kháli.
To stay, stop, detain, a.	Lámibíbar,	Thán hotno,	Tát páli.
To let go, suffer to depart, a.	At kaibar cher kinu,	Hop tano,	Háli pili.
To stop, stay, be staid, self, n.	Jábar dibár,	Thang hotno,	Táali, hili.
To hinder, impede, prevent, obstruct, a.	Atkinu,	Thaptáno,	Rholi.
To put a stop to, a.	Tékinu,	Homtáno,	Tát páli.
To set a-going, a.	Chénkinu,	Thápá hotno,	Rhóli.
To begin, have beginning,	Rokinu,	Thán hotno,	Tái páli.
To commence, make beginning,	Thám bhánu,	Tháng hotno,	Dingil pili.
To end, have end,	Cholon konu,	Hángno,	Mhoili, Téngli.
To finish, perfect, complete, make end of,	N. Sharú hobar,	Háng hotno,	Mhoi páli.
To have hold, possess,	A. Sharú konu,	Moujenno,	Teng páli.
To lack, want,	N. Tamám hobar,	Japno,	Hóili.
To hold, retain, keep,	A. Tamám konribar,	Khángno,	Hói páli.
To cede, give up, relinquish,	Bós korinu,	...	...
To hold, have in hand,	Obhág hobar,	...	...
To grasp, hold forcibly,	Rákhíbar,	...	...
To relax grasp,	Chárinu,	Nágárno,	Lháli.
To let go, quit hold of,	Dhorinu,	Akhaino,	Khúrtá rákhéli.
To dispossess, take forcibly, seize,	Rákhinu,	Rákhino,	Rimli.
To take simply,	Dhorinu,	Hómno,	Khúr dhíla páli.
To give, transfer by gift,	Háth dhíla konu,	Akhai phúrúnno,	Lháli.
To transfer generally,	Chári dinu,	Nágárno,	Ghinli.
To receive, obtain, get,	Kária libar,	Homno,	Rimli.
To acquire, earn, gain by own labour,	Libar,	Láno,	Rháli.
To find, discover,	Dán konu,	Hotno,	Pili.
To lose,	Dibar,	Hotno,	Pili.
To search for,	Porbos sompibár,	Manno,	Nénli.
To intrust with, commit to,	Pábár,	Láno,	Rháli.
To conceal, hide,	Libar,	Kamai khámno,	Káuwaili.
To reveal, disclose,	Pánú,	Manno,	Nénli.
	Pábár,	Gómáno,	Mháli.
	Harái konu,	Naigrúno,	Bhóli.
	Ousibár,	...	Rhéli.
	Sómpibár,	...	...
	Lúki rákhinu,	Hikmáno,	Mhó páli.
	Pargot konu,	Dinthino,	Olé páli.

## PART II.—GRAMMAR.

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### ORTHOGRAPHY.

I MUST begin with the remark that I do not propose to say anything of the Kócch Grammar, which is wholly corrupt Bengáli. The reasons which have induced me to give the Kócch Vocabulary are stated elsewhere.\* The following remarks will therefore apply solely to the Bódo and Dhimál languages—languages which, as it appears to me, have preserved to a wonderful extent their primitive raciness, both in vocables and in structure. Neither of them possesses, nor ever did possess, any alphabet or books, and I have consequently been left at liberty to apply to them any system of letters that might seem most advisable; for various reasons I have postponed the Nágari to the Roman, which latter I have, I hope, employed in a manner sufficiently conformable to that recognised by the Society,† except that, having no actual or prospective occasion to employ Arabic or Persian words or sounds, I have uniformly expressed the Indian *k* by the like English letter. The vowels are sounded as on the Continent of Europe and in Scotland—not as in England; and the graver or lengthened sound of each is denoted by an accent or mark above—thus *é*, a very long sound, in some rare instances, by reduplication as well as accent. A few sounds of this latter kind occur both in the Bódo and Dhimál languages, and in the former they subserve the important purpose of distinguishing the different senses of otherwise similar

\* I have failed to get at the original and true speech of this race, whose ancient tongue is fast merging in Bengáli.

† For Mécch read Bódo, *passim*. Mécch is a name imposed by strangers. This people call themselves Bodo, which, of course, is the proper designation. See note at Part III. Asiatic Society of Bengal, under whose auspices this essay was published.

words : thus, háno, 'to cut;' hááno, 'to be able;' jáno, 'to eat;' jááno, 'to be.' Instances of this kind are rare in the Bódo, and rarer in the Dhimál language. The Bódo, and Dhimál tongues have an easy and flowing enunciation, which is readily represented by our letters. Compound consonant sounds are rare—any such compounds as the Sanskrit ksha, &c., unknown—aspirates common.

The nasal *n*, denoted by me by a dot above the letter (*ṅ*), is fully as common as in U'rdú and Hindí, and is not unfrequently complexed into a harsher sound, which I have denoted by *gn*. Two concurrent vowels are always to be understood as a diphthong\* with one blended and long sound, unless when the second vowel is doubly dotted (*ö*), and in these cases, which are common in Bodo and Dhimál, each vowel is to have a perfect and independent utterance. The naso-guttural French *é* is frequent in Dhimál, and has sometimes a prolonged and very harsh sound, which I cannot represent otherwise than by reduplication and accent, thus *éécha*, 'a goat.' *Y* is always a consonant. In Bodo *n* is often prefixed to words beginning with a vowel, as Akai Nakai, and in this tongue the use of *ch* for *j*, of *t* for *d*, of *k* for *g*, are commutations constantly occurring, but deemed vulgarisms.

#### ARTICLES.

There is no article, definite or indefinite, in the Bodo or Dhimál tongue. The demonstrative pronouns *this* and *that* usually, and the numeral *one* more rarely, stand in lieu of articles.

#### SUBSTANTIVES.

Nouns, like verbs, have only *one* regimen or mode of declension; nor is that single uniform mode perplexed with any refinements expressive of gender. Declension is accomplished not by inflection, of which, strictly speaking, there is hardly a trace, but by affixes, or rather post-fixes, analogous to the U'rdú and Hindí post-positions. Number is similarly expressed, that is, by post-positions. In Bodo there are clearly

\* I use three, *d* makes *au*, *é*, *ai*, and *ö*, *ou*, *e.g.*, hawfinch, *aye, aye, however*. See note at p. 82.



but two numbers, and I think also in Dhimál, though in the latter I have met with some vague traces of a dual, which further research may establish. In Bodo the word *phúr*, and in Dhimál the word *galai*, post-fixed simply to the noun, express the plural, thus, B., *gotho*, 'a child;' *gotho phúr*, 'children;' Dh., *chan*, 'a child;' *chan galai*, 'children.' These words have, I believe, no meaning whatever.

Gender.

By turning to the Vocabulary it will be seen that the Bodo and Dhimál tongues both possess a great variety of substantive sexual terms, which usually suffice, as in English, to denote all that is needful in the distinction of sex among human beings. There are exceptions, however, to this rule; and then the defect of specific terms is supplied by periphrasis. Thus the Bodo tongue has no simple words equivalent to the English boy and girl, and the sex of minors is therefore expressed thus: 'man-child,' 'woman-child,' or *hiwá gotho*, *hinjou gotho*. In Dhimál, *wájan* and *béjan* are simple and exact equivalents for 'boy' and 'girl.' The word *chan*, which properly means the young of all creatures, is likewise used in Dhimál to express 'boy,' in opposition to *chamdi*, or 'girl,' which last word affords the only and faint trace in Dhimál (none in Bodo) of that happy facility of converting male into female words, by mere variation of the terminal letter or syllable, which characterises U'rdú and Hindí. Sex among animals, generally, exclusive of human beings, is expressed in Bodo by the post-fixes *jolá* and *jó*, and in Dhimál by the prefixes *dán-khá* and *mahani*, equivalent to 'male' and 'female;' thus B., *múshú bos*; *múshú-jolá*, 'a bull;' *múshú-jó*, 'a cow.' Dh., *piá*, *dánkhá piá*, and *mahani piá* respectively. There are likewise in both languages a variety of specific terms expressive of sex among the domesticated and familiar animals, as in English and other languages. These may be found in the Vocabulary. They have no grammatical effect or character whatever, and this remark may be generalised or applied to the whole subject of gender in Bodo and in Dhimál.

The gender of substantives consequently has no influence at all on adjectives or on verbs.

Case.

Cases in Bodo and Dhimál are formed entirely by post-positions. There is no inflection whatever. Cases are nume-

rous; not less than nine were given to me. But all simple and direct languages which decline their nouns by means of pre- or post-positions have an almost unlimited field for the multiplication of cases. I apprehend that the companionative is a doubtful case, and that the ablative and instrumental are, normally, but one case, and also the dative and objective, and that on or upon is no case at all. In that event there would be only five cases, for the vocative seems wanting.

To form the plural it is merely required to supply the word *phúr* or *galai* in Bodo and *Dhimál* respectively, between the noun and the post-position.

All nouns substantive are declined according to the following example :—

English.	Bodo.	Dhimál.
N. A man,	Híwá,	Wáwal,
G. Of a man,	Híwáni,	Wáwal ko.
D. To a man,	Híwá no,	Wáwal éng,
Ac. A man,	Híwá kho,	Wáwal éng,
? On a man,	Híwá chou,	Wáwal ko rhú'o,
Voc. O man!	Caret?	Caret?
Ab. From a man,	Híwáni phrá,	Wáwal sho,
Ins. By a man,	Híwá jong,	Wáwal dong.
Loc. In a man,	Híwá há or ou or nou,	Wáwal tá.
Comp. With a man,	Híwá lago,	Wáwal dosa.

Plural, *híwá phúr*, *híwá phúr ní*, &c., in Bodo; and in Number. *Dhimál*, *wáwal galai*, *wáwal galai ko*, &c., as in the singular. Thus it appears that in Bodo *ní* is the sign of the genitive, *no* of the dative, *kho* of the objective, *chou* of the anonymous, *phrá* of the ablative, *jong* of the instrumental, *há* or *ou* or *nou* of the locative, and *lago* of the companionative; and that in *Dhimál* *ko*, *éng*, *éng*, *rhúto*, *sho*, *dong*, *tá*, and *dosa* are their equivalents.

In Latin and other languages, prepositions govern a variety of cases. Post-positions are the equivalents of this part of speech in Eastern tongues and in the above declension. It appears that the Bodo *phrá*, equal to the Latin *ab*, and the *Dhimál* *rhúto*, equal to the Latin *supra*, govern the genitive, that is, require the sign of the genitive, even while occupying the place of the ablative in declensions. This is an anomaly, going far perhaps to prove that *phrá* and *rhúto* are not truly signs of case or declension, but rather post-positions in the

general sense (like some of the others perhaps), that is, *not* signs of declension.

#### ADJECTIVES.

Adjectives in both these languages precede or follow the substantives, with all the simple directness of English and with no more effect on the grammatical structure; thus in Bodo, an

<sup>1</sup>ugly <sup>2</sup>son, <sup>1</sup>shápmá <sup>2</sup>bishá, an ugly daughter, <sup>1</sup>shapmá <sup>2</sup>bishú; a  
<sup>1</sup>good <sup>2</sup>boy, <sup>1</sup>hiwá-gotho <sup>2</sup>ghám, a good girl, <sup>1</sup>hinjou-gotho <sup>2</sup>ghám;  
<sup>1</sup>good <sup>2</sup>child-<sup>3</sup>ren, <sup>1</sup>gotho-phúr <sup>2</sup>ghám; the sport of good children,  
<sup>2</sup>ghám gotho-phúrni <sup>1</sup>khél. In Dhimál, a naughty boy, <sup>1</sup>má <sup>2</sup>élka  
<sup>2</sup>wájan, a naughty girl, <sup>1</sup>ma <sup>2</sup>elka <sup>3</sup>béjan; good child-<sup>3</sup>ren, <sup>1</sup>elka <sup>2</sup>chan  
<sup>3</sup>galai; the play of good children, <sup>1</sup>élká <sup>2</sup>chan <sup>3</sup>galai <sup>1</sup>ko <sup>2</sup>khél.  
To naughty boys. Bodo. <sup>1</sup>Hamma <sup>2</sup>gotho-phúr <sup>3</sup>no. Dhimál. <sup>1</sup>Má  
<sup>2</sup>élka <sup>3</sup>wájan-galai <sup>1</sup>éng.

Nouns, substantive and adjective, of the simple forms abound in both languages, and both tongues are miserably deficient in abstract forms, whether derivative or primitive, such as childhood from child, greatness from great, and sex, age, &c. So nearly all compounds are wanting in these tongues, that is, that vast class of words which in Greek, Latin, and Sanskrit are formed either from a noun or verb compounded with privative, intensitive, qualitative, aggregative or disjunctive particles, or from two nouns or a noun and verb mixed; anarchy, astronomy, agriculture, nirvritti, pravritti, dwibhúshya, vibritásih, hémáchal. Such words, as a class of terms, are wanting, though the means of forming them are forthcoming, and used to a small extent. These are points however which will be best explained by consulting the copious and carefully-constructed Vocabulary. Ellipsis is carried to a great extent, both as to nouns and verbs, sometimes with, sometimes without, the sanction of concurring vowels, and often in excess of what that

sanction would cover where it exists. Long-tailed words or sesquipedalians nor Horace nor Frere ever abhorred more heartily than do these simple races of men; and when three even short words come together without a verb, one of them, the central, is almost sure to be lopt and to lose the first syllable of a dissyllable; thus, taller than all, boinobo *jou* shin, for *gajou* shin, in Bodo;

and in Dhimál, *tai béng* for *taiko béval éng*, to his own wife. Similar ellipsis takes place constantly among the verbs, especially in Dhimál, as *hánká* for *hadéngká*, 'I will go;' *jenká* for *jéangká*, 'I will be.'

There are verbal nouns both in Bodo and Dhimál, substantives formed from the root or imperative, and adjectives from the participle. There is likewise a very useful *privative* of general application in each of these tongues, which is the word *gýá* of the Bodo, and *mánthó* or *mánthúka* of the Dhimál. *Ongá* in the former tongue (yonga if a vowel precede it) has likewise a similar function, but of less currency; and this language has, further, a *possessive* of much value, called *gonáng*. All these are post-fixes, and separately viewed are adverbs rather than nouns; but in composition they form adjectives from substantives, and perhaps also one class of substantives from another; thus, from *dhon*, 'wealth,' we have *dhongýá* or *dhon mánthúka*, 'poor, void of wealth,' respectively in Bodo and Dhimál; and, in the former tongue, from *rai* speech (from speak!) we have *ráinóngá* or *raiýongá*, 'dumb,' 'speechless:' also *dhongonáng*, 'wealthy, possessed of wealth.' Again, from *dharam*, justice, we have *dharam-gýá* vel *mánthúka*, 'unjust' and 'injustice'? and also, in Bodo, *dharamgonáng*, 'just.' I am not aware that adjectives in either language are ever transmuted into adverbs, as *evly* from *evil*, haughtily from *haughty*. Nor have I met with any instance of a diminutive, or the means of forming one, in either tongue.

I should add, before quitting the subject of nouns, that the Bodo attempt to form abstract nouns from the simple ones by means of the post-fixes *matno*, *sló*, and *blá*, with a slight change of the termination of the primitive word, and that

they even affirm that of these post-fixes *matno* belongs more properly to things, *sló* and *blá* to beings. Thus, from *gajou*, 'tall,' is formed *gajówan matno*, 'tallness;' from *majáng*, 'handsome,' *majáŋgan matno*, 'beauty;' from *gotho*, 'child,' *gothobla* or *sló*, 'childhood;' from *gédét*, 'great,' *gédét nan-matno*, 'greatness.' More samples of this formation may be seen in the Vocabulary, wherein however I have left most of the abstract nouns blanks, from doubts as to the authenticity of this method of filling those blanks; abstracts are very puzzling, yet it is indispensable to test the fact of their absence at all events. The *Dhimáls* make no attempt to form them, but fairly avow their unqualified astonishment that anybody should seek for such strange and useless words!

## COMPARISON.

There are no distinct words in either of these tongues expressive of the degrees of comparison, like *agathos*, *aríon*, *aristos*, *bonus*, *melior*, *optimus*; 'good,' 'better,' 'best:' nor any incrementory particles serving to the same end, such as the Sanscrit 'tar, tam;' the English 'er' and 'est,' and the Latin 'or' and 'ssimus.'

The comparative and superlative degrees are formed in Bodo and in *Dhimál* as in *Hindí* and *U'rdú*, by words expressive of 'than that,' 'than all,' *binbo shin* and *boinoboshin* in Bodo, and *oko nhádong*, *sogiming ko nhádong* in *Dhimál*, according to the following example.

English.		Bodo.	Dhimál.
Tall,	Human beings.	Gajou,	Dhángá.
Taller,		Binbo gajou shin,	O'kó nhádong dhángá.
Tallest,		Boinobo gajou shin.	{ Sogiming ko nhádong dhángá,
Short,		Gahai,	{ or dhángá saika.
Shorter,		Binbo gahai shin,	Báŋgrá.
Shortest,		Boinobo gahai shin or sin,	O'kónhád'ng báŋgra.
			Báŋgrá saika.

In the above examples *Binbo* is compounded of the inflected form of the word *Bi*, 'him, it, that,' and of the euphonic particle *bó*. *Shin* or *sin* is 'than.' *Boinobo* is compounded of the word *boino* 'all' and *bó*, 'as before.' In the *Dhimál* series *oko* is the inflected form of *wá*, 'him' or 'that' or 'it.' *Nhádong* is the indeclinable 'than.' *Sogiming* is 'all,' an adjective, and *saika*, I believe, an adverb equivalent to 'very,' 'most,' or the

magis vel maxime of Latin. It will be seen that in the Bodo idiom the literal style is 'that or it great than' for the comparative, and 'all great than' for the superlative, whereas in Dhimál the Hindi and Úrdú idiom is followed, 'that than great'—'all than great.' I have already adverted to the elliptical manner of speech so popular with these races. In the above examples the Bodo constantly, almost invariably, drop the middle syllable of boinobo and the first syllable of gajou and of gahai. And in like manner, the Dhimál sink the second syllable of nhádong, and the middle syllable of sogiming. If my conjecture as to the Dhimál saika be correct, we shall have in one form of the Dhimál superlative a nearly exact equivalent of the English and Latin idiom very pious, most pious, magis pius, maxime pius, except that the adverb *follows* the adjective in Dhimál.

## PRONOUNS.

The personal, possessive, demonstrative, relative, distributive, and reflective or egoistic (self\*) pronouns will be all found in the Vocabulary. The declension of the pronouns seems to be the least imperfect part of the structure of the Bodo and Dhimál tongues, and in the latter exhibits throughout marks of genuine inflection. The regimen is the same as that for the declension of nouns; but, as I have given the latter curtly, I will, at the risk of being tedious, give the declension of the pronouns more fully.

Gender affects it not: the numbers are two; the cases nine, as before.

<i>English.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
<i>N. I,</i>	A'ng,	Ká.
<i>G. Of me,</i>	A'ng ni,	Káng ko.
<i>D. To me,</i>	A'ng no,	Kéng.
<i>Ac. Me,</i>	A'ng kho,	Kéng.
<i>Voc. Oh me,</i>	Caret?	Caret?
<i>Loc. In me,</i>	Anghá, ou, hou,	Káng tá.
<i>? On me,</i>	Angni chou,	Káng ko rhúto.
<i>Abl. From me,</i>	Angni phrá,	Káng sho.
<i>Inst. By me,</i>	Ang jong,	Káng dóng.
<i>Com. With me,</i>	Ang lago,	Káng dosa.

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\* This is wanting save in the possessive form 'own.'

The pluralising particle *chár* is not usually applied to the first person, though always to the second and third; see on.

## PLURAL.

<i>N. We,</i>	Jong,	Kyé.
<i>G. Of us,</i>	Jong ni,	King ko.
<i>D. To us,</i>	Jong no,	King eng.
<i>A. Us,</i>	Jong kho,	King eng.
<i>V. O we!</i>	Caret?	Caret?
<i>Loc. In us,</i>	Jong há, ou, nou,	King tá.
<i>I On us,</i>	Jong ni chou,	King ko rhúta.
<i>Ab. From us,</i>	Jong ni phrá,	King sho.
<i>Ins. By us,</i>	Jong jong,	King dong.
<i>Com. With us,</i>	Jong lago,	King dosa.
<i>Thou,</i>	Nang,	Ná.
<i>Of thee,</i>	Nang ni,	Náng ko.
<i>To thee,</i>	Nang no,	Néng.
<i>Thee,</i>	Nang kho,	Nóng.
<i>O thou!</i>	Caret?	Caret?
<i>In thee,</i>	Nang há, nou,	Náng tá.
<i>On thee,</i>	Nangni chou,	Náng ko rhúta.
<i>From thee,</i>	Nangni phrá,	Náng sho.
<i>By thee,</i>	Nang jong,	Náng dong.
<i>With thee,</i>	Nang lago,	Náng dosa.
<i>Ye,</i>	Nang chú,	Nyé.
<i>Of you,</i>	Nang chúni,	Ning ko.
<i>To you,</i>	Nang chúno,	Ning eng.
<i>Ye, you,</i>	Nang chúrkho,	Ning eng.
<i>O ye!</i>	Caret?	Caret?
<i>In you,</i>	Nang chur há, ou, nou,	Ning tá.
<i>On you,</i>	Nang chúni chou,	Ning ko rhúta.
<i>From you,</i>	Nang churni phrá,	Ning sho.
<i>By you,</i>	Nang chú jong,	Ning dong.
<i>With you,</i>	Naug chú dago,	Ning dosa.
<i>He, she, it,</i>	Bi,	Wá.
<i>Of him,</i>	Bini,	O'kó, wáuko.
<i>To him,</i>	Bino,	Wéng.
<i>Him,</i>	Bikho,	Wéng.
<i>O he!</i>	Caret?	Caret?
<i>In him,</i>	Bihá, ou, nou,	Wáng tá.
<i>On him,</i>	Bini chou,	Wáng ko rhúta.
<i>From him,</i>	Bini phrá,	Wáng sho.
<i>By him,</i>	Bini jong,	Wáng dong.
<i>With him,</i>	Bini lago,	Wáng dosa.
<i>They,</i>	Bichúr,	U'bal.
<i>Of them,</i>	Bichúr ni,	U'bal ko.
<i>To them,</i>	Bichúr no,	U'bal eng.
<i>Them,</i>	Bichúr kho,	U'bal eng.
<i>O they!</i>	Caret?	Caret?
<i>In them,</i>	Bichúr nou,	U'bal tá.
<i>On them,</i>	Bichúrni chou,	U'bal ko rhúta.
<i>From them,</i>	Bichúrni phrá,	U'bal sho.
<i>By them,</i>	Bichúr jong,	U'bal dong.
<i>With them,</i>	Bichúr lago,	U'bal dosa.

## POSSESSIVE PRONOUNS, &amp;c.

Possessive pronouns precede their nouns. Possessive and relative pronouns are seldom employed in the inflected forms

of the personals, though these forms are common to both. Of the use of the relatives in any form the Bódo and Dhimál are very shy. Indeed, I doubt if their languages have any such words, though I have set down in the Vocabulary the evidently borrowed and seemingly perverted terms of others, and the misapplied ones of their own.

The interrogative pronouns 'who' and 'what,' they have, viz., Chúr and Mú in Bódo, Háshú and Hai in Dhimál. These pronouns are declined after the general model of the personal ones.

### DEMONSTRATIVE PRONOUNS.

As has been noticed, they serve for articles. Imbé is 'this,' and Hóbé 'that,' in Bódo; and in Dhimal *i* and *ú*, or, more formally, *ídong*, *údong* for 'beings,' *ítá*, *útá* for 'things.' Íbal, Úbal, signifying 'these' and 'those' in Dhimál, are considered the most express equivalents of the Bódo *imbéchnír* and *hóbéchnúr*. Thus a good deal of difference is established between the third personal pronoun and the demonstratives, though *íbal* of the Dhimál is evidently but the correlative of the personal pronoun Úbal.\* I proceed to exhibit the declension of the proximate demonstrative.

SINGULAR.		
<i>This,</i>	Imbé,	I'.
<i>Of this,</i>	Imbé ní,	I'ko, Yángko.
<i>To this,</i>	Imbé no,	Yéng.
<i>This,</i>	Imbé kho,	Yéng.
<i>Oh this!</i>	Caret?	Caret?
<i>In this,</i>	Imbé lá, ou, nou,	Yáng tá.
<i>On this,</i>	Imbéni chou,	Yángko rhútá.
<i>From this,</i>	Imbéni phrá,	Yáng sho.
<i>By this,</i>	Imbéni jong,	Yáng dong.
<i>With this,</i>	Imbéni lago,	Yáng dosa.
PLURAL.		
<i>These,</i>	Imbé chúr,	I'bal.
<i>Of these,</i>	Imbé chúrui,	Ibal ko.
<i>To these,</i>	Imbé cúr no,	Ibal éng.
<i>These,</i>	Imbé chúr kho,	Ibal éng.
<i>Oh these!</i>	Caret?	Caret?

\* The demonstrative *ú* and the personal *wá* are probably the same word radically, *Wá* being but a vulgar pronunciation of *U'* vel *Voh*. The absence of an express third personal is so common in all languages that Smidt wittily observes—"I am No. 1, you are No. 2, and all others are nothing at all; that fellow or this, to wit, *Ille*, *Iste*."



<i>In these,</i>	Imbéchúr há, ou, nou,	Ibal tá.
<i>On these,</i>	Imbéchúrni chou,	Ibal ko rhúta.
<i>From these,</i>	Imbéchúrni phrá,	Ibal sho.
<i>By these,</i>	Imbéchúr jong,	Ibal dong.
<i>With these,</i>	Imbéchúr lago,	Ibal dosa.

Itá makes itáng and útá, útáng, in the dative singular; for the rest, these words, as well as idong, údong, are declined without change by means of the universal post-positions. So also the Bódo Hóbé, plural hobéchúr, follows the model of Imbé.

There are two great peculiarities in the use of the pronouns in these tongues; one is, that in both languages the pronouns frequently stand as the last word in the sentence, and this whether they be personal or possessive. The other peculiarity is confined to the Dhimál, and consists in the reduplication of the first and second persons\* plural (we-ye) thus, from hinli, 'to laugh,' we have kyél hin *kyél*, 'we laughed,' nyél hin *nyél*, 'ye laughed.' Ubal hin, 'they laughed,' ceases to exhibit this characteristic mark. The possessive pronoun sometimes follows the governing noun, not usually. It will be observed from the above examples that the plural in most Bodo pronouns, and in many Dhimál ones, is formed by the respective postfixes chúr and bal. These are further distinctions between the declensions of the nouns and pronouns of these tongues.

#### NUMERATION.

The cardinal numbers extend only to 7 or 8 in Bódo, to 10 in Dhimál. Beyond these numbers the method of reckoning common to both people is by the Indian ganda and bisa, thus, 5 gandas are = 1 bisa or score, and 2 bisa = 40, 5 bísá = 100, and thus they contrive to reach the ne plus ultra of 200 or ten score. There are no ordinals in either tongue. The cardinal series is evidently the same in both tongues, and is derived from Tibet—the only instance of the kind I have noticed in their languages,† but I have not yet gone into comparisons of this sort, nor purpose to do so till I have

\* Singular also. See on.

† 10 of the 60 words in Brown's List are identical in Dhimál and Tibetan; one in Bodo and Tibetan; 15 in Bodo and Gáró.

completed the whole contemplated series of Vocabularies for the Hills and Tarai, from the Bramapútra to the Káli or Ghágrá.

The following is the cardinal series of numbers, stript of their affixes.

English.	Bódo.	Dhimál.
One,	Ché,	E.
Two,	Gné,	Gné.
Three,	Thám,	Súm.
Four,	Bré,	D.ä.
Five,	Bá,	Ná.
Six,	Dó,	Tá.
Seven,	Sini,	Nhíi.
Eight,	...	Yé.
Nine,	...	Kúhá.
Ten,	...	Té.

To these the Bódo *prefix* the particles San or Sá, Man or Má, and Thai, according as human beings, other animals and things, or money, are in question. The numeral, with these

affixes, may either precede or follow the noun. Thus, Bihí<sup>2</sup> sáché, one wife; Híwá<sup>1</sup> sanché, one man; Bárma<sup>2</sup> máché, one goat; Tháka<sup>2</sup> thai<sup>1</sup> ché, one rāpee; \* Chokai<sup>2</sup> manthán<sup>1</sup> ménda<sup>3</sup>, 12 sheep or 3 gandas of sheep.

The Dhimáls, again, have an immutable *postfix*, which is the word long, void of meaning like the Bódo prefixes. Thus *é* long is one, *gné* long two. This postfix is often omitted, as well as part of the noun to which the numeral is attached, with that love of ellipsis that has been already remarked on. Thus one day is properly *é* long nhítima; but the Dhimáls content themselves usually with Enhí. One man is Edíáng or Élong díáng; and thus it appears that in Dhimál the numeral always precedes the substantive. In Bódo, on the contrary, the numeral follows it or precedes it; generally the former.

\* Chokai Vel Jokai, so Dou Vel Tou and Gorai Vel Korai. The mutation is no doubt euphonic and systematic, though the people are not aware of this, and generally prefer the harsher letters, I must say. The harsh sounds therefore are probably the more normal and appropriate. Thus Korai and not Gorai is the genuine Bódo commutative of the Hindi and Urdu Ghóra.

## THE VERB.

Verbs express being, possession, or action. Those of the two former classes are very rare, or wholly wanting, in Bodo and in Dhimál. Those of the third class, if they belong to the primitive or simple type, are abundant. Verbs are divided by Grammarians into the active and passive, the transitive and intransitive or neuter, the personal and impersonal, the regular and irregular, the entire and defective, the compound and simple, the auxiliary and primary. Of these kinds, passives are formed in Bódo by means of the perfect auxiliary verb to be (jáano) added to the root of the primary, which root is the imperative, second person singular. In Dhimál there is no passive voice, though there is a past participle (nay, two) attached to the active voice, and in constant use as an adjective. A substitute for the passive voice is attempted to be found by the Dhimáls in a manner analogous to the Úrdú and Hindi idiom, according to which a man less frequently says, 'I have been beaten by my brother,'

than 'I have <sup>2</sup>*eaten a beating* from my brother,' Bhaí sé mār <sup>1</sup>kháyá. So the Dhimál says yollasho <sup>2</sup>dánghai <sup>3</sup>néncháhiká. But the parallel is not complete, for <sup>3</sup>néncháhiká is a compound, made up of <sup>1</sup>nénli, to find, and <sup>2</sup>cháli, to eat, so that the Dhimál idiom, literally rendered, is, 'I have found and eaten a beating from my brother.' Transitive and neuter verbs are, of course, common to both tongues; but neither, nor perhaps any language in the world, possesses the Úrdú and Hindi facility of transmuting the latter into the former, as úthná, úthná; chalna chalána, samajhná, samjhána, &c., *ad infinitum*. The only contrivance of this sort known to the Bodo and Dhimál languages is, the compounding of the verb hotno, to give, in Bódo, and of the verb páli, to do, in Dhimál, with the root of the neuter verb, which it is proposed to make active; thus from lángno, to begin, n, comes háng hotno, to begin a, and from mholili n, mhoi páli; a in Bódo and Dhimál respectively. In Bódo, japno, to be finished, is made active by prefixing the imperative of the verb to do, thus moujapno. Of impersonal verbs I have nothing to say. Of reflected or

deponent verbs I have found no trace. Verbs in general are very regularly conjugated according to *one* regimen, irregular verbs being rare in Bódo, and rarer in Dhimál. Jéngli, to be, is an irregular in Dhimál, as in so many other tongues. I scarcely know another instance in Dhimál; but in Bódo hotno, to give, húino, to be able, phoino, to come, with some others, are irregular in one or more tenses. Of defective or fragmentary verbs, the Bódo auxiliary dong and dongman, equivalent, I apprehend, to the hún and tha of Úrdú and the hou and bhayou of Hindi, and the Dhimál auxiliaries, khíka, híká, and ángká, fragments of verbs of similar meaning with dongman, are samples. Compound verbs other than those already spoken of, whereby neuters are made active, are very rare, as I have already hinted under the head of nouns. Wherever they exist they are formed in the manner of neuters made active. The auxiliary verbs have been already mentioned, in part, as defectives. To those there spoken of we must here add the Bódo regular and perfect verb júino, to be, which is of the highest value, as the sole means of forming the passive voice, by postfixing its various inflections to the root of the primary verb in the active voice. *Per se*, it is little used, the Bódo (and Dhimál) seeming to think that talk of mere existence is neither very profitable nor very intelligible. The Dhimál auxiliaries, khíka, mhíka, nhíka, híka, ángká, are of the last importance, as forming the sole means of conjugating all verbs. From much inquiry through the medium of multiplied sentences—not of direct questions, which I found wholly futile and worse—I infer that the three first of the above five words are really one and the same, only varied for the sake of euphony, but upon principles too subtle for ready detection by a stranger; that all the three represent the *present* tense, indicative mood, of the fragmentary verb to be or to do;\* that híka, the fourth word, represents the *past* tense of the same or a similar verb; and that ángká, the fifth word, stands in like manner for the *future* tense. These words are modified by genuine inflection,†

\* Take the style of English conjugation as a help to appreciate this peculiarity, I do love, I did love, I will love.

† Is this inflection, after all, nothing more than the reduplicated pronoun

to suit the persons of the singular number, and the whole may be tabularised thus:—

## SINGULAR.

1st. person, Ká khika : Ká mhika : Ká nhika : Ká hika : Ká ángká.

2d. person, Ná khina : Ná mhina : Ná nhina : Ná hina : Ná ángna.

3d. person, Wá khí : Wá mhí : Wá nhí : Wá hí : Wá áng.

## PLURAL.

1st. person, Kyél khi kyel : \* K. mhi k : K. nhi k : K. hí k : K. áng k.

2d. person, Nyel khi nyel : N. mhi n : N. nhi n : N. hí n : N. áng n.

3d. person, Ubal khí : Ubal mhi : Ubal nhí : Ubal hí : Ubal áng.

The three first of these are apparently equivalent to the English verbal sigñs, 'do,' 'am;' the next to 'did,' 'was,' 'have,' 'had;' the last to 'shall,' 'will.' The student will find these remarks a key to the whole process of conjugation in Dhimál verbs. He has only to prefix the root of the verbs he wishes to conjugate to the above auxiliaries, and he at once obtains all of conjugation that the language exhibits; for the imperative or root, the infinitive and the participles, have, each and all, a single and inflexible form.

Should the conjecture hazarded in the foot-note of the last page prove well founded—and there seems every probability of its proving so—a very singular state of things would be the result; for we should then have the whole process of conjugation of Dhimál verbs accomplished by affixing an invariable auxiliary verb or verbal particle (viz., khí or hí or áng) to the root of the primary verb, with reduplication of the first and second pronouns, both singular and plural. Whether that particle or verbal fragment be really one or three, and whether significant or meaningless, are doubts which higher grammatical skill than I can pretend to, may go far to settle.† The people use their language with extreme carelessness, even in regard to those grand distinctions of time, the past, the present, and the future; and

added to the root, after the manner of the plural? Bopp says all personal inflection was originally pronominal, and Bunsen in his Egypt gives us samples from the oldest language on earth of pronouns used indifferently either as independent prefixes or as servile postfixes.

\* The double pronoun is marked by its initial letter only, to save space.

† I am now satisfied that these so-called particles are fragmentary verbs like *thá* in *Udú*, and *bhaya* in *Hindi*, or 'do,' 'did,' 'will do' in *English*. 'Must,' 'ought,' &c., being invariable in form, are yet nearer approximations.

though I have stated, as the result of much investigation, that *khí* denotes 'the present,' *hí* 'the past,' and *áng* 'the future,' I cannot deny that I have often found the whole three employed promiscuously. Possibly, therefore, the three may prove to be only one, and even to have some connection with the perfect verb *jéngli*, to be analogous to that which seems to conjoin the fragmentary verb *hún, thú, hou, bhayou*, with the perfect verb *hóná*. *Hí* is often employed in the sense of

the *Ūrdú* *hai*, 'is;' as, for example, 'who is there?' *Háshú*<sup>1</sup>  
<sup>2</sup>*hi*, exactly equivalent to *kón hai?* rather *lón thú?* in the past  
 tense. 'Who was it?' as if he were gone.\* And though  
*hí* may be alleged to be a contraction of *jéhi*, which is de-  
 duced regularly from the perfect verb *jéngli*, 'to be,' yet, on  
 the other hand, I see not any necessity for excluding the  
 conjecture of an affiliated fragmentary verb consisting of *hí*  
 solely, and *khí* and *áng* may possibly be of the same nature.  
 That *mhi* and *nhí* are euphonic variations merely of *khí* I  
 have no doubt whatever. Under the head of compound verbs  
 I ought to have observed, that in *Bódo* such as express repe-  
 tition or reiteration have the reiterative adverb placed in the  
*centre* of the *verb*, between its radical and inflected portions;  
 thus, *phoino*, 'to come;' *phoi-phín-no*, 'to come *again*;' and  
 that both in *Bódo* and *Dhimál* there is a useful set of quasi-  
 compound verbs formed, as in *Ūrdú* and *Hindi*, by verbs  
 equivalent to their *chukná* and *lagná*. These are in *Bódo*,  
*khángnó* and *lángnó*; in *Dhimál*, *hóili* and *téngli*. But  
 whereas in the former tongues these accessory verbs are  
 added sometimes to the imperative and sometimes to the  
 infinitive of the primary verb (*márchúka*, *honé laga*), in  
 the latter languages they are subjoined solely to the imper-  
 ative, which in all four languages alike is likewise a verbal  
 noun.

In most cultivated tongues there are several regimens for the conjugation of verbs, and under each regimen or model are comprised a great variety of moods and tenses, all which,

\* The past tense is invariably used whenever the act is, or seems to be, over and passed.

as well as the numbers and persons of each tense, work changes upon the radical form of the verb, whether by inflective or auxiliary increment.

In Bódo and Dhimál there is apparently but one regimen for the conjugation of all verbs, which is accomplished by means of inflection in Bódo, of auxiliaries (immutable, verbal fragments) in Dhimál. This regimen exhibits great simplicity in both tongues, there being but three moods, the imperative, the infinitive, and the indicative,\* and the last only admitting of a variety of tenses, which are limited to three, or, the absolute present, the absolute past, and the absolute or simple future. If a Bódo would express the time of the action with greater precision, he obtains an imperfect present by means of the auxiliary dong (thus, mou, 'do'; mou-dong, 'I am doing'); an imperfect past by means of dong-man (thus, mou dongman, 'I was doing'); an emphatic past by means of the separate verb khángno, 'to be ended' (thus, mou, kar, khángbai, chúka, 'I have,' 'it is,' 'entirely done'); or else he marks decisively the three grand divisions of time, or any one of them, by prefixing an adverb of time (dáno, 'now,' 'this instant'; sigáng, 'previously,' 'in the past'; yúnó, 'afterwards,' 'in the future'). Of these methods of marking time with precision, the last alone appears to be available to the Dhimáls, although the careless manner in which they employ their sole conjugational index of time (khika, hika, and ángká, supposed to represent respectively the 'present,' 'past,' and 'future') would seem to render further expedients more needful to them than they are to the Bódo. The Dhimál adverbs of time, corresponding to the Bódo ones just given, are élang, lámpáng, and nhúcho respectively, and these likewise are placed before the verb as in the Bódo tongue. In Dhimál there is no passive voice; in Bódo the passive is formed precisely as in English; thus, shúno, 'to strike'; shú júano, 'to be struck.' In Bódo, however, the auxiliary follows instead of going before the primary verb. There are two numbers, and three

\* There are vague traces of a subjunctive mood in Mecch, formed by the postfix blá; thus, 'if I should go,' áng tháng blá. But in general the future indicative denotes contingency. 'Power' and 'will' are denoted by separate verbs, and 'duty' also.

persons in each number, both in Bódo and Dhimál. In Bódo number and person have no effect upon the verb, nor in Dhimál either, if, as conjectured, the second syllable of the Dhimál auxiliaries (*khiká, khindá, khi, et sic de cæteris*) be reduplicated pronouns, and not inflections. The imperative mood has but one tense and one *person* in both tongues, viz., the second person singular; and to this the negative is prefixed (*dá* in Bódo, *má* in Dhimál). In Bódo this proper verbal negative (*mat* in Úrdú) is nearly confined in its use to the imperative. In Dhimál it is as constantly applied to the infinitive, thus creating a very useful class of contrasted verbs (*dóángli*, 'to be able'; *má dóángli*, 'not to be able'; *khángli, velle*, 'to will'; *má khángli nolle*, 'not to will' or 'wish'). This function is discharged in Bódo by the general primitive *gáyá*, contracted to *gai*, and put as usual between the radical and inflected part of the verb (*háino*, 'to be able'; *háägaino*, 'to be *unable*'). This contrasted negative is likewise universally obtained in Bódo verbs by varying merely the terminal vowel, whether simple or diphthong ('Do you go or not?' *Thangoná thangá?* 'Will you go or not go?' *Thángnai ná thángá?*). The infinitive mood has only a present tense, and there is nothing more analogous to gerund or supine than the three participles, viz., a present, a past, and a remote past, the extensive use of which in lieu of conjunctions and of relative pronouns is very characteristic of both tongues. The root of the verb, as already frequently noted, is the imperative, and it is peculiar to these tongues that they form all tenses and compounds from it, and seldom or never from the participles or infinitive. From this root, in Bódo, the present tense (indicative) is formed by adding *ó* (go, if a vowel precede) for all the persons of both numbers; the past by *á* (*yá*, if a vowel precede) or *bai*; the future by *nai*; the infinitive by *nó*; the present participle by *in*, the past participle (like the past tense) by *á* (*yá*, if a vowel go before); and the remote past participle by *náné*.\*

In Dhimál the inflective increments, as above enumerated, are either *khí*, impersonal, or *khika, khina, khi* for the three

\* This last is equivalent to the *kar ké* of Úrdú, aptly called the conjunctive participle.



persons; hí, impersonal, or hika, hina, hí; áng, impersonal, or ángká, ángná, áng; lí, katang, ká, téng.

The passive voice in Bódo is conjugated precisely as is the active, while in Dhimál there is no such thing as passive voice. In neither tongue is there anything like honorific tenses or phrases of any sort. We may now conclude the subject of verbs with some samples of conjugation.

<i>English.</i>	<i>Bódo.</i>	<i>Dhimál.</i>
<i>Go !</i>	Tháng,	Hadó,
<i>Go not !</i>	Dá tháng,	Má hadó.
<i>To go,</i>	Tháng no,	Hadéli.
<i>Going,</i>	Tháng in,	Hadó ka tang.
<i>Gone,</i>	Thángá,	Hadé ká.
<i>Having gone,</i>	Tháng náné,	Hadó téng.
<i>I go,</i>	Áng thángó,	Ká hadé khiká.
<i>Thou goest,</i>	Nang thángó,	Ná hadé khiná.
<i>He goes,</i>	Bí thángó,	Wá hadé khi.
<i>We go,</i>	Jong thángó,	Kyéi hadó khi kyéi.
<i>Ye go,</i>	Nang chú thángó,	Nyel hadé khi nyel.
<i>They go,</i>	Bichur thángó,	U'bal hadé khi.
<i>I went,</i>	{ Áng thángá or tháng- bai,	{ Ká hadé hiká.
<i>Thou wentest,</i>	Nang thángá or bai,	Ná hadé hiná.
<i>He went,</i>	Bí thángá or bai,	Wá hadéhi.
<i>We went,</i>	Jong thángá or bai,	Kyéi hadéhi kyéi.
<i>Ye went,</i>	{ Nang chú thángá or bai,	{ Nyel hadéhi nyel.
<i>They went,</i>	Bichur thángá or bai,	U'bal hadé hi.
<i>I will go,</i>	Áng tháng nai,	Ká hadé áng ká.
<i>Thou wilt go,</i>	Nang tháng nai,	Ná hadé áng ná.
<i>He will go,</i>	Bí tháng nai,	Wá hadé áng.
<i>We will go,</i>	Jong tháng nai,	Kyéi hadé áng kyéi.
<i>Ye will go,</i>	Nang chú tháng nai,	Nyel hadé áng nyel.
<i>They will go,</i>	Bichur tháng nai,	U'bal hadé áng.
<i>Come !</i>	Phoi,	Lé.
<i>Come not !</i>	Dá Phoi,	Má lé.
<i>To come,</i>	Phoino,	Léli.
<i>Coming,</i>	Phoi in,	Lé katang.
<i>Come,</i>	Phoi yá,	Lé ká.
<i>Having come,</i>	Phoi náné,	Lé téng.
<i>I come,</i>	Áng phoigo,	Ká lé khiká.
<i>Thou comest,</i>	Nang phoigo,	Ná lé khiná.
<i>He comes,</i>	Bí phoigo,	Wá lé khi.
<i>We come,</i>	Jong phoigo,	Kyéi lé khi kyéi.
<i>Ye come,</i>	Nang chú phoigo,	Nyel lé khi nyel.
<i>They come,</i>	Bichur phoigo,	U'bal lé khi.
<i>I came,</i>	Áng phoi bai or yá,	Ká lé hiká.
<i>Thou camest,</i>	Nang phoi bai,	Ná léhi ná.
<i>He came,</i>	Bí phoi bai,	Wá léhi.
<i>We came,</i>	Jong phoi bai,	Kyéi léhi kyéi.
<i>Ye came,</i>	Nang chú phoi bai,	Nyel léhi nyel.
<i>They came,</i>	Bichur phoi bai,	U'bal léhi.
<i>I will come,</i>	Áng phoi nai,	Ká lé ángká.
<i>Thou wilt come,</i>	Nang phoi nai,	Ná lé ángná.

<i>English.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
<i>He will come,</i>	Bi phoi nai,	Wá léang.
<i>We will come,</i>	Jong phoi nai,	Kyel léang kyel.
<i>Ye will come,</i>	Nang chú phoi nai,	Nyel léang nyel.
<i>They will come,</i>	Bichúr phoi nai,	U'bal léang.
<i>Eat !</i>	Já,	Chá.
<i>Eat not !</i>	Dá já,	Má chá.
<i>To eat,</i>	Jánó,	Cháli.
<i>Eating,</i>	Jáyin,	Chákatang.
<i>Eaten,</i>	Jáyá,	Cháká.
<i>Having eaten,</i>	Jánáné,	Chá téng.
<i>I eat,</i>	Ang jágó,	Ká chá khiká.
<i>I ate,</i>	Ang jabai or jáyá,	Ká chá hiká.
<i>I will eat,</i>	Ang jánai,	Ká chángká (for chá ángka).
<i>Speak,</i>	Rai,	Dóp.
<i>Speak not,</i>	Dárai,	Má dóp.
<i>To speak,</i>	Raino,	Dópli. •
<i>Speaking,</i>	Raiyin,	Dóp katang.
<i>Spoken,</i>	Ráyá,	Dópká.
<i>Having spoken,</i>	Rai náné,	Dóp téng.
<i>I speak,</i>	Ang raigo,	Ká dóp mhiká.
<i>I spoke,</i>	Ang raibai,	Ká dóp hiká.
<i>I will speak,</i>	Ang rainai,	Ká dóp ángká.
<i>Be,</i>	Jáa,	Jé.
<i>Be not,</i>	Dá jáa,	Má jé.
<i>To be,</i>	Jáano,	Jéngli.
<i>Being,</i>	Jáayin,	Jéng katang.
<i>Been,</i>	Jáyá,	Jéngká.
<i>Having been,</i>	Jánáné,	Jéng téng.
<i>I am,</i>	Ang jáázo,	Ká jéhuká.
<i>I was,</i>	Ang jaabai,	Ká higá hiká.
<i>I will be,</i>	Ang jáanai,	Ka jénká (for jó ángka).
<i>Strike !</i>	Shó,	Dáng hai.
<i>Strike not !</i>	Dá shó,	Ma dáng hai.
<i>To strike,</i>	Shúnó,	Dáng haili.
<i>Striking,</i>	Shú in,	Dáng hai katang.
<i>Stricken,</i>	Shúá,	Dáng hai ká.
<i>Having struck,</i>	Shónáné,	Dáng hai téng.
<i>I strike,</i>	Ang shógó,	Ká dáng hai khiká.
<i>I struck,</i>	Ang shúá or shúbai,	Ká dáng hai hiká.
<i>I will strike,</i>	Ang shonai,	Ká dáng hai ángká.
<i>Be thou stricken,</i>	Shó jáá,	...
<i>Be thou not stricken,</i>	Dá shó jáá,	...
<i>To be struck,</i>	Shó jááno,	...
<i>Being struck,</i>	Shó jáayin,	...
<i>Having been struck,</i>	Shó jaaya,	...
<i>I am struck,</i>	Ang sho jáágo,	...
<i>I was struck,</i>	Ang shó jáábai,	...
<i>I shall be struck,</i>	Ang shó jáánai,	...
<i>Desire !</i>	Labai,	Kháng.
<i>Desire not !</i>	Dá labai,	Má kháng.
<i>To desire,</i>	Labaino,	Khángli.
<i>Desiring,</i>	Labaiyin,	Kháng katang.
<i>Desired,</i>	Labaiyá,	Khánká.
<i>Having desired,</i>	Labaináné,	Kháng téng.
<i>I desire,</i>	Ang labaiyo,	Ka kháng khiká.
<i>I desire not,</i>	Ang labai gaigo,	Ká má kháng khiká.
<i>I am desiring,</i>	Ang labai dong,	Ká eláng kháng khika.
<i>I was desiring,</i>	Ang labai dongman,	Ká lúpáng kháng khika.

<i>English.</i>	<i>Bódo.</i>	<i>Dhimál.</i>
<i>I desired,</i>	Ang labaibai,	Ká kháng hika.
<i>I will desire,</i>	Ang labainai,	Ka khángká (for kháng ángká).
<i>Give,</i>	Hót,	Pi.
<i>Give not,</i>	Dá hót,	Mápi.
<i>To give,</i>	Hótúó,	Pili.
<i>Giving,</i>	Hotnin,	Pi katang.
<i>Given,</i>	Hotná, Húá,	Piká.
<i>Having given,</i>	Hotnáné,	Pi táng.
<i>I give,</i>	Ang Hóyá,	Ká pi khiká.
<i>I gave,</i>	Ang hotbai or húá,	Ká pi hiká.
<i>I will give,</i>	Ang hogon,	Ká pi áng ká.
<i>Be able!</i>	Háá,	Dóang,
<i>Be not able!</i>	Dá háá,	Má dóang,
<i>To be able,</i>	Hááo,	Dóangli (dóngli per ellipsis).
<i>Being able,</i>	Hááyin,	Dóang katang.
<i>Been able,</i>	Hááyá,	Dóangká.
<i>Having been able,</i>	Háá náné,	Dóang téng.
<i>I am able,</i>	Ang háágo,	Ká dóang khiká.
<i>I was able,</i>	Ang Háábai,	Ká dóang hiká.
<i>I shall be able,</i>	Ang Háámai,	Ká dóang ángká (dóangká vulgo).

## INDECLINABLES.

These highly useful parts of speech which give precision to all the others, whilst they connect them into well-knit sentences, are sadly deficient in the Bódo and Dhimál languages. Here more than any where, and almost only, I trace evidence of systematic borrowing and very clumsy assimilation. For the adverbs of place, time, quantity, quality, mode, and for the conjunctions the Vocabulary must be consulted; nor is there anything needful to be added in this place. Conjunctions of pure or unborrowed character are very rare \* both in Bódo and Dhimál, and this circumstance, together with the habitual neglect of those post-positions which denote the cases of nouns, causes the sentences to hang very loosely together. Euphony, however, is studied, and the euphonic particles, which are the chief links of the construction, may be properly regarded as conjunctions. In Bódo the chief ones are, *bo*, *no*, *ná*, *á*, *yá*, *má*. All are postfixes and insignificant, except the last, which has an intensive sense, as *hágrá*, 'a jungle,' *hágrá má*, 'a great jungle or forest.' In Dhimál there are fewer of these euphonic links of sentences, and indeed I remember distinctly but one, which is *sá*, and is void of meaning. Prepositions

\* The want is cleverly evaded by means of the participles, *à la Turque*.

in these languages, as in others, govern various cases, of which some examples have been given, and more may be drawn from the subjoined sentences. Adverbs generally precede, but sometimes follow, the verb or nouns whose sense they qualify, and in close juxtaposition to which they are always found. I have met with no method of converting adjectives into adverbs, and this may account in part for the poorness of these tongues in indeclinables. Participles perform the function of conjunctions, as in Turki.

*Sentences illustrative of the above rules of grammar and of the construction of the Bodo and Dhimál languages:—*

Yesterday I went to the forest to cut timber. To-day I am going to the jungle, to cut grass; and to-morrow I shall go to the village, to choose a fit site for building a house on.

*Bodo.*—Miá áng thágá hágrámou, bóngphóng phónó.  
Áng diné hágrou thángxong thuré hánó. Gábúin áng phárou  
thángxnai núpthi majáng naino, jérúbo nóokho lúnó labaigo.

*Dhimál.*—Ánji ká hadékiká bada díncha tá, sing pálli. Náni mhoiká dínchá tá hadékú (for hadékiká), naimé chéli. Júmni ká dératá hadéúng (ká), sá dāmli, elká chol (éng) khángli.

The big boy beat the big girl, till she began to cry.

*Bodo.*—Hiwágotho gedetná hinjougotho gedetna shúá, bini phrá gápmá dongman.

*Dhimál.*—Bada chan badá chámúéng (for diéng) dánhahí,  
kólá wá khárlí ténglí.

The large pig has given six young, three males and three females.

*Bódo*.—Yó<sup>2</sup>má gédét<sup>1</sup>na yoshá<sup>5</sup> má<sup>4</sup>dó (kho) \* gúp<sup>3</sup>haiyá<sup>6</sup>; má-  
thám<sup>7</sup> jó<sup>8</sup>lá<sup>9</sup>; matham jó.

*Dhimál*.—Badá<sup>1</sup> páyá<sup>2</sup> tú<sup>4</sup>long chan jé<sup>5</sup>hi<sup>3</sup>; sú<sup>6</sup>mlóng<sup>7</sup> dánk<sup>8</sup>há<sup>9</sup>,  
sú<sup>8</sup>mlong mahani.

The girl is older than the boy, but the boy is taller than the girl.†

*Bódo*.—Hinjougothoā<sup>6</sup> gibí, híwá<sup>6</sup> gothóā<sup>6</sup> gó<sup>6</sup>dóí; tó<sup>6</sup>blábo hinjougo thono h́wágothóā<sup>6</sup> jou (for gajou) sin.

*Dhimál*.—Wá<sup>6</sup>val chan nhá<sup>6</sup> (dong) bé<sup>6</sup>val chan sú<sup>6</sup>iná hí; tai<sup>6</sup> bé<sup>6</sup>jan nhá<sup>6</sup>dong wá<sup>6</sup>jan dhángá<sup>6</sup> hí (hi for jehi).

The horse is fatter than the cow, but the cow is less fleet than the horse.

*Bódo*.—Múshú<sup>6</sup>jono goraiya gúp<sup>6</sup>húng shin; tó<sup>6</sup>blábo múshú<sup>6</sup>-  
jono<sup>6</sup>BO† gorai gakhri sin.

*Dhimál*.—P'á<sup>6</sup> nhá<sup>6</sup>dong ónyhá<sup>6</sup> gándi hí; tai<sup>6</sup> plá<sup>6</sup> nhá<sup>6</sup>dong ónyhá<sup>6</sup> chú<sup>6</sup>kká hí.§

This pen is longer than that knife.

*Bódo*.—Imbé kalam hó<sup>6</sup>bé dá<sup>6</sup>bá galou sin.

*Dhimál*.—Ú<sup>6</sup>tá chú<sup>6</sup>ri nhá<sup>6</sup>dong ita kalam rhinká<sup>6</sup> hí.

This pen is the longest of all.

*Bódo*.—Boinobo mánino imbé kalam galou sin dong.

*Dhimál*.—Sogiming nhá<sup>6</sup> (dong) itá kalam rhinka.

What (is) your name?

*Bódo*.—Nangni your, munga name, má what, mung name.

*Dhimál*.—Hai what, ming name, nangkó your's.

<sup>1</sup> When you <sup>2</sup> called me I <sup>3</sup> was within the house, and <sup>4</sup> did not <sup>5</sup> hear.

*Bódo*.—Jé<sup>1</sup>lá nang á<sup>2</sup>ngkhó<sup>4</sup> lí<sup>3</sup>nglotbai á<sup>5</sup>ng nó<sup>8</sup>o singou já<sup>7</sup>ābai,  
<sup>9</sup> khanáyé.

\* Sign of case, or elliptical omission, supplied within brackets.

† The comparative style not used in this member of the sentence, which literally means girl old, boy tall.

‡ Expletive particles marked by italics; double expletives by small capitals.

§ Literally, than the cow the horse fat, but than the cow the horse fleet.

*Dhimál.*—<sup>1</sup>Jé<sup>2</sup>lú ná <sup>3</sup>kailiná <sup>4</sup>kéng, <sup>5</sup>ká <sup>6</sup>higáhiká <sup>8</sup>sáko-liptá.<sup>7</sup>

<sup>9</sup>*Má* hinhiká.\*

Who is (there)? It is I.

*Bódo.*—Chúr dong. Ang dong.

*Dhimál.*—Háshú hí. Ká hiká.

It was so or thus. It is not so now; but it will be so again to-morrow.

*Bódo.*—Rishá dongman. Dáno úripúsá géyá. Gábún rishá jáá phin nai.

*Dhimál.*—Úsáng higáhi. Eláng úsáng\* manthó. Júmui úsáng nhéchuto jéang.

Why say so? It is false!

*Bódo.*—Máno idi raigo. Óngá.

*Dhimál.*—Hai pálé úsáng dópkhiná. Micchá jéng (for jé áng).

As it was, so it is.

*Bódo.*—Jiring dóngman, úring dong.†

*Dhimál.*—Jédong higáhi, kódong hí (for jéhi).

Will you go with me to the hills?

*Bódo.*—Nang ángjong hájóhá tháng nai.

*Dhimál.*—Ná káng dosa dántá hángná (for hadéang ná).

I will go. I will not go.

*Bódo.*—Áng thángxai. Áng thangá.

*Dhimál.*—Ká hánká (hadéangká). Ká má hánká.

Did you go with him? I did not go.

*Bódo.*—Nang bijong (lagoche together) thángá. Thángí.

*Dhimál.*—Ná wáng dosa haina (for hadéhina).

Má haiká (for hadéhika).

Is he here, or not?

*Bódo.*—Imbóhá jáágo, ná géyá.

*Dhimál.*—Ishó jéhi, ná máhi (má jéhi).

Is it so (fact), or not?

*Bódo.*—Óngó, ná óngá.

*Dhimál.*—Jéhi, ná májéhi. (Precisely, hast yá nést.)

Yesterday I was beaten by Birna for leaving the calves in the cultivation.

\* Here is a sample of sheerly direct construction in *Dhimál*.

† Or, Jiring jáábai, úring jáágo.

*Bódo.*—Áng miá Birnání ákhai\* jong shojayá, húnou múshúgalai phúr (kho) hógárnáné. (Past participle *always* if the act be done.)

*Dhimál.*—Ká ánji Birnako khúrdong dánh hai néncháhi, léngtá piá ko changalai (éng) láppíká.

Alas! I was yesterday beaten without fault.

*Bódo.*—Chi! chi! miá áng dóshgáyá (*lámáno*) shójáyá.

*Dhimál.*—Hai! hai! dóshmánthó ká ánji dánh hai nénchá-hiká.

<sup>1</sup> He was killed by a tiger, and <sup>2</sup> when we went to look for his <sup>3</sup> <sup>4</sup> <sup>5</sup>  
<sup>6</sup> remains, we found nothing but <sup>7</sup> <sup>8</sup> <sup>9</sup> <sup>10</sup> shreds of his clothes.

*Bódo.*—Mochájong wátjáübai; <sup>2</sup> <sup>1</sup> <sup>3</sup> <sup>6</sup> <sup>5</sup>  
<sup>4</sup> <sup>10</sup> <sup>9</sup> <sup>7</sup> jélai jong, bini bégéng nai-  
grúno thángá, sélai hísrí bánó maná, mangbo mané [any  
thing (else) found not].

*Dhimál.*—Khúná dong chá néncháhi, <sup>1</sup> <sup>3</sup> <sup>6</sup>  
<sup>5</sup> <sup>4</sup> <sup>10</sup> <sup>7</sup> jélá kyel wéngko hárá  
bhóli hadéhi kyel, télá thóká dhábá (éng) kyel nénhi kyel, aro  
[else], haidong [anything], mánthó [not].

The mouse was killed by the cat, and the cat was killed by the dog.

*Bódo.*—Injotna mouji jong wáthat jáyá, moujiä choïma jong wát phin jáyá.

*Dhimál.*—Júhá ménkou sho shé néncháhi úthoï ménkou kھیá dong shé nénchahi.

I struck him and he struck me, and thereon we fought.

*Bódo.*—Áng bikho shúa biö ángkho shúa, yúnó jong khom-jalübai.

*Dhimál.*—Ká wéng dánhai hika, wá kéng dánhai hí kólá kyel púchú hí kyel.

Having so said, he departed.

*Bódo.*—Rishá raináné, thángbai.

*Dhimál.*—Üsáng dóp téng, hadéhi.

Having beaten his own wife, he fled for shame.

*Bódo.*—Gouini bihi (kho) shúnáné, lújinini khat lángbai (or khatbai).

\* Literally, by the hand of Birna; and so in *Dhimál*.

*Dhimál.*—Tai (ko) bé (wal) éng dǎng haiká, léder téng khat nhi (nhi=khi or hí).

He goes laughing.

*Bódo.*—Minin minin thǎngdong.

*Dhimál.*—Lénkatǎng lénkatǎng hadékhi.

He comes crying.

*Bódo.*—Gapmin gapmin phoidong.

*Dhimál.*—Khárvatǎng khárvatǎng lékhi.

He goes speaking.

*Bódo.*—Raiin raiin thǎngo.

*Dhimál.*—Dópkatǎng dópkatǎng hadékhi.

Having come, he will speak.

*Bódo.*—Phoináné, rainai.

*Dhimál.*—Léténg sǎ, dópǎng.

Having gone, he finished his business,

*Bódo.*—Thǎngnáné, hobbá (kho) moujapbai.

*Dhimál.*—Hǎ (dé) téng sa kǎm jǎhí.\*

I shall be beaten to-morrow for not having finished the work.

*Bódo.*—Gábún áng shojáúnai, máno, hobbá háúgai.†

*Dhimál.*—Kám ‘work,’ (eng) ‘the,’ ma ‘not,’ páká ‘done,’ kónáng ‘because,’ ká ánji dǎnghai nénchúngká (for chá úngká).

A beaten dog is good to nothing.

*Bódo.*—Sojǎyá choimá, mangbo ‘any,’ hobbáno ‘work,’ (for) údaiyá (údaiyá ‘useless’).

*Dhimál.*—Dǎnghai néncháká khiá, haibo ‘any,’ kám ko ‘use,’ má ‘not.’

Spoken words are quickly forgotten.

Written words are not soon obliterated.

*Bódo.*—Ráyá kothá, gakhri bou jáú bai litnai; kothá, gakhri gomatuá.

*Dhimál.*—Dópká kothá, dhimpá nǐlká,‡ lekhika kothá, má§ páká (idiomatic?).

Yesterday he came, but the work was done previously.

\* A strong idiom if correct; literally, the work ‘was,’ fuit; so p. 93, chan jǎhí for ‘has produced young.’

† Literally, for ‘why?’ I was unable for the work.

‡ Nǐlká ‘forgotten’; Mápáká ‘not done.’ I could not obtain the trace of a passive save the participle by any variety of questions.

§ Má páká is probably a contraction for nǐl má páká.



*Bódo.*—Bi miá phoiyá, kintú habba sigáng japbai.

*Dhimál.*—Ánji léhi 'came,' wá 'he,' kintú kám lámpáng hóihí.  
If I find him I will beat him.

*Bódo.*—Jélá áng bikho mano, ólá bikho, 'him,' shonai 'will beat,' áng 'I.'

*Dhimál.*—Jélá ká wéng nénangká, ólá wéng dǎng haiángká.  
Will you eat, or not?

*Bódo.*—Jánai, ná jáyá (or jáyá gai).

*Dhimál.*—Chángná, ná má chángná (chá ángná).  
Will you sit down, or not?

*Bódo.*—Jòónai, ná jówá.

*Dhimál.*—Yóngángná, ná má yóngángná.  
Will you speak, or not?

*Bódo.*—Rainai, ná ríyá gai.

*Dhimál.*—Dópángná, ná má dópángná.  
Go quickly, Birná is gone.

*Bódo.*—Thó (familiarly for tháng) gakhri, Birná \* thángbai

*Dhimál.*—Dhimpá hadé, Bírná hadéhi.  
Go alone; I am going to the village.

*Bódo.*—Tháng nang háshing, áng thánɡdong pharou.\*

*Dhimál.*—Ekéling hadé, ká dératá hadéángká.  
I am not going to-day. I shall go to-morrow.

*Bódo.*—Diné áng thánɡá, Gábún thánɡnai.

*Dhimál.*—Náui ká má hánká (for hadéungká) júmni hadé-  
ángká.

He was false. He is true.

*Bódo.*—Santalén jáúbai, Ghám jáágo.

*Dhimál.*—Micchá higúhí, Élká jéhi.

That boy is fat. That boy is very thin.

*Bódo.*—Imbé gotho gúphúng dong, Hóbé gotho gaham dong.

*Dhimál.*—Ídong chan dhámka hí, Údong chan chóp mhi  
(mhi = khi).

Father, and mother, and child.

*Bódo.*—Bi bipha, bi bima, bi bisha.

*Dhimál.*—Aba, ama, chan.

1. Eaten by a tiger.

\* In these two instances the construction is as direct as in English, and would, I think, have been found so oftener if the Urdú questions had not told on the replies.

2. Ab homine stuprata.

3. Beaten by a hand.

*Bódo.*

1. Mochá jong jájáyá.

2. Hiwa jong khóit jáyá.

3. Ákhai jong shójáyá.

*Dhimál.*

1. Khúnásho chá nén cháká.

2. Wával dong lú nén cháká.

3. Khúr sho dánhái nen cháká.

Given things how shall I take back ?

*Bódo.*—Hotnai jinis bré ‘how,’ láphinnai ‘take back shall,’ ang ‘I.’

*Dhimál.*—Píká jinis hésá ‘how,’ nhéchuto ‘back,’ rhú ‘take,’ ángká ‘shall I.’

Heard words why should I hear again ?

*Bódo.*—Khanáyá kothá máno raiphinnai (‘shall I hear,’ future).

*Dhimál.*—Hinká kothá haipáli nhéchuto hin ang ká (‘shall I hear,’ future).

The man who told you so is your own friend.

*Bódo.*—Jai nangkho idi raibai, bí ‘he,’ gússthi ‘friend,’ nangni ‘yours.’

*Dhimál.*—Jai úsúng, dópmlhi keng wái taiko ‘own,’ díang ‘man.’

<sup>1</sup>   <sup>2</sup>   <sup>3</sup>   <sup>4</sup>   <sup>5</sup>  
The man whom you seek is dead.

<sup>2</sup>   <sup>3</sup>   <sup>4</sup>   <sup>1</sup>   <sup>5</sup>  
*Bódo.*—Jékho nang naigrúgo bí ‘he,’ thóibai.

<sup>3</sup>   <sup>4</sup>  
*Dhimál.*—Jidongdiáng ‘what man,’ rhékhiná kódóng ‘that,’  
<sup>5</sup>  
díang ‘man,’ síhi.

With what shall I plaster this wall ?

*Bódo.*—Imbé injurá májong litnai.

*Dhimál.*—Ithai bérhém haion lépángká.

What do you want ? and what are you saying ?

*Bódo.*—Bi ‘and,’ má ‘what,’ bídong ‘wanting,’ bí ‘and,’ ma ‘what,’ raidong ‘saying’ (conjunction repeated : so above).

*Dhimál.*—Hai rhékhiná, hai dópkhiná.

The natch is begun, come and see it.

*Bódo.*—Moshá hángo, thánguáné ‘having gone,’ bikho ‘it,’ nai ‘see.’

*Dhimál.*—Híali téngghí, hátengsa ‘having gone,’ útáng ‘it,’ dó ‘see.’

The nátech is over, I will not go.

*Bódo.*—Moshá khángbai, áng thúngá.

*Dhimál.*—Hĩáli hoĩhĩ, ká má hángká (hadéangka).

Having finished that job, he went to do the other.

*Bódo.*—Hobé habbá háánáné (or moujapnáné) gúbún hobba (kho) mouno thág bai.

*Dhimál.*—Útá káméng hoipáténg, bhináng kám (eng) páli hadéhi.

He wished to go with us yesterday, but was not able. To-day he is able, and willing to go.

*Bódo.*—Bi jong jong miá thágno labai bai, háá (yá) gai; Diné hááyin, \* thágno labaigo.

*Dhimál.*—Wá júmni king dosa háli (hadéli) kháng hí; má dóngghi (dóanghi). Náni háli dóng katang, † wá khángkhi háli.

Are you able (to do it) or not?

*Bódo.*—Nang háágó, ná háágé (gé for gai).

*Dhimál.*—Ná dóng khiná ná ma dánkhiná (dáng for dóang). From Siligóri to Dorjiling how many cós?

*Bódo.*—Siligori ni phrá Dorjiling chim, chéwá piché.

*Dhimál.*—Siligori sho Dorjiling thékapa hé cós.

How many sheep and goats in the pen?

*Bódo.*—Méndá bo búрмайя nóonou béchébá.

*Dhimál.*—Méndá wá échéá sákolipta hé jéhi.

Take it from the water, and throw it in the fire.

*Bódo.*—Doĩni phrá bokhángnáne, waton gárshún.

*Dhimál.*—Chísho chumateng méntá húipí.

In a large house two fires are better than one.

*Bódo.*—Nóó gédétnou doudap manché no doudap mangné ghámsin.

*Dhimál.*—Bada sútá élong ákhá dong (for nhá dong) gnélong ákhá nú élang. ‡

1 2 3 4 5 6 7 8 9  
Take it from these naughty boys and give it to those good  
10  
girls.

\* Thus, in every instance, the conjunction is evaded by the use of the participles.

† Literally, to-day being able, he wishes to go.

‡ Strong idiom: this word cannot translate: for ordinary use the word elka may take its place. Eláng is probably nothing but a jingle with élong.

*Bódo*.—<sup>4</sup>Imbechúr <sup>5</sup>hámma <sup>6</sup>hiwa <sup>3</sup>gothophúrni <sup>2</sup>phrá <sup>1</sup>bíkho  
<sup>8</sup>lánáné <sup>9</sup>hobechúr <sup>10</sup>ghám <sup>10</sup>hinjóúgotho <sup>7</sup>phúr (kho) <sup>1</sup>hot. \*

*Dhimál*.—<sup>4</sup>Ídóng <sup>5</sup>máélká <sup>6</sup>wájan <sup>3</sup>galai <sup>1</sup>sho <sup>2</sup>ghinténg <sup>8</sup>wéng,  
<sup>9</sup>údóng <sup>10</sup>elka <sup>7</sup>béjan-galai éng pí.

Call all the children quickly.

*Bódo*.—Boi (no) bogotho (phúr) kho gakhri ling hot.

*Dhimál*.—Sogiming chan (galai) éng dhimpá kai.

Sáheb! this is our buffalo: give it to us and take it from them.

*Bódo*.—Giri! imbé jongni maisho jáúgo. Jongno hot. Bi-churni phrá bikho lá.

*Dhimál*.—Giri! Idong kingko dñi, king éng pí, úbal sho ghinteng 'having seized,' rhú 'take.'

He took all the pigs from us, and gave them to Birna.

*Bódo*.—Boinobo yómá phúr (kho) bi jongni phrá layáné, Birnáno huá.

*Dhimál*.—Sogiming páyá (galai éng) king sho ghinténg, Birnéng píhi.

#### CONSTRUCTION.

I know not that anything need be added to the copious and careful particulars, the statement of which is just concluded. It has been my object to make that statement *perfectly adequate to the ends in view*, or a full illustration of these peoples as they are in themselves, and as they are in relation to one another, and to the larger group to which they belong.

A few concluding remarks may, however, be expected from me; but to avoid useless repetition I must glance at the whole group of tongues which I purpose to examine. It has been already observed that the Bódo and Dhimál languages belong pretty evidently to the aboriginal Indian tongues of the pronomenalised type.† They seem to me to have retained to a remarkable degree their primitive character, so as

\* The participle is used all along to avoid the conjunction. There is not one exception to this rule.

† See note at Part III., p. 105.

to constitute very valuable exemplars of the class of languages to which they belong; nor have I any doubt that further time would have enabled me to replace many of the Úrdú or Hindí vocables to be found in the Vocabularies with others of indigenous stock. Such exotic words are surprisingly few, considering how long the Bódo and Dhimál people have lived in peaceful intercourse with the people of the plains on the one hand, and of the hills on the other; and, what is still more singular, is the broad distinction between the Bódo and Dhimál tongues as compared with one another, seeing that these people have lived for several generations, if not actually mixed (for their villages are separate, nor do they intermarry), yet in the closest apposition and intercourse. That the Kóech were originally an affiliated race, very closely connected with the Bódo and entirely distinct from the Hindus (Arian immigrant population using the Prákrits), I have no hesitation in saying. But since the beginning of the sixteenth century of our era, the Kóech have very generally abandoned their own in favour of the Hindu (and Moslem) speech and customs, though there be still a small section called Páni or Bábú Kóech retaining them. I failed to obtain access to the Páni Kóech, so that my Kóech Vocabulary exhibits little more than a mass of corrupted Prákrits. There are, however, some primitive vocables; and the Vocabulary, such as it is, has been taken in order to preserve a living sample (soon to disappear) of that process whereby the Arian and exotic are rapidly absorbing the non-Arian and indigenous tongues of India—tongues (the latter) which, if we make a general inference from the state of things in the hilly and jungly districts, wherein alone they are now found, must have been prodigiously numerous, when they prevailed over the whole face of the land; *unless*, indeed, the dispersion and segregation in holes and corners of the aboriginal population have given rise to that Babel of tongues which we now find.

11 tribes.

In the sub-Himálayas, between the Káli and the Tishta rivers, I know of the following aboriginal tongues and dialects: \*—The Csnivean-Bhótia, the Thaksia, the Pakia, the

\* For a fuller enumeration see Trübner's reprint of my papers at pp. 13, 14, and 29, 30. See also papers on "The Broken Tribes," and on "The Vayu and Bahing," in J. A. S. of Bengal for 1857.

Sunwar, the Magar, the Gúrúng; the Múrmi, the Nówári, the Kíránti, the Limbú, the Lapchá, the Haiyú or Vayu, the Chépáng, the Kúsúndá, the Dénwár, the Dúrré, the Brámhú; the above in the hills. In the Tarai, extending our limits easterly to Assam, so as to include its south-west skirt, the Kócch, Dhimál, Rábhá, Gárá, Khyi or Khasia, Kachári or Mecch, or Bódo, Hájóng, Kúdi, Batar or Bor, Gangai, Kichak, Kuswar, Thárú, Kébrat, Pallah, Amath, Maraha, Dhamúk, Dhékra, besides those of hill-tribes located there long ago, and now very different from their confreres of the hills, such as Sringia Limbús, Dénwárs, Dúrrés, &c. What a wonderful superfluity of speech! and what a demonstration of the impediments to general intercourse characterising the earlier stages of our social progression! How far these languages, though now mutually unintelligible to those who use them, be really distinct, how far any common link may exist between them and the rest of the aboriginal tongues of India—so as to justify the application of the single name Tamulian to them all—are questions which I hope to supply large means of answering, when I have gone through the hill and Tarai tongues of this frontier, as above enumerated. Be these points as they may, the Bódo and Dhimál tongues will be, I think, allowed to be genuine and highly-interesting samples of the aboriginal languages of the plains of India (whatever their source or connection, matters to be settled hereafter), as well as to furnish a good key to the moral and physical condition of the simple races using those tongues. What can be more striking, for example, than agriculture being expressed by the term ‘felling’ or ‘clearing the forest;’ than the total absence of any term for ‘village,’\* for ‘plough,’ for ‘horse,’ for ‘money’ of any kind; for nearly every operation of the intellect or will, whether virtuous or vicious; and, lastly, for almost every abstract idea, whether material or immaterial? Structurally viewed, these languages are distinguished by a frequent absence of inversion that is unwonted in Indian tongues;† by the peculiar use of the pronouns, particularly in Dhimál; by the special form and uses of the

\* *Arva in annos mutant et superest ager!* See on.

† As will be seen, the *usual* structure of sentences is like that of Hindi and

privatives: by the loose cohesion of the sentences, resulting from a want of, and a contempt for, conjunctions, as well as a neglect of the signs of case and tense; by the conjunctive application of the participles; \* by a want of precision arising from the paucity of adverbs, and also from the features just marked; by a passion for ellipsis, yet an attention to euphony; by extreme simplicity of structure; and, lastly, by the universal and exclusive use, in Dhimal, of fragmentary auxiliars in the business of conjugation.

„ Adam Smith long ago remarked, that original languages might be known from derivative ones, by those auxiliars and prepositions of the latter, whereby the complex inflections of the former are got rid of. It would be practically very convenient if we had any certain marks of this sort, serving to distinguish those two classes of languages; but it is difficult to suppose the Bodo and Dhimal languages other than primitive; and yet if they *be* primitive, Smith's deduction from the languages of Europe cannot be allowed to have general validity.

Urdú; but, as already remarked, it must be borne in mind that the Urdú and Hindimedium of questioning should be allowed for as necessarily influencing the responses, which *therefore*, perhaps, exhibit too much inversion!

\* In lieu both of relative pronouns and of conjunctions, thus, instead of 'go and bring,' we have 'going, bring,' and instead of 'he who brings,' 'he bringing.'

In the Vocabulary words will be found for most of these things and ideas; but they are all *borrowed* terms, the nature and sources of which the Indian reader will readily recognise, and see how clumsily and imperfectly they have been incorporated when any attempt at assimilation is made.

## PART III.

ORIGIN, LOCATION, NUMBERS, CREED, CUSTOMS, CHARACTER AND  
CONDITION OF THE KÓCCH, BÓDO, AND DHIMÁL PEOPLE,  
WITH A GENERAL DESCRIPTION OF THE CLIMATE THEY  
DWELL IN.

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If we commence our researches into the aboriginal tongues and races of India in its north-east corner, or Assam, we find that province rich in such materials for inquiry. But the majority of the numerous aborigines of the mountains of Assam appear to belong to the simpler-tongued or Tibetan stem,\* with which we have at present nothing to do. A line drawn north and south across the Brahmapútra, in the general direction of the Dhansri river, and continued southwards so as to leave Kúchár within it, or to the west of it, would seem not very inaccurately to divide the simpler from the more complex-tongued section of the Himalayan races. Possibly, indeed, some of the hill tribes to the north of the Brahmapútra, although within the limits of the former section, as above conjecturally defined, may yet be found to belong to the latter;† but to the south of that river, I think it is pretty evident that such is not the case, for the Káchárians, Khasias, and Gárós, are, in creed, customs, and languages, either identical with, or most closely affined to, the Bódo, while the Kúdi, Rúbhá, and Hájong, if not rather nominal than real distinctions (Hajong, Hojai Kachari), are but branches of the great Bódo or Mécch family, whose

\* I divide the Himalayan races primarily into two groups, distinguished by the respective use of simple or non-pronominalised, and of complex or pronominalised languages.

† In the Northern Hills also the Dhansri seems to demark the Alpine races of Tibetan origin (ending easterly with the Lhopa or Bhutanese) from the Daphlas, Akas, Bors, Abors, Mishmis, Miris, and others of apparently Chinese or Indo-Chinese stock.



proper habitat, be it remembered, is the plains and not the mountains. I should add that it is a mistake to suppose the mass of the population in the *valley* of Assam to be of Arian race. I allude to the Dhókrás or common cultivators of the valley, who, as well as the Kácháris and Kócch of that valley, are non-Arians, as is proved beyond a doubt by their physical attributes, and in despite of that Bengálí disguise of speech and customs which has misled superficial observers. The illustration of these Assamese races is, however, I believe, in better hands than mine; and I therefore shall proceed for the present more westward. Whoso should advance from Góálpára in Assam to Aliganj in Morang would, in traversing a distance of some 150 miles along the skirts of the mountains of Bhútán\* and Sikim, pass through the country of the following aborigines of non-Arian extraction: the Kócch, the Bódo, the Dhimál, the Rábhá, the Hájong, the Kúdi, the Batar or Bor, Kébrat, Pallah, Gangai, Maráha, and Dhanuk, not again to mention the Kachárians separately, they being demonstrably identical with the Bódo, and so in future to be regarded, nor further dwelling now on the Khasias and Gáros than to observe that Buchanan notes them as parts of the population of Rangpúr in its old extent.† We may have more to say of the rest of these tribes hereafter. Many of them have abandoned wholly their own tongues and a deal of their own manners. But our present business is with the Kócch, Bódo, and Dhimál, and first with the first.

Kócch  
Location.

In the northern part of Bengal, towards Dálinkót, appears to have been long located the most numerous and powerful people of non-Arian extraction on this side the Ganges, and the only one which, after the complete ascendancy of the Arians had been established, was able to retain or recover

\* Bhútán recte Bhutant, 'the end of' Dhót, Sanskrit name of the country, which the people themselves call Lhó, But, like the Hindus, consider it an appendage of Bhot v. Tibet, of which the former is the Sanskrit and the latter the Persian designation. The native one is Ból.

† Fifteen in sixty words of Brown's Vocabulary are the same in Gárá and in Mécch, and the whole sixty or nearly so in Kachári and Mécch. Again, the Kacháris called *themselves* Bódo, and so do the Mécch; and, lastly, the Kachári deities, Sijú, Mairong, and Agráng, are likewise Mécch deities—the chief ones too of both people, to whom I restore their proper names. These are abundant proofs of common origin of Gárá also.

political power or possession of the open plains. What may have been the condition of the Kócch in the palmy days of Hinduism cannot now be ascertained; but it is certain that after the Moslem had taken place of the Hindu suzerainty, this people became so important that Abul Fazul could state Bengal as being "bounded on the north by the kingdom of Kócch, which," he adds, "includes Kámrap." Hájo founded this kingdom towards the close of the fifteenth century or beginning of the sixteenth, and it was retained by his sovereign successors for nearly two hundred years.\* In 1773 the Company's gigantic power absorbed the Kócch Ráj, which once included the western half of Assam on one side and the eastern half of Mórung on the other, with all the intervening country, reaching east and west from the Dhansri river to the Konki, whilst north and south it stretched from Dálimkót to Ghóraghát. In other words, the Kócch Ráj extended from  $88^{\circ}$  to  $93\frac{1}{2}^{\circ}$  east longitude, and from  $25^{\circ}$  to  $27^{\circ}$  north latitude, Kócch Bihar being its metropolis, and its limits being coequal with the famous yet obscure Kámrap of the Tantras. Hájo's representative still exercises *jura regalia* in that portion of the ancient possessions of the family which is called Nij Bihár, and he and the Jilpaigori and Pángá Rajahs, together with the Bijni and Darang Rajahs, and several of the Lords Marchers of the north frontier of Kámrap (Barúas of the Dwárs)—all of the same lineage—still hold as Zamindar Rajahs most of the lands between Sikim, Bhútán, and Kámrap, as at present constituted, and a southern line nearly coincident with the  $26^{\circ}$  of north latitude. Sukla Dev of the Kócch dynasty divided the kingdom, and there seems to have been in later times a triple Sultanat fixed at Bihar, Rangamati, and Gauhati. The Rajahs of Gauhati and their kinsmen of Darang extended the Kócch dominion eastward to and beyond the Májuli or great island of the Brahmapútra. Hájo, the founder, having no sons, gave his daughter and heiress to a Bódo or Méccn chief in marriage; and to the wise policy indicated by this act (the policy of uniting the aborigines and directing their united force against intruders) was the founder of the Kócch dynasty indebted for his suc-

\* Buchanan, Rangpur., vol. iii. p. 419, &c.

cess against the Moslems, the Bhútánese, and the Assamese.\* Nevertheless the successors of Hájó speedily abandoned that policy, casting off the Mécch (Bódo) with scorn, and renouncing the very name of their own country and tribe, with their language, creed, and customs, in favour of those of the Arians, who, however resolutely they may eschew the aborigines whilst continuing obscure and contumacious, never fail to hold out the hand of fellowship to them when they become powerful at once and docile. In a word, Visva Sinh, the conqueror's grandson, with all the people of condition, apostatised to Hinduism; the country was re-named Bibár; the people Rájbansi; so that none but the low and mean of this race could longer tolerate the very name of Kócch, and most of these being refused a decent status under the Hindu regime, yet infected, like their betters, with the disposition to change, very wisely adopted Islám in preference to helot Hinduism. Thus the mass of the Kócch people became Mahomedans, and the higher grades Hindus: both style themselves Rájbansi. A remnant only still endure the name of Kócch, and of these but a portion adheres to the language, creed, and customs of their forefathers—as it were merely to perpetuate a testimony against the apostasy of the rest! The above details are interesting for the light they throw upon the *character and genius of Hinduism*, which is certainly an exclusive system, but not inflexibly so; and whilst it readily admits the powerful to the eminent status of Rajpút vel Kshatriya,† it is prone to tender to the humble and obscure no station above helotism—a narrowness of polity that enabled Buddhism not only to establish itself in the very metropolis of Hinduism (Bihar, Oude, Benares), but for fifteen to sixteen centuries‡ (sixth B.C. to

\* The Yogini Tantra denounces these three under the appellations of Plov,\* Yavan, and Saumar, as the foreign scourges of the land. Buch. iii. 413. The Assamese (Saumar) alluded to are the Ahoms, who held upper Assam when the Kócch held lower and middle, but with ever-varying limits.

† Witness the Khas tribe of Nepal, as to which see "Essay on the Military Tribes," l. 37 aforegone.

‡ Sakya was probably born in 545 B.C., and died in 465, and that his creed was still flourishing in the eleventh century A.D. is proved by the then solemn repair of the great temple at Gaya. The persecution, however, was hot in the ninth.

\* Pluh or Pruh is the Lepcha name of the Bhutanese, and may be the etymon of the Plava of the Tantras. The people of Bhutan call themselves Lhopá.

eleventh A.D.) to contest with it the palm of superiority. The Yogini Tantra very properly denominates the Kócc, Mléccas or aborigines, the fact being imprinted in unquestionable characters on their non-Arian physiognomy, and also on the language and customs of their unconverted brethren. They are called Kavach \* in the Tantra just named, Hásá by the Kácháris or Bódos of Assam, Kānāl by the Dhimáls, and Kócc by the Mécch or Bódos of the Méchi, as well as by themselves where not perplexed with Brahmanical deises. Buchanan, who was furnished with every appliance for satisfactory research, and whose sagacity was not unworthy of his opportunities, estimated the numbers of the Kócc people twenty-five years ago at 350,000 nearly. I am not aware that any good census has since been taken, and I have failed to obtain a general estimate: but from much inquiry, aided by Major Jenkins, Dr. Campbell, and Permanand Acharj, I conclude that Buchanan missed a great many of them under the disguise of Islám, that cultivation has vastly increased since his time, that the Kócc abound throughout the northern part of Rangpúr, Púrnea, Dinajpúr, Mymansing and in all Kámrúp and Darang, as far as the Dhansri river, and that their numbers cannot be less than 800,000 souls—possibly even a million or million and quarter. In Assam they are divided into Kamthali and Madai or Shara, and Kolita or Kholta, and in Rangpúr, &c., into Rájbansi and Kócc—those of the Moslem faith everywhere dropping their ethnographic designation. Their first priests were Déóshi, their next, Kolita or Kholta, and their last, the Brahmans or Múllahs. Buchanan vouches that their primitive or proper language (as still used by the unadulterated remnant of the race) has no affinity with the Prákrits, and I can attest the entire conformity of the physiognomy of all, and of the creed and customs of this remnant with those of the other aborigines around them. I have already stated that I failed to get at the unconverted Kócc, and that my Vocabulary is that of the converted. Hereafter I trust to supply this desideratum,

\* This is identical with Kócc, the difference being merely that of the Sanscrit and Prakrit forms of the same word.

Observe that this is the name of the extant Bodo and Dhimál priesthood, one of numerous proofs demonstrative of the affinity of all the three people.

and in the meanwhile I cannot do better than give Buchanan's unusually careful and ample account of the condition, creed, and customs of this people—which, being compared with my own subsequent statement of the condition, creed, and customs of the Bódo and Dhimál (of whom Buchanan says little or nothing), will satisfactorily demonstrate the affinity I have insisted on.

seeh.  
atus.

"The primitive or Páni Kócch live amid the woods, frequently changing their abode in order to cultivate lands enriched by a fallow. They cultivate entirely with the hoe, and more carefully than their (Arian) neighbours, who use the plough; for they weed their crops, which the others do not. As they keep hogs and poultry, they are better fed than the Hindus; and as they make a fermented liquor\* from rice, their diet is more strengthening. The clothing of the Páni Kócch is made by the women, and is in general blue, dyed by themselves with their own indigo, the borders red, dyed with Morinda. The material is cotton of their own growth, and they are better clothed than the mass of the Bengalese. Their huts are at least as good, nor are they raised on posts like the houses of the Indo-Chinese, at least not generally so. Their only arms are spears: but they use iron-shod implements of agriculture, which the Bengalese often do not. They eat swine, goats, sheep, deer, buffaloes, rhinoceros, fowls, and ducks—not beef—nor dogs, nor cats, nor frogs, nor snakes. They use tobacco and beer, but reject opium and hemp. They eat no tame animal without offering it to God (the gods), and consider that he who is least restrained is most exalted, allowing the Gárós to be their superiors, because the Gárós may eat beef. The men are so gallant as to have made over all property to the women, who in return are most industrious, weaving, spinning, brewing, planting, sowing—in a word, doing all work not above their strength. When a woman dies, the family property goes to her daughters; and when a man marries, he lives with his wife's mother, obeying her and his wife. Marriages are usually arranged by mothers in nonage, but consulting the

\* The classic Zyth, ζυθος, beer without hops, as universal among the Aborigines is the absence of spirits or distilled waters.

destined bride. Grown-up women may select a husband for themselves, and another, if the first die. A girl's marriage costs the mother ten rupees—a boy's five rupees. This sum is expended in a feast with sacrifice, which completes the ceremony. Few remain unmarried, or live long. I saw no grey hairs. Girls who are frail can always marry their lover. Under such rule, polygamy, concubinage, and adultery are not tolerated. The last subjects to a ruinous fine, which if not paid, the offender becomes a slave. No one can marry out of his own tribe. If he do, he is fined. Suttees are unknown, and widows always having property can pick out a new husband at discretion. The dead are kept two days, during which the family mourn, and the kindred and friends assemble and feast, dance and sing. The body is then burned by a river's side, and each person having bathed returns to his usual occupation. A funeral costs ten rupees, as several pigs must be sacrificed to the manes. This tribe has no letters, but a sort of priesthood called *Déóshi*, who marry and work like other people. Their office is not hereditary, and everybody employs what *Déóshi* he pleases, but some one always assists at every sacrifice and gets a share. The *Kócch* sacrifice to the sun, moon, and stars, to the gods of rivers, hills, and woods, and every year, at harvest home, they offer fruits and a fowl to deceased parents, though they believe not in a future state. Their chief gods are *Rishi* and his wife *Jágó*. After the rains the whole tribe make a grand sacrifice to these gods, and occasionally also, in cases of distress. There are no images. The gods get the blood of sacrifices; their votaries, the meat. Disputes are settled among themselves by juries of Elders, the women being excluded here, however despotic at home. If a man incurs a fine, he cannot pay with purse; he must with person, becoming a bondman, on food and raiment only, unless his wife can and will redeem him."

The climate of north Bengal or *Kócch* (including the <sup>Climato.</sup> country of the people so called, and of the *Bódo* and *Dhimáls*) is too well known to require any particular notice. It is much less healthful than that of north *Bihár*, being infested with low fevers, which are either propagated from

the wilds north and east of it, or, more probably, generated on the spot by excessive moisture and vegetation in the very extensive tracts of waste, still unhappily to be found everywhere east of the Kósi river. West of that river, or in the ancient Mithilá, and modern north Bihár, the climate is as much more salubrious as cultivation is more diffused. The Saul forest everywhere, but especially to the east of the Kósi, is malarious to an extent which no human beings can endure, save the remarkable races which for ages have made it their dwelling-place. To all others, European or native, it is deadly from April to November. Yet the Dhimál, the Bódo, the Kichak, the Thárú, the Dhénwár, not only live but thrive in it, exhibiting no symptoms whatever of that dreadful stricken aspect of countenance and form which marks the victim of malaria. The like capacity to breathe malaria as though it were common air characterises nearly all the non-Arian aborigines of India, as the Kóls, the Bhíls, the Gónds, who are all fine and healthy races of men, though dwelling where no other human beings can exist. This single fact is to my mind demonstration that the non-Arians have tenanted the wilds they now dwell in for many centuries, probably thirty, \* because a *very* great lapse of time could alone work so wonderful an effect upon the human frame; and even with the allowance of centuries, the fact stands forth as one of the miracles of human kind, which those who can explain may sneer at the *other* amazing diversities worked by time and clime on that marvellous unit, the seed of Adam! The Bódo and Dhimáls, whom I communicated with, alleged that they cannot endure the climate of the open plains, where the heat gives them fevers. This is a mere excuse for their known aversion to quit the forest; for their eastern brethren dwell and till like natives in the open plains of Assam, just as the Kóls of south Bihár (Dhángars) do now in every part of the plains of Bihár and Bengal, in various sites abroad, and lastly in the lofty sub-Himálayas. The Kóls are indeed, as enter-

\* There is "no cabalistic virtue" in thirty, as Mr. Lyell observes in reference to his theory of the fourfold division of Tertiary rocks. That number expressly is given, however, because about 3000 years back is the probable date of the immigration of the Arian Hindus.

prising as industrious, and they should be employed by every European who seeks to reduce and cultivate any part of the malarious forests of India.\* But it must not be forgotten that the very same qualities of freedom from disabling prejudices, cheerful docility, and peaceable industrious habits and temper, which render the Kóls now so valuable to us, are the inherent characteristics of most of the aborigines, requiring only the hand and eye of a paternal Government to call them forth, as in the case of the Kóls. Ages of insolent oppression drove the aborigines to the wilds, and kept them there till their shyness of all strangers had become rooted and intense. But I can answer for the Bódo and Dhimál possessing every good quality of the Kóls in an equal or superior degree, and the Bódo have already shown us with what facility those qualities may be put in action for our benefit as well as their own.

The physical type of the Kócch, as contrasted with that of the Hindu, is palpable, but not so as compared with that of the Bódo and Dhimál. In other words, the physical type in *all* the non-Arians (of this frontier at least) tends to oneness. A practised eye will distinguish at a glance between the Arian and non-Arian style of features and form—a practised pen will readily make the distinction felt—but to perceive and to make others perceive, by pen or pencil, the physical traits that separate each group or people of Arian or of non-Arian extraction from each other group, would be a task indeed! In the Arian form (Hindu) there is height, symmetry, lightness, and flexibility: in the Arian face, an oval contour with ample forehead and moderate jaws and mouth; a round chin, perpendicular with the forehead; a regular set of distinct and fine features; a well-raised and unexpanded nose, with elliptic nares; a well-sized and finely-opened eye, running directly across the face; no want of eyebrow, eyelash, or beard; and lastly, a clear brunet complexion, often not darker than that of the most southern Europeans.

In the non-Arian form, on the contrary, there is less height,

\* How comes it that the Deyrah grantees, whom the malaria disables through their pensantry, do not procure Dhángars or Kóls, who would answer thoroughly and exactly for the purpose in view? I speak from much experience.



less symmetry, more dumpiness and flesh: in the non-Arian face, a somewhat lozenge contour, caused by the large cheek-bones; less perpendicularity in the features to the front, occasioned not so much by defect of forehead or chin as by excess of jaws and mouth; a larger proportion of face to head, and less roundness in the latter; a broader, flatter face, with features less symmetrical but perhaps more expressive, at least of individuality; a shorter, wider nose, often clubbed at the end and furnished with round nostrils; eyes less, and less fully opened, and less evenly crossing the face by their line of aperture; ears larger; lips thicker; beard deficient; colour brunet, as in the last, but darker on the whole, and, as in it, very various. Such is the general description of the Indian Arians and non-Arians. With regard to the particular races of the latter, it can only be safely said that the mountaineers exhibit the Mongolidan or Turanian type of mankind more distinctly than the lowlanders, and that they have in general a paler, yellower hue than the latter, among whom there are some (individuals at least) nearly as black as negroes. Among the Kóls\* I have seen *many* Orauns and Múndas nearly black; whereas the Larkas or Hós (says Tickell) are as pale, and handsome too, as the highest-caste Hindu. The Kócch, Bódo, and Dhimál are as fair as their Bengali neighbours on one side, and scarcely darker (especially the Bódo) than the mountaineers above them on the other side, and whom (the latter) they resemble in the latter style of their features and form, only with all the physiognomical characteristics softened down, and the frame less muscular and massive. The Kóls have a similar cast of face, and a very pleasant one it is to look upon in youth, exhibiting ordinarily far more of individuality, character, and good humour than the more regular but tame and lifeless faces of the Arian Hindus. For the further illustration of this point I beg to refer to the accompanying drawings and appendix, and proceed now from the Kócch tribe to the Bódo and Dhimál tribes, who occupy the entire northern and eastern

Bódo and  
Dhimál  
Location.

\* Kól is an old and classical name, and the best I think for the great mass of aborigines intervening between the Bhils, the Gonds, and the Ganges—at least till we know them better. The Orauns, Múndas, Kóls proper, and Larkas, seem to be distinct, and the chief families or stirpes.

skirts of the Kóech country, between the open plains and the mountains, both of which sites, generally speaking, they avoid, and adhere to the great forest belt that divides the two, and which is, on an average, from fifteen to twenty miles broad. The Dhimáls, who seem fast passing away as a separate race, and whose numbers do not now exceed 15,000 souls, are at present confined to that portion of the Saul forest lying between the Konki and the Dhorla or Torsha, mixed with the Bódo, but in separate villages and without intermarriage. But the Bódo are still a very numerous race, and extend as foresters from the Súrma to the Dhansri, and thence, viâ Bijni and the Bhútan and Sikim Tarai, to the Konki, besides occupying, outside the forest limits, a large proportion of central and lower Assam. In the divisions of Darang and Chatgari they constitute the mass of the fixed population: they abound in Chárdwár and Noudwár: in Nougáon and Tularam's country they are the most numerous tribe next to the Mikirs and Lalongs; in Kámrup next to the Dhékra and Kóech; whilst in the marches or forest frontier of the *north* from Bijni to Aliganj of Morung they form the sole population, except the few Dhimáls who are mixed with them; and in the *eastern* marches from Gauhati to Sylhet they are less numerous only than the Gárós, Rábhás, and Hajongs, not to mention that the two last, if not all three, are but Bódos in disguise. I look upon the Rábhá as merely the earliest and most complete converts to Hinduism, who have almost entirely abandoned the Bódo tongue and customs, and upon the Hájongs or Hojai Kacháris of Nowgong, as the next grade in time and degree of conversion, who now very generally affect a horror at being supposed confreres in speech or usages with the Bódo, though really such. Nor have I any doubt that the Gárós are at least a more affiliated race, and no way connected with the monosyllabic-tongued tribes around them.\* I do not, however, at present include the Gárós, or Rábhás, or Hájongs among the Bódo, who are now viewed as embracing only the Méches of the west and the Kácháris of the east and south; and, so limited, this race numbers not less than 150,000 to 200,000 souls. An

\* See note at page 106.

accurate general census seems out of question except for Assam, but the above enumeration is given as an approximate result of several statements obligingly supplied to me by Mr. Kellner, Mr. Scott, Dr. Campbell, and that enlightened traveller, Permanand Acharya. Thus the Bódo race extends from Tipperah and the country of the Kúkis on the south-east to Morung and the country of the Kíchaks to the north-west, circling round the valley of Assam by the *course of the Dhansri*, en route to the north, though Major Jenkins assures me that Bódos may be found even east of that river in the Assam valley. The latitude and longitude of the Bódo country are the same with those of the Kócch country, to speak without any affectation of a precision the subject does not admit of, and thus we may say the Bódo extend from  $25^{\circ}$  to  $27^{\circ}$  north latitude, and from  $88^{\circ}$  to  $93\frac{1}{2}^{\circ}$  east longitude; and that the Dhimáls are confined to the most westerly part of this wide range of country, or that portion lying between the Konki and the Dhorla. My personal communications with these tribes were chiefly with those still found in all their primitive unsophistication on the banks of the Méchi river, and from much intercourse with these, during four months, I conclude that neither people have any authentic ancient traditions. Nevertheless the ancient connection of the Dhimáls with the west, and of the Bódo with the east, part of north Bengal, is vouched by the facts, that a tract of country lying between the Konki and the Mahananda is still called Dhimáli; and a still larger tract situated between the great bend of the Brahmaputra and the Gáró hills is yet called Méchpará. The close connection of the Bódo with Kámrúp is further confirmed by the facts of the mass of the people being still found there, though under the name of Kachári, and by the intimate affinity of the Bódo speech and customs with those of the Gárós. The so-called Káchár Rajah is a new man and alien to the Bódo race, and so is the mass of the people of Káchár. But Túlarám is a Bódo, and the late Rajah of Karaibári another, and the Kalang dwár chief a third; and among the Lords marchers of the southern confines of Assam, others might once, if not still, be found; for when the keeping of the northern marches (towards Bhutan)

was entrusted to the Kócc̄h race, that of the southern dwārs or doors (towards Gáró and Nágá land) was committed to the Bódo tribe, that is, to its chiefs. It would not appear that any chief of Dhimál race now exists: but the scattered remnants of this race assure me that they once had chiefs when they dwelt as a united people in Morung, on the banks of the Kaval (Kamla), whence they removed to the Téngwá, and ultimately to and across the Konki, sixty years ago, in order to escape from Górkhalī oppression. Of the few lately extant chiefs of Bódo race, the Karaibári Rajah's estate is transferred to the stranger, and the Kalap̄g and Tularam chiefships are shorn of much of their "fair proportions." But in the days of Hajo, the Kócc̄h founder, as well as in those of some of his more prudent successors, the Bódo seem to have had great political consequence, and if Hajo's descendants had steadily adhered to the wise maxims of their ancestor, their power might longer and more effectually have defied its enemies, whereas most of the Kócc̄h Rajahs followed the illiberal Arian maxims of Viswa Sinh, and thus the Bódo were driven back upon their beloved forests, retreats which, speaking generally, neither they, nor the Dhimáls, have since quitted, save in Assam. I proceed now to the consideration of the status, creed, and customs of the Bódo and Dhimál. Upon these points the two people have so much in common, that though I have myself gone through each particular separately in regard to each people, I shall spare the patience of my readers by aggregating what is common, and separating only what is particular, to the Bódo and Dhimál.

*Condition.*—The condition or status of the Bódo and Dhimál people is that of erratic cultivators of the wilds. For ages transcending memory or tradition, they have passed beyond the savage or hunter state, and the nomadic or herdsman's estate, and have advanced to the third or agricultural grade of social progress, but so as to indicate a not entirely broken connexion with the precedent condition of things; for, though cultivators, all and exclusively, they are nomadic cultivators, so little connected with any one spot that neither the Bódo nor Dhimál language possesses a name for village! Though dwelling in those wilds, wherein the people of

the plains (Ahírs and Gwállas) periodically graze immense numbers of buffaloes and cows, they have no large herds or flocks of their own to induce them to wander; but, as agriculturists little versed in artificial renovative processes, they find in the exhaustion of the worked soil a necessity, or in the high productiveness of the new a temptation, to perpetual movement. They never cultivate the same field beyond the second year, or remain in the same village beyond the fourth to sixth year. After the lapse of four or five years they frequently return to their old fields and resume their cultivation if in the interim the jungle has grown well, and they have not been anticipated by others, for there is no pretence of appropriation other than possessory; and if, therefore, another party have preceded them, or if the slow growth of the jungle give no sufficient promise of a good stratum of ashes for the land when cleared by fire, they move on to another site, new or old. \* If old, they resume the identical fields they tilled before, but never the old houses or site of the old village, that being deemed unlucky. In general, however, they prefer new land to old, and having still abundance of unbroken forest around them, they are in constant movement, more especially as, should they find a new spot prove unfertile, they decamp after the first harvest is got in. † They are all in the condition of subjects (of Népál, Sikim, Bhútán, or Britain) having no property whatever in the soil they till, and discharging their dues to the Government they live under (Sikim, for example), 1st, by the annual payment of one rupee per agricultural implement, for as much land as they can cultivate therewith (there is no land measure); 2nd, by a *corvée* or tribute of labour for the sovereign and for his local representative. They calculate that they can raise thirty to forty rupees' worth of agricultural produce

\* *Arva in annos mutant et superest æger!* So immutable is human nature that the descriptions applied to our ancestors in their pristine state are absolutely and most significantly true of similarly circumstanced races now abiding in the forest jungles of India.

† Such are the primitive habits still in use from the Konki to the Monásh, and which are most worthy of study and record, as being primitive and as being common to two people, the Bódo and Dhímál, though abandoned by the Kám-rúpian and most numerous branch of the Bódo.

with one agricultural implement, so that the land-tax is very light; and the *corvée* is more irksome than oppressive. It requires them, on the Rajah's behalf, to quit their homes for three or four days, thrice a year, in order to carry burdens for him into the hills, whenever he has goods coming from the plains; but, on the representative's behalf, to work only on the spot. Four times a year they must help to till his fields; also to build or repair his dwelling-house; to supply him with fuel and plates (leaves) whenever he gives a feast; and, lastly, they must pay him one seer of cotton each year for every cotton field they have. Very similar is the condition, in regard to taxation, of the Bódo and Dhimáls under the Nepal and Bhútán Governments. Under the British, the permanent cultivators of the open lands of Kámráp are subject to the usual burdens incidental to our rule, which they discharge with ease, owing to their industrious and orderly habits. Major Jenkins gives them the highest character, observing that—"they are a remarkably fine peasantry, and have very superior cultivation of the permanent kind." This is abundant proof of the docility of the Bódo, and strong presumptive evidence that their erratic habits and adhesion to the wilds, elsewhere, are the result of oppression, at least as much as of the bias of pristine custom. But as the Kámrápian Bódo have abandoned with their erratic propensities a deal of whatever is most characteristic of them as a distinct race, I resume the delineation of them and of the Dhimáls, as still found in primitive simplicity between Bijni and Mórang. There they are migratory cultivators of a soil in which they claim no sort of right, proprietary or possessory, but which they are allowed to till upon the easy terms of a quit-rent and labour tax, because none others will or can enter their malaria-guarded limits. There is no separate calling of herdsman or shepherd, or tradesman or shopkeeper, or manufacturer or handicraft, alien or native, in these primitive societies, which admit no strangers among them, though they live on perfectly amicable terms with their neighbours, and thus can always procure, by purchase or barter, the very few things which they require and do not produce themselves.

To a person accustomed to the constitution of social bodies in India, whether Arian or Tamulian, it must seem nearly impossible that communities could exist without smiths, and carpenters, and potters, and curriers, and weavers, not to mention barbers. Yet of these helot craftsmen, whose existence forms so striking a feature of all Indian societies, and whose origin and status so much need \* illustration, there is no trace among the Bódo or Dhimáls, though they live apart from all others, like the Khóns, Góns, and Kóls, who *have* these aliens among them; and necessarily so, for their inaccessible position and predacious propensities would otherwise too often cut them off from all aid of craftsmen; whereas the Bódo and Dhimál, who dwell upon the plains, and on peaceful equitable terms with their neighbours, can always command such services, or rather their products in the markets. The Bódo and Dhimáls have no buffaloes, few cows, no sheep, a good many goats, abundance of swine and poultry, some pigeons and ducks. They have no need, therefore, of separate herdsmen, unless it were swine-herds, and these might be very useful in feeding their large store of pigs in the forest. But they have no such vocation among them, each family tending its own stock of animals, which is entirely consumed by that family, and no part thereof sold, though the proximate hill-men would gladly purchase pigs from them. But they love not trade nor barter further than is needful, and their need is confined to obtaining (besides rice) a few earthen and metallic culinary utensils, still fewer agricultural implements of iron, and some simple ornaments

\* When we consider the indispensableness of the services of these craftsmen, it is remarkable that they should have continued to the present day in a helot or out-caste state, not only among the Arians but even among the non-Arians, not only in the plains but in the mountains. My belief is, that most of the non-Arians, on the Arian conquest, retired to the mountains and jungles, and that those who remained were reduced to helotism and became the artizans of Arian society, such as we now see them. Ages afterwards some of them passed into the fastnesses and wilds occupied by their non-Arian brethren, in freedom, and fierce defiance, for the most part, of their Arian enemies. These immigrants are the recent helot craftsmen of the Góns, Khóns, and Kóls, such as we now see them, non-Arians in origin like the masters they serve, but from whom they fail to obtain better treatment than from the Arians. No common tie is recognised; and ages of freedom and of servitude have left no common trait of character.

for their women—all which are readily obtained at the Kóccé marts in exchange for the surplus cotton and oil-seed of their efficient agriculture. Each man builds and furnishes his own house, makes the wooden implements he requires, and is his own barber, or his neighbour for him, and he for his neighbour. He uses no leather, and he makes basketry for himself and family, whilst his wife spins, weaves, and dyes the clothes of the family, and brews the beer which all members of it freely consume. Thus, all manufactures are domestic, and all arts. The Bódo and Dhimáls are generally averse from taking service with, or doing work for, strangers, whether as soldiers, menials, or carriers, though there are a few soldiers and servants at Dorjiling belonging to the Bódo race, who conduct themselves well in their respective capacities. Among their own communities there are neither servants nor slaves, nor aliens of any kind; and whilst their circumstances tend to perpetuate equality of means, neither their traditions, their religion, nor their usages sanction any artificial distinctions of rank. Though they have no idea of a common tie of blood, yet there are no diverse septs, clans, or tribes among them, nor yet any castes; so that all Bódo and all Dhimáls are equal—absolutely so in right or law—wonderfully so in fact. Nor is this equality the dead level of abject want. On the contrary, the Bódo and Dhimáls are exceedingly well-fed, and very comfortably clothed and housed; and so soon as you know them—for they are very shy of strangers—their voices, looks, and conduct all proclaim the absence of that grovelling fear and cunning which so shock one in one's intercourse with the people of Bengal, and the mass of whom are much worse fed, and distinctly worse clothed and housed, than either Bódo or Dhimáls. Equality.

*Laws.*—It having been already stated that these people are, and have been for ages, in the condition of subjects of foreign Governments, I need hardly observe that they have no *public laws* or polity whatever, nor even any traces of that village economy which so pre-eminently distinguishes Indian-Arian societies. Their habits are too simple and migratory to allow of the existence of the village system, with its train Laws.



of hereditary functionaries and craftsmen. They dwell in the forest in little communities, consisting of from ten to forty houses, which they are perpetually shifting from place to place. Each of these communities is, however, under a head called Grá by themselves, Mondol by their neighbours. To the foreign Government they live under their Grá is responsible for the revenue assessed, which he pays periodically to the Rajah's representative—the Choudri—in cowries or rupees, the only currency. He has no scribe, nor keeps any accounts, his simple explanations to the Choudri being verbal. To the Choudri he is answerable, likewise, for the keeping of the peace and for the arrest of criminals: but crimes of a deeper dye are almost unknown, and breaches of the peace very rare. Should a murder or robbery occur, the Choudri would take cognizance of it, assisted by three or four proximate heads and elders of villages, and report to the Rajah, from whom alone in such cases a decision could issue. With regard to his own community, the head of the village has a general authority of voluntary rather than coercive origin, and which, in cases of the least perplexity, is shared with the heads or elders of two or three neighbouring villages. Those who offend against the customs of the Bódo or Dhimúl—that is, their own customs—are admonished, fined, or excommunicated, according to the degree of the offence; the village priest being called in, perchance, to give a higher sanction to the award. The same jury-like tribunal seems to have almost exclusive cognizance of *civil law*, or the usages of each people in regard to inheritance, adoption, divorce, &c. Marriage is rather a contract than a rite, and as such is dissoluble at the will of either party; and if the divorce be occasioned by the wife's infidelity, the price paid for her to her parents must be refunded by them. Dower is not in use, and women, in general, are deemed incapable of holding or transmitting property. All the sons get equal shares, nor is there any nice distinction of sons by marriage, adoption, or concubinage. Adoption is common and creditable, even if there be one son of wedlock: concubinage is rare and discreditable. Daughters have no inheritance nor dower, but if their parents be rich and give them marriage presents,

such are held to be their own, and will be retained by them in the event of divorce. Neither Bódo nor Dhimál can marry beyond the limits of his own people; and if he do, he is severely fined. Within those limits only, two or three of the closest natural ties are deemed a bar to marriage. In the event of divorce, the children belong to the father, or the sons to the father and the daughters to the mother. If the husband take the adulterer in the fact, he may beat him and likewise the wife; but no more;\* and thereafter, if he please, he may put his wife away, when she and the adulterer will continue to abide together as man and wife without scandal, but without marriage rite; or, if the husband please, he may pardon her, and frequently does so, should the offence have been the first, and committed with one of the tribe and not with an alien. Chastity is prized in man and woman, married and unmarried; and, as a necessary consequence, women are esteemed and respected, and divorce and separation rare, notwithstanding the bad footing upon which the custom or law of these nations sets the nuptial union. Siphilis is absolutely unknown among the Bódo and Dhimál—a fact that speaks volumes, and one that renders it scarcely necessary to add that any class of women, devoted to unchastity, is a thing for which their languages have no name, and their manners no place. Filial piety is not a marked feature in their character, nor perhaps the want of it. Sons, on marriage, quit the parental roof, and sometimes previously; but it is deemed shameful to leave old parents entirely alone; and the last of the sons, who by his departure does so, is liable to fine as well as disinheritance. Infanticide is utterly unknown, with every savage rite allied to it, such as human sacrifice, self-immolation, and others, too frequent among rude people. Daughters, on the contrary, are cherished, and deemed a source of wealth, not poverty; for every man must buy his wife with coin or labour, and 'tis very seldom that the price comes to be redemanded by the wronged and unforgiving husband. There is no bar to remarriage, and satti is a rite held in abhorrence.

\* Among the Parbattias of Nepal the wronged husband may, nay must, slay the adulterer.

## Learning.

Of *learning and letters* the Bódo and Dhimáls are totally devoid, and always have been so. The numerals of the cardinal scale are only seven in the Bódo tongue, ten in the Dhimáls, and they have no ordinals at all. Beyond seven or ten they count by the Hindu ways of fours and of scores, and in this manner they can reckon to 200. Very few of the Bódo or Dhimáls have learnt to write the neighbouring Prákrits, but many can converse in them, particularly in the corrupt Bengálí prevailing from the Kosi to the Brahmapútra. To the segregated manner of life of the Bódo and Dhimáls, and to the practice of both people of marrying only within the pale of their own folk, I ascribe the present purity of their languages.

## Religion.

*Religion.*—The religion of the Bódo and Dhimáls is distinguished, like their manners and customs, by the absence of everything that is shocking, ridiculous, or incommensurable. It lends no sanction to barbarous rites, nor does it hamper the commerce of life with tedious inane ceremonial observances. It takes less cognizance than it might advantageously do of those great sacraments of humanity, baptism, marriage, and sepulture, withholding all sanction from the first, and lending to the other two, especially marriage, a less *decided* sanction than the interests of society demand. The deplorable impediments to the business of society, occasioned by the Hindu (Arian) religion, are too well known to call for specification. But even some of the non-Arians are pestered with usages, under the guise of religion, which are alike injurious to health and convenience,\* or are pregnant with cruelty.† From all such crimes and mischiefs the religion of the Bódo and Dhimáls is wholly free. With the most striking events or dearest ties of life it meddles little directly, confining itself almost exclusively to the propitiation of the superior powers by offerings and sacrifices. A Bódo or Dhimál is born, is named, is weaned, is invested with the toga virilis, without any intervention of his priest, who is summoned to marriages and funerals chiefly, if not solely, to

\* Khasias. Robinson's *Assam*, p. 413, and Buchanan's *Reports*, vol. iii. p. 695.

† Gárá. Elliott. *Asiatic Researches*, iii. 29. Khonds. Macpherson's *Reports* and Taylor's *Account*, vide *Madras Journal*, No. xvi., and *Calcutta Review*, No. ix.

perform the preliminary sacrifice, which is indispensable to consecrate a feast, for no Bódo or Dhimál will touch flesh the blood of which has not been offered to the gods; and flesh constitutes a goodly proportion of the material of those feasts which solemnise funerals and weddings alike. The office of the priesthood is not an indefeasible right vested in a caste, nor is the profession at all exclusive. The priests are native Bódo or Dhimál, no way distinguished from the rest of the community, either before or after induction. Occasionally the son will succeed the father in this office, but rarely; and whoever chooses to qualify himself may become a priest, and may give up the profession whenever he sees fit. More than this, the Elders of the people may and do participate in the functions of the priesthood and even exercise them alone, so that it is not improbable there was a time when the civil heads of the community were likewise its ecclesiastical directors. This imperfect constitution of the clerical office has probably proved, upon the whole, a great blessing to these people by saving them from the trammels of *all* refined Paganism (Egyptian, Classic, Indian), though it has had the necessary ill effect of keeping their religious ideas in a state of extreme vagueness. I am not inclined to consider "the natural man" as a savage; and I have no hesitation in calling the religion of the amiable Bódo and Dhimáls the religion of Nature or rather, the natural religion of Man. It consists, clearly enough, of the worship of the most striking and influential of sensible objects—of the "starry host," and of the terrene elements—with a vague but impressive reference of the *powers* displayed by these sensible objects to an immaterial or moral source; unknown indeed, but still adored as Divine, and even as a divine Unity.\* It is true that these latter conceptions are too vague to be denominated, strictly speaking, ideas proper to these people, much less positive tenets of their creed; and hence their languages have no word for God, for soul, for heaven, for hell, for sin, for piety, for prayer, for repentance. It is true that their gods are many, and are all void

Priesthood,  
p. 175.

\* I refer the caviller to Pope's universal prayer, and to that famous fane of antiquity dedicated to the Unknown God.

of definite moral attributes (save when their own meaner passions of vanity and anger and grief are occasionally ascribed to them). But still, in the pre-eminence assigned, however vaguely, to one (or two) of these gods, we cannot deny to these simple-minded races the germ of a *feeling* of God's unity; and when they appeal to Him as the avenger of perjury, the sanctioner of an oath; we must acknowledge that the moral sentiments of their own nature irresistibly impel them to ascribe like sentiments to the Godhead. Now, in every serious matter of dispute that cannot be decided by testimony, usually so called; oaths and ordeals are had recourse to—and both as substitutes for, and not confirmatives of, evidence, according to the ancient Jewish (nay, universal) notions on this head. But oaths and ordeals are appeals to the moral nature of the Divinity: nor can it be denied that, though the practical religion of the Bódo and Dhímáls consists of idle offerings and sacrifices to trivial deities, supplications for protection from danger, and thanksgivings when it is over, accompany these offerings and these sacrifices, forming a part, how inconsiderable soever, of the religious rites of the people, as conducted by the priesthood. The priests, *or* the elders, superintend the administration of oaths and of ordeals: the priests *alone* direct and conduct those high festivals, which thrice a year are celebrated in honour of the Elemental gods, and once a year in honour of the household divinities; as likewise those occasional acts of worship which originate with more or less diffused, or individual, calamity. The calamities to which the Bódo and Dhímál stand most exposed are small-pox and cholera, which sorely afflict them; and drought, blight, and the ravages of wild elephants and rhinoceroses, from which their crops suffer not less. Diseases are considered to arise entirely from preternatural agency, and hence there are no medical men but a regular class of exorcists, who are a branch of the priesthood, and whose mode of relieving the possessed or sick will be described presently.

\* *Ÿ* are called Ojhá, and are the sole physicians. Small-pox

+ *Ga*. direst scourge of the Bódo and Dhímáls; next cholera  
 Reports 1818); next itch; then diseases of the intestines, as  
 Review, .

diarrhœa and dysentery; then fever; then goitre: diseases of the liver and lungs are very rare, and syphilis is unknown. The Bódo and Dhimál, though healthy races, are not long-lived nor prolific. Grey hairs are less common than in the hills or plains: sixty is deemed a great age: a family of eight or nine living children is hardly known; five or six alive is nearly the maximum, and two to four the mean. The hazards and the importance of agriculture to the Bódo and Dhimál are sufficiently indicated by their creed, the three chief festivals of which have almost exclusive reference thereto. Great as are the ravages committed on the crops by insects and wild animals, drought seems to be dreaded still more than either, so that among all the numerous gods, Jupiter pluvius, as typed by the rivers, commands a reverence second to none with the Dhimáls, second to one or two only with the Bódo. *All* the rivers between the Cosi and the Torsha are chief divinities of the Dhimáls—all those between the Konki and the Bar nadi, prime deities of the Bódo. Fire, however indispensable agriculturally for the clearing of the forest, is by no means equally revered; nor the earth, which yields all; nor the noble forest, so cherished, and so many ways indispensable; nor the mountains whence come these very rivers; nor even the sun and moon, which alone of the starry hosts are worshipped at all. All these deities are worshipped devoutly indeed, but none with such earnestness as the rivers: and yet the rivers flow too low to allow of their waters being turned to irrigation, so that it is as an index of copious rains, upon which exclusively Bódo and Dhimál crops are dependent, that the rivers are entitled to this reverence, though crossing as they do so frequently and so directly the route of communication through the country of these tribes, 'tis no wonder that they have unusually commanded attention. When I first obtained lists of the Bódo and Dhimál divinities, at once so numerous and so devoid of attributes, I was exceedingly perplexed what to make of these gods, how to render them at all intelligible to myself or others. But one key to the enigma was soon found in the Hindu pantheon—another in the best frontier maps, especially those of Rennell,

where the rivers proved to be so many Dii majores. A third class of gods, and a very important and characteristic one, in regard to the Bódo more particularly, remained, however, for solution. These, following the people themselves, I have denominated the 'household gods,' because their worship is conducted *inter parietes*. 'National,' however, were the fitter term, for these are the original deities of the whole people; and though their worship be conducted at home, or in each house, the whole neighbourhood participates through the medium of the accompanying sacrifice and feast, and reciprocally at every householder's of the village, once a year in solemn pomp, and more frequently and quietly as occasion may require. Not to mention that these deities likewise share with the elemental gods the high triennial festivals above adverted to; for how ample soever the Bódo or Dhimál pantheon, their practical religion is as simple as their manners, and they dispose of their superfluous divinities by adoring them all in the lump! A good many of the household or national divinities of the Bódo are elemental gods, chiefly rivers. Báthó, however, the chief god of the Bódo, is not an elemental god; but he is clearly and indisputably identifiable with *something tangible*, viz., the SÍj or Euphorbia, though why that useless and even exotic plant should have been thus selected to type the godhead I have failed to ascertain. Mainou or Mainong is the wife of Báthó, and equally revered with him; more I cannot learn of her. The supreme gods of the Dhimáls are usually termed Waráng-Béráng, that is, the old ones, or father and mother of the gods. They likewise are a wedded pair, whose proper names are respectively Pochima and Timai vel Timáng, of whom the latter is undoubtedly the Tishta river, and the former, I believe, the river Dhorla. The Bódo and Dhimáls have neither temple nor idol, and altogether their religion belongs to the same primitive era with their habits and manners, is void of offence or scandal, and if any judgment may be made of it from the manners and character of its professors, is not without beneficial influences.

I proceed now to some details upon this point, in which it will be necessary sometimes to speak separately of the Bódo

and Dhimál religions, though so little essentially distinct. This general correspondence extends not merely to the entire substance and character of the religion, properly so called, of each people, but to all minor points connected therewith: for example, both people have but a vague notion of the existence or functions of those Dii minores called Genii, Fauns, Satyrs, and Sylvans by the classic ancients, and Fairies, Sprites, Gnomes, Ogres, &c., by our Gothic or Teutonic ancestors. Neither people is infested with the Gothic bugbear of ghosts, or with the Gothic and classic follies of magic, sorcery, divining, omens, auspices, astrology, or fortune-telling. On the other hand, both Bódo and Dhimál alike and devoutly believe in witchcraft, of which they entertain a deep dread, and likewise in the influence of the evil eye, though much less dreaded than witchcraft. Omens are very slightly, if at all, heeded by either.

## THE CHIEF DEITIES OF THE

Pantheon.

<i>Bódo</i>	and	<i>Dhimáls.</i>
Báthó, chief god; Euphorbia, or Sij plant.	The household or National gods of N'óoni Madai.	Pochima, mas., father of the gods, the river Dhorla?
Mainou, or Báthó Bárói, } wife of above.		Timai vel } fœm., mother of the gods; Timang, } the Tishta river.
Agráng, male, relative of above pair.		Lákhim, fœm., sister of Timai, with some; Mahanada?
Khárgi, male.		Chíná, fœm., sister of Timai; the Kosi river.
Áblákhúngar, male.		Konokchiri, fœm., feeder of Konki river.
Khoilá, male, river?		Kangkai, fœm., river Konki.
Manáshó, female. River Monás or Bonás.		Ménchi, fœm., river Méchi.
Bráli, male, river? styled Brai, or the ancient.		Sonási, mas., the Soran river.
Búli, female, river? styled the ancient, or Bárói.		Bonási, mas., the Boás or Doás.
Khandaira, male, a Rajah.		Dhúlpí, mas., the Dábélly river.
Jaman, male, Yama of Hindus.		Danto, mas., styled the Old.
Kóngar, or } male, Bhutanese Góngar, } Deity.		Chádúng, mas., styled Rajah, son of Timai.
Jishing, } males.		Aphoi, mas., Rajah, son of Timai.
Mishing, } males.		Biphoi, ditto, ditto, ditto.
Dhórlabrai, mas., river, husband of Tishta.		Aphún, ditto, ditto, ditto.
Dúdksi, female, river.		Káphún, ditto, ditto, ditto.
Tishta, ditto, ditto.		Báphún, ditto, ditto, ditto.
Kangkai, ditto, ditto.		Shúti, ditto, ditto, ditto.
Ménchi, male, river.		Rong, mas.
Torsha, ditto, ditto.		Aika, mas. et fœm., styled the Old.
Jórdaga, ditto, ditto; the Jerdeckór R.		Táirúng, } males, sons of Biphoi.
Bálákhúngar, ditto, ditto; the Bálásan.		Hili mahadóí, } Femalesall; wives of the 7 sons of Timai above given; appa-
	The Doñi madai or River Deities.	Khúchimahadóí
		Khili mahadóí,
		Airi mahadóí,



<i>Bodo</i>	<i>and</i>	<i>Dhimals.</i>
Máhámáyá, female. River Mahananda.	The Dómai madai or River Deities.	Birti mahadói, } rently Hindu deities, newly named
Dóimá, Bráhmáputra ; fœm., Mater magna.		Nilo mahadói, } or rather re-named by the Dhimáls.
Kálo mahadói,		
Chádúng.		Bólá, mas., the Sun.
Gédúng.		Táli, fœm., the Moon.
Brai Bhandári.		Bhanói, fœm., the Earth.
Jholou Bhandári.		Singko Dir, the forest gods.
Káthá, male, a Rajah.		Rá ko Dir, the mountain gods.
Dipkhúngar.		Chambochiri, fœm., the Champa-mati river.
Phorou khúngar.		
Shydumadai, the Sun,	male brothers.	Dávai chiri, fœm., river ?
Nokhábirmadai, the Moon.		Phúl chiri, ditto, ditto.
Hámadai, the Earth, fœm.	The Hájóni, Hágráui or forest gods.	Rávai chiri, ditto, ditto.
Wátmadai, Fire, mas.		Jívhánté, } Males, styled the Young,
Hájó, Rajah, mas.		Báwhánté, } whánté ; husbands of
Ujan, ditto, ditto.		Ráwhánté, } above Chiris.
Bhádi, ditto, ditto.		Nitti, } Dii minores, male and fe-
Phúlibar, mas.		Achár, } male of each name, equiva-
Malibar, mas.		Ribhar, } lent to the Bódo Jaman.
Súkra brai, mas., } styled		Dáta, } Preside over nuptials.
Súkra barói, fœm., } the Old,		Bidáta, }
like several others.		
Dhonkúvir, mas., } Hindu	The Jaman Madai, or The Hájóni, Hágráui or Dii minores.	
Káthákúvir, mas. } god of		
wealth.		
Khúmla brai, } The Kamla		
Khúmla búrói } river,		
Kháti búr, } as mas. et		
Chomkhábir, } fœm.		
Dhon bír, } The Cham-		
Súnókhi, } pamati		
Búnókhi, } river.		
Anari, } Fœm. omnes.		
Banari, } The Bóds		
		riber.

### EXTRA LIST OF THE PANTHEON OF THE BÓDOS, OF ASSAM AND KÁMÚP.

Siju Gohain,*	Same as Báthó.
Sásúng,	Male, great and malignant.
Róng chiklau,	Spirits attendant on Sásúng, propitiated on occasions of sickness, death, or other calamity.
Róng madai,	
Bor gám,	
Sor gám,	
Pát bír,	
Hap búsa,	
Hap búsi,	

\* Gohain is a mere corruption of the Prakrit Gosain, the Supreme ; Siju is the Sij vel Euphorbia, type of Batho.

Ranga tékla, . . .	}	Spirits attendant on the god Hapbúsa and goddess Hapbúsi. Goats and fowls sacrificed to them.
Boja tékla, . . .		
Mojáng Mojáng, . . .		
Jang khalap, . . .		
Jang khilip, . . .		
Cháta bir, . . .	}	Dii minores, get fowls or eggs only in sacrifice.
Matho bir, . . .		
Khona khoni, . . .		
Match langkhar, . . .		
Jang khana, . . .		
Jang khani, . . .	}	Same as Búrha Gosain of the Kóch.
Búra Gorung, . . .		
Khola Gorung, . . .		
Raj phúsarú, . . .		
Agráng kólia, . . .		
Khandab, . . .	}	Fluviatile deities, malignant. Pigeons sacrificed to them.
Jol khúnjara, . . .		
Jol khúnjari, . . .		
Ayá, or Ai,* . . .		
Maknar, . . .		
Jomon, . . .	} Adopted Hindu gods.	Kámakhya.
Jal kúvir, . . .		Lakshmi.
Thal kúvir . . .		Yama.
Dhon kúvir, . . .		Kúvir, Indian Pluto.

I know not that I can add anything worth preserving to the foregone list of the deities of the Bódo and Dhimál, save what will fall more appropriately under the head of rites and ceremonies. The list might have been considerably enlarged, but chiefly by importations from the Hindu pantheon; and as these consist of mere names, it seems sufficient to observe, once for all, that the Bódo and Dhimál have latterly adopted a good many of the Hindu goddesses, particularly the various forms of Durgá or Kálí, but without any of the rites appropriate to her worship, or even any images of her. The deities of the Bódo and Dhimál are divided into males and females, old and young; and the latter distinction is material, as indicating the relative rank and consideration of the gods: the ancient or venerable (Brai-Baroï in Bódo, Waráng-Bérang in Dhimál, according to the sex) are the Dii majores; the young (Khúngar vel Jholou in Bódo, Whánté in Dhimál) are the Dii minores. It will be noticed that several of the deities bear the title of Rájah; and as one of these (Hájó) is a known historic person, it seems probable that this portion of the Bódo and Dhimál pantheon exemplifies the classic and Hindu practice of deifying the mortal benefactors of man-

\* Unde Ai húnó, the great festival, presently to be described.

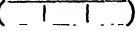
kind—in a word, apotheosis, or hero worship. Madai, in Bódo, is a general term, equivalent to Deity, Divinity; Dír and Grám are corresponding terms in Dhimál.

Religious  
rites.

*Rites and Ceremonies.*—The rites of the Bódo and Dhimál religions are entirely similar, and consist of offerings, sacrifices, and prayers. The prayers are few and simple when stripped of their mummery; and necessarily so, being committed solely to the memories of a non-hereditary and very trivially instructed and mutable priesthood. They consist of invocations of protection for the people and their crops and domestic animals; of deprecations of wrath when sickness, murrain, drought, blight, or the ravages of wild animals, prevail; and thanksgivings when the crops are safely housed, or recent troubles are passed. The offerings consist of milk, honey, parched rice, eggs, flowers, fruits, and red-lead or cochineal; the sacrifices of hogs, goats, fowls, ducks, and pigeons—most commonly hogs and fowls. Sacrifices are deemed more worthy than offerings, so that all the higher deities, without reference to their supposed benevolence or malevolence of nature, receive sacrifices—all the lesser deities, offerings only. Libations of fermented liquor always accompany sacrifice—*because*, to confess the whole truth, sacrifice and feast are commutable words, and feasts need to be crowned by copious potations! Malevolence appears to be attributed to very few of the gods, though of course all will resent neglect; but, in general, their natures are deemed benevolent; and hence the absence of all savage or cruel rites. All diseases, however, are ascribed to supernatural agency. The sick man is supposed to be possessed by one of the deities, who racks him with pains as a punishment for impiety or neglect of the god in question. Hence, not the mediciner but the exorcist is summoned to the sick man's aid. The exorcist is called both by the Bódo and Dhimáls Ojhá, and he operates as follows. Thirteen leaves, each with a few grains of rice upon it, are placed by the exorcist in a segment of a circle before him to represent the deities. The Ojhá, squatting on his hams before the leaves, causes a pendulum attached to his thumb by a string to vibrate before them, repeating invocations the while. The god who has possessed the sick man is

indicated by the exclusive vibration of the pendulum towards his representative leaf, which is then taken apart, and the god in question is asked what sacrifice he requires—a buffalo, a hog, a fowl, or a duck, to spare the sufferer? He answers (the Ojhá best knows how!) a hog; and it is forthwith vowed by the sick man and promised by the exorcist, but only paid when the former has recovered. On recovery the animal is sacrificed, and its blood offered to the offended deity. I witnessed this ceremony myself among the Dhimáls, on which occasion the thirteen deities invoked were Póchima or Waráng, Timai or Béráng, Lákhim, Konoksiri, Ménchi, Chímá, Danto, Chádúng, Aphói, Biphói, Andhéman (Aphún), Táto-pátia (Báphún), and Shúti. A Bódo exorcist would proceed precisely in the same manner, the only difference in the ceremony being the invocation of the Bódo gods instead of the Dhimál ones.

The *great festivals* of the year are three or four. The first Festivals. is held in December-January, when the cotton crop is ready. It is called Shúrkhar by the Bódo, Haréjata by the Dhimáls. The second is held in February-March. It is named Wágálénó by the Bódo, who alone observe it. The Bódo name for the third, which is celebrated in July-August, when the rice comes into ear, is Phúlthépno. The Dhimáls call it Gávi púja. The fourth great festival is held in October, and is named Ai húnó by the Bódo—Pochima pákú by the Dhimáls. The three first of these festivals are consecrated to the elemental gods, and to the interests of agriculture. They are celebrated abroad, not at home (generally on the banks of a river), whence attendance on them is called Hágron húdong or madai húdong, ‘going forth to worship,’ in contradistinction to the style of the fourth great festival, which is devoted to the household gods, and is celebrated at home. The Wágálénó or bamboo festival of the Bódo I witnessed in the spring of this year, and will describe it as a sample of the whole. Proceeding from Siligori to Pankhabárf with Dr. Campbell, we came upon a party of Bódo in the bed of the river within the Saul forest, or rather were drawn off the road by the noise they made. It was a sort of chorus of a few syllables, solemnly and musically incanted, which, on reaching the spot, was found to be uttered by thir-

teen Bódo men, who were drawn up in a circle facing inwards, and each carrying a lofty bamboo pole decked with several tiers of wearing apparel, and crowned with a Chour or Yakstail. Within the circle were three men, one of whom, with an instrument like this (  ) in his hands, danced to the music, waving his weapon downwards on one side and so over the head, and then downwards on the other side and again over the head. He moved round the margin of the circle, in the centre of which stood two others; one a Deóshi or priest, and the other an attendant or servitor called Phantwál. The priest, clothed in red cotton, but not tonsured or otherwise distinguished from the rest of the party, muttered an invocation, whereof the burden or chorus was taken up by the thirteen forming the ring above noticed. The servitor had a water-pot in one hand and a brush in the other, and from time to time, as the rite proceeded, this person moved out of the circle to sprinkle with the holy water another actor in this strange ceremony, and a principal one too. This is the Déódá, or the possessed, who when filled with the god answers by inspiration to the questions of the priest as to the prospects of the coming season. When we first discerned him, he was sitting on the ground panting, and rolling his eyes so significantly that I at once conjectured his function. Shortly afterwards, the rite still proceeding, the Déódá got up, entered the circle, and commenced dancing with the rest, but more wildly. He held a short staff in his hand, with which, from time to time, he struck the bedizened poles one by one, and lowering it as he struck. The chief dancer with the odd-shaped instrument waxed more and more vehement in his dance; the inspired grew more and more maniacal, the music more and more rapid, the incantation more and more solemn and earnest, till at last, amid a general lowering of the heads of the decked bamboo poles, so that they met and formed a canopy over him, the Déódá went off in an affected fit, and the ceremony closed without any revelation—a circumstance which must be ascribed to the presence of the sceptical strangers; for it is faith alone that worketh miracles, and only among and for the faithful. This ceremony is performed annually by the Rajah of Sikim's orders, or rather with his sanction of the

## FESTIVALS.

usages of his subjects, is addressed to the sun, the moon, the elemental gods, and above all to the rivers, and is designed to ensure health and plenty in the coming year, as well as to ascertain beforehand its promise or prospect through the revelations of the Déódá. With regard to the festival sacred to the national or home-bred (noöni) gods, called Aihuno by the Bódo, and Póchima páká by the Dhimáls, it is to be observed that the rite, like the separate class of deities adored thereby, is more distinctively Bódo than Dhimál. With both people the pre-eminence of water among the elements is conspicuous; but whereas the river gods of the Dhimáls have nearly absorbed all the rest, elementary or other, the household gods of the Bódo stand conspicuously distinguished from the fluvatile deities. The Póchima and Timang of the Dhimáls are one or both rivers; the Báthó and Mainang of the Bódo are neither of them rivers, and their interparietal rites are as clearly distinguished from the rites performed abroad to the fluvatile and other elemental gods. However, the rites of Báthó and Mainou are *participated* by deities of elementary and watery nature; and, on the other hand, the Dhimáls assert that Póchima and Timai have a two-fold character, one of river gods (Dhorla and Tishta), and one of supreme gods, and that they are adored separately in these two characters, the Póchima páká or home rite of October being appropriated to them in the latter capacity, or that of supreme gods. I have not witnessed the Póchima páká, and therefore speak with hesitation. The Ai\* húnó is performed as follows. The friends and family being assembled, including as many persons as the master of the house can afford to feast, the Déóshi or priest enters the enclosure or yard of the house, in the centre of which is invariably planted a Síf or Euphorbia, as the representative of Báthó, who is the family as well as national god of the Bódo. To Báthó thus represented the Déóshi offers prayers and sacrifices a cock. He then proceeds into the house, adores Mainou, and sacrifices to her a hog. Next, the priest, the family, and all the friends proceed to some convenient and pleasant spot in the vicinity,

\* Ai or Aya is the goddess Kámákyá or Kámráp, vis genetrix naturæ, typed by the Bhaga or Yoni. See page 131.

previously selected, and at which a little temporary shed has been erected as an altar, and there, with due ceremonies, another hog is sacrificed to Agrang, a he-goat to Manásho and to Búli, and a fowl, duck, or pigeon (black, red, or white, according to the special and well-known taste of each god) to each of the remaining nine of the Noöni madai. The blood of the sacrifice belongs to the gods, the flesh to his worshippers; and these now hold a high feast, at which beer and tobacco are freely used to animate the joyous conclave, but not spirits, nor opium, nor hemp. The goddess Mainou is represented in the interior of each house by a bamboo post about three feet high, fixed in the ground and surmounted by a small earthen cup filled with rice. Before this symbol is the great annual sacrifice of the hog above noted performed; and before this the females of the family, *once a month*, make offerings of eggs. For the males, due attention to the four annual festivals is deemed sufficient in prosperous and healthful seasons. But sickness or scarcity always begets special rites and ceremonies suited to the circumstances of the calamity, and addressed more particularly to the elemental gods if the calamity be drought, or blight, or devastations of wild animals; to the household gods if it be sickness. Hunters likewise and fishers, when they go forth to the chase, sacrifice a fowl to the Sylvan gods to promote their success; and, lastly, those who have a petition to prefer to their superiors conceive that a similar propitiation of Jishim and Mishim, or of the Chiris, will tend to the fulfilment of their requests. And this, I think, is nearly the whole amount of rites and ceremonies which their religion prescribes to the Bódo and Dhimáls; and anxious as I am fully to illustrate the topic, I will not try the patience of my readers by describing all that variety of black victims and white, of red victims and blue, which each particular deity is alleged to prefer; first, because the subject is intrinsically trifling; and, second, because the diverse statements of my informants lead me to suspect that the matter is optional or discretionary with each individual priest prescribing these minutiae. I have mentioned the rude symbols proper to Báthó and Mainou. None of the other gods seem to have any at all, though a low line of kneaded

clay attached to the Tháli that surrounds the sacred Euphorbia in the yards of the Bódo is said to stand for the rest of the divinities, who, as I have already said, are wont to be worshipped collectively rather than individually; and thus the sun, the moon, and the earth, though adored by Bódo and by Dhimál, have no separate rites, but are included in those appropriated to the elemental gods. Witchcraft is universally dreaded by both Bódo and Dhimál. The names of the craft and of its professors, male and female, will be found in the vocabulary. Witches (Dain and Mháí) are supposed to owe their noxious power to their own wicked studies, *or* to the aid of preternatural beings. When any person is afflicted, the elders assemble and summon three Ojhás or exorcists, with whose aid, and that of a cane freely used, the elders endeavour to extort from the witch a confession of the fact and the motives. By dint of questioning and of beating, the witch is generally brought to confession, when he or she is asked to remove the spell, to heal the sufferer—means of propitiating preternatural allies (if their agency be alleged) being at the same time tendered to the witch, who is, however, forthwith expelled the district, and put across the next river, with the concurrence of the local authorities. No other sorcery or black art, save that of witches, is known; nor palmistry, augury, astrology, nor, in a word, any other supposed command of the future than that described in the 'Wá galéno' as the attribute (for the nonce) of the Déódá or vates. The evil eye causes some alarm to Bódo and to Dhimál, who call it mogon nángo and mí nójó respectively, and who cautiously avoid the evil-eyed person, but cannot eject him from the community. The influence of the evil eye is sought to be neutralised by offerings of parched millet and eggs to Khoja Rajah and Mansha Rajah—Dii minores, who find no place in my catalogue, ample as it is. Moish madai, I am told, likewise claims a place in the Bódo pantheon, and a distinguished place too, as the protector of this forest-dwelling people from beasts of prey, and especially the tiger.

*Priesthood.*—The priesthood of the Bódo and Dhimáls is <sup>Priesthood,</sup> entirely the same, even to the nomenclature, which with both <sup>P. 125.</sup>



people expresses the three sorts of clergy by the terms *Déóshi*, *Dhámi*, and *Ojhá*. The *Dhámi* (seniores priores !) is the district priest, the *Déóshi* the village priest, and the *Ojhá* the village exorcist. The *Déóshi* has under him one servitor, called *Phantwál*. There is a *Déóshi* in nearly every village. Over a small circle of villages one *Dhámi* presides, and possesses a vaguely defined but universally recognised control over the *Déóshis* of his district. The general constitution and functions of the clerical body have already been fully explained. Priests are subject to no peculiar restraints, nor marked by any external sign of diverse dress or other. The connection between pastor and flock is full of liberty for the latter, who collectively can eject their priest if they disapprove of him, or individually can desert him for another if they please. He marries and cultivates like his flock, and all that he can claim from them for his services is, first, a share of every animal sacrificed by him, and, second, three days' help from each of his flock (the grown males) per annum towards the clearing and cultivation of the land he holds on the same terms with them, and which have been already explained. Whoever thinks fit to learn the forms of offering, sacrifice, and accompanying invocation can be a priest; and if he get tired of the profession, he can throw it up when he will. *Ojhás* stand on the same footing with *Dhámis* and *Déóshis*. They are remunerated solely by fees; but into either office—priests or exorcists—the form of induction is similar, consisting merely of an introduction by the priests or exorcists of the neophyte to the gods the first time he officiates. One *Dhámi* and two *Déóshis* usually induct a *Déóshi*; three *Ojhás* an *Ojhá*; and the formula is literally that of an introduction—'This is so-and-so, who proposes, O ye gods! to dedicate himself to your service. Mark how he performs the rites, and, if correctly, accept them at his hands.'

*Customs.* *Customs.*—Under this head I shall state the usages observed at births, naming, weaning, toga virilis, marriage, and death, aggregating what is common, and distinguishing what is peculiar, to the *Bódo* or *Dhimáls*. The customs of both people have a great similitude, owing to their perfect simplicity. They are derived, in fact, from nature, and nature

## CUSTOMS.

as little strained by arbitrary devices of man as can well be. At births the mother herself cuts the navel-string, so soon as she has recovered strength for the act. No midwives are found, so that nature must do all, or the mother and offspring perish together. But deliveries are almost always very easy, and death in childbed scarcely known—a blessing derived from the active and unsophisticated manners of the sex. The idea of uncleanness occasioned by births, and by deaths also, is recognised; but the period of uncleanness and segregation is very short, and the purificatory rites consist merely of bathing and shaving, performed by the parties themselves. The infant is named immediately after birth, or as soon as the mother comes abroad, which is always in four or five days after delivery. There are no family names, or names derived from the gods. Most Bódo and Dhimáls bear meaningless designations, or any passing event of the moment may suggest a significant term: thus a Bhótia chief arrives at the village, and the child is called Jínkháp; or a hill peasant arrives, and it is named Góngar, after the titular or general designation of the Bhótias. Children are not weaned so long as their mother can suckle them, which is always from two to three years—sometimes more; and two children, the last and penultimate, are occasionally seen at the breast together. The delayed period of weaning will account in part for the limited fecundity of the women. When a Bódo or Dhimál comes of age, the event is not solemnised by any rite or social usage whatever. Marriage takes place at maturity, the male being usually from twenty to twenty-five years of age and the female from fifteen to twenty. Courtship is not sanctioned: the parents or friends negotiate the wedlock, though in so simple a state of society it cannot be but the parties have frequently met and are well known to each other. The Hindús wisely and decorously attach much discredit to the parent who takes a “consideration” for the grant of his daughter in marriage. No such delicacy is recognised by Bódo or Dhimál parents, who invariably demand and receive a price, which is called Jan in the language of the former, and Gándi in that of the latter people. The amount varies from ten to fifteen rupees

among the Dhimáls, from fifteen to forty-five among the Bódo. I cannot learn the cause of the great difference. A youth who has no means of discharging this sum, must go to the house of his father-in-law elect, and there literally earn his wife by the sweat of his brow, labouring, more judaico, upon mere diet for a term of years, varying from two as an average to five and even seven as the extreme period. This custom is named Gabóí by the Bódo—Ghárjyá by the Dhimáls. It, of course, implies a good deal of intercourse between the betrothed youth and damsel prior to their nuptials; but from all I can learn, instances of opportunity abused are most rare. The legal nature and effects of the nuptial contract have been already explained under the head of Laws: what concerns fecundity, longevity, &c., under the head of Medicine, as a branch of religion. The marriage ceremony is little perplexed with forms. After the essential preliminaries have been arranged, a procession is formed by the bridegroom elect and his friends, who proceed to the bride elect's house, attended by two females specially appointed, to put red-lead or oil on the bride elect's head when the procession has reached her home. There a refec-tion is prepared, after partaking of which the procession returns, conducting the bride elect to the house of the groom's parents. So far the same rite is common to the Bódo and Dhimál—the rest is peculiar to each. Among the Dhimáls, the Déóshi now proceeds to propitiate the gods by offerings. Dáta and Bídata, who preside over wedlock, are invoked, and betel-leaf and red-lead are presented to them. The bride and groom elect are next placed side by side, and each furnished with five pauns, with which they are required to feed each other, while the parents of the groom cover them with a sheet, upon which the Déóshi, by sprinkling holy water, sanctifies and completes the nuptials. Among the Bódo the bride elect is anointed at her own home with oil; the elders or the Déóshi perform the sacred part of the ceremony, which consists in the sacrifice of a cock and a hen, in the respective names of the groom and bride, to the sun; and next, the groom, rising, makes salutation to the bride's parents, and the bride similarly attests her future

duty of reverence and obedience towards her husband's parents; when the nuptials are complete. A feast follows both with Bódo and Dhimáls, but is less costly among the former than among the latter—as is said, because the higher price paid for his wife by the Bódo incapacitates him for giving so costly an entertainment. The marriage feast of the Dhimáls is alleged to cost thirty to forty rupees sometimes, the festivities being prolonged through two and even three days; whereas four to six, rarely ten, rupees suffice for the nuptial banquet of a Bódo.

The Bódo and Dhimáls both alike bury the dead, immediately after decease, with simple but decent reverence, though no fixed burial-ground nor artificial tomb is in use to mark the last resting-place of those most dear in life, because the migratory habits of the people would render such usages nugatory. The family and friends form a funeral procession, which bears the dead in silence to the grave. The body being interred, a few stones are piled loosely upon the grave to prevent disturbance by jackals and rats rather than to mark the spot, and some food and drink are laid upon the grave; when the ceremony is suspended and the party disperses. Friends are purified by mere ablution in the next stream, and at once resume their usual cares. The family are unclean for three days, after which, besides bathing and shaving, they need to be sprinkled with holy water by their elders or priest. They are then restored to purity, and forthwith proceed to make preparations for a funeral banquet, by the sacrifice of a hog to Mainou or Timáng, of a cock to Báthó or Póchima, according to the nation. When the feast has been got ready and the friends are assembled, before sitting down they all repair once again to the grave, when the nearest of kin to the deceased, taking an individual's usual portion of food and drink, solemnly presents them to the dead with these words, 'Take and eat: heretofore you have eaten and drank with us: you can do so no more: you were one of us: you can be so no longer: we come no more to you: come you not to us.' And thereupon the whole party break and cast on the grave a bracelet of thread priorly attached, to this end, to

the wrist of each of them. Next the party proceed to the river and bathe, and having thus lustrated themselves, they repair to the banquet, and eat, drink, and make merry as though they were never to die! A funeral costs the Dhimáls from four to eight rupees—something more to the Bódo, who practise more formality on the occasion, and to whom is peculiar the singular leave-taking of the dead just described.

**Arts.** *Useful Arts.*—As already observed, the arts practised by the Bódo and Dhimáls are few, simple, and domestic. Agriculture is the grand and almost sole business of the men, but to it is added the construction and furnishing of the dwelling-house in each of the frequent migrations of the whole people. The boys look after the domestic animals. The women, aided by the girls, are fully employed within doors in spinning, weaving, and dyeing the clothing of the family, in brewing, and in cooking. The state of the arts will be sufficiently and most conveniently illustrated by a description of the house, household furniture, clothes, food, and drinks of the people, preceded by an account of the implements, processes, and products of agriculture.

**Agriculture.** The agricultural implements are an axe to fell the forest trees, a strong bill or bill-hook to clear the underwood and also to dig the earth, a spade for rare but more effectual digging, and lastly a dibble for sowing the seed. The axe is called Rúá by the Bódo, Dúphé by the Dhimáls. It is a serviceable implement of iron (the head) similar to that in use in the plains, where the head is bought; the haft being made at home. The bill, called Chékhu by the Bódo, Ghongói by the Dhimáls, is a 'jack of all work,' like in shape to our English bill, but with the curved extremity or beak prolonged, and furnished with a straight downward edge of some three inches. It is of iron, of course, and purchased in the Kócch marts. The spade is the ordinary short bent one of the plains, where it is bought, and where it is called Kódál. The Bódo and Dhimáls use it but little, and have no name of their own for it. The dibble is a wooden staff about four feet long, made by the people themselves. It is like a stout walking-staff sharpened at the lower end. The process of

culture, emphatically called 'clearing the forest,'\* is literally such for the most part, and would be so wholly, but that several of the species grown being biennials, a field is retained over the first year, so that the second year's work consists merely of weeding and re-sowing rice amid the other standing products. The characteristic work is the clearing of fresh land, which is done every second year, and thus axes and bills clear away the wood. Fire completes what they have left undone, and at the same time spreads over the land an ample stratum of manure (ashes). The soil is worked nearly enough in eradicating the undergrowth of trees (for the lords of the forest are only truncated); so that what little additional digging is needed may be and is performed with the square end of the bill. 'Tis no great matter, and firing is the last *effectual* process. Amid the ashes the seed is sown by a dibbler and a sower, the former of whom, walking erect, perforates the soil in quincunxes by sharp strokes of his pointed staff (called Shómán by the Bódo, and Dhúmsi by the Dhimáls), so as to make a series of holes from one to two inches deep, and about a span apart; whilst the latter, following the dibbler, and furnished with a basket of mixed seeds, drops four to six seeds into each hole, and covers them at the same time. All the various produce raised is grown in this promiscuous style. Chait, Baisák, and half Jeth† comprise the season for preparing and sowing the soil. Sáwan, Bhádún, Kúár, and half Kártik,‡ that for gathering the various products, save cotton, which is not gathered till Pús-Mágh.§ The rest are reaped as they successively ripen: first, cucurbitaceous plants (Kóhara, Louka, Khíra, Kankara, Karéla); then greens (Sém, mattar, Béngan, Chichinda, Póí); then the several edible roots (Yam, Arwi, &c.); then the condiments (Haldi, Adrak, red peppers); then the millets and pulse (Marwa, Kúlthi, Úrid); then maize; next rice; then the mustards (Tori or Sarsún or Til); and last of all, cotton. The fields, which are much better worked in eradicating the jungle than

\* See pp. 103 and 118 for more samples of the use of a full vocabulary in illustrating the condition of the people.

† March, April, and May respectively.

‡ July, August, September, and October respectively.

§ December-January.

those for which the Bengal plough performs the same office, are likewise as much better weeded; and how strange soever to mere English ears the huge mixture of crops may sound, this mixture does not greatly exceed the practice of Bengal, nor is it inconsistent with good returns, though there be no artificial irrigation whatever. The cotton is a biennial of inferior quality, but it is the main crop, and that from the sale of which in the plains the Bódo and Dhimáls look to provide themselves with the greatest part of the rice they consume; for their own supply is very inadequate. Nevertheless rice is usually spoken of as the crop next in estimation to cotton, though maize and even millet seem to contribute as much to the quantity of home-reared food. The rice grown is similar to the 'dry rice'—'the Ghaiá' of Nepal—the 'summer rice' of the plains. The other articles grown have all been enumerated above, save indigo, which, with the cochineal of the forest and madder procured from the hills, supplies the Bódo and Dhimáls with dyes. Arhar and a few more of the superior agricultural and horticultural products of the plains are occasionally grown by the Bódo and Dhimáls, whose chief products, however, are those given above, and of them not absolutely all in one field and year, though from twelve to fifteen are always there, and include a good supply of vegetables, condiments, and cerealea, but the last deficient in the article of rice, which is the principal grain eaten. Of vegetables, the favourites are Bégans, cucurbitacea, and roots (Thá vel Lin in their own tongues); of cereals, rice; of condiments, red peppers. Mustards are grown not for their oils, nor as stimulants, but merely for eating like parched pease. The oil-seeds are fried, and are relished in that state; \* the young plants also are used as greens. The surplus seed is sold to the oilmen of the plains, neither Bódo nor Dhimál being wont to express oil, of which they consume little, and that only for cooking. Lights they use none (save on occasions of ceremony and of púja), but go to bed early, and sit by the fire—a splendid wood-fire—till then. The small quantity of oil used for cooking they buy in the adjacent marts of

\* They are fried with greens, and of course yield up a good deal of their oil to flavour the vegetables.

the Kóché. The cotton crop and the surplus of the mustard crop are all the agricultural products which they sell any portion of. Cotton is habitually sold, the small portion only that is needed for clothing the family being reserved, which may be about one-fifteenth of what is raised. The domestic animals have been enumerated elsewhere, and must be spoken of again when we come to the head of Food. Agriculturally viewed, they are a dead letter, not even their manure being employed.

Upon the whole, the agriculture of the Bódo and Dhimáls is conducted with as much skill as that of their lowland neighbours; with skill much superior to that of their highland neighbours; and with pains and industry greatly above those of either highlanders or Kóèches. The following details of what is raised by one Bódo cultivator, and consumed by himself, his wife, and three young children, imperfect though they be, will help to convey a just idea of his position; and those who care to compare it with the position of a peasant in the hills and in the plains will find the means of making such comparison in Appendix II.

Bódo peasant tilling  $1\frac{3}{4}$  bigha with the spade.

PRODUCTS OR INCOME.

Dhán or rice in husk, . . . . .	24 bisi = 12 maunds =	4	0	0
Cotton undressed, . . . . .	16 bisi = 8 maunds =	32	0	0
Maize, . . . . .	3 bisi = $1\frac{1}{2}$ maunds =	0	8	0
Millet and Pulse, . . . . .	4 bisi = 2 maunds =	0	12	0
Condiments, dyes, & greens, . . . . .	2 bisi = 1 maund =	4	0	0
		<hr/>		
Total Rupees, . . . . .		41	4	0

EXPENSES.

Rice in husk, bought, . . . . .	3 Pouthi = 48 maunds =	15	0	0
Salt bought, . . . . .	18 Phol = 18 seers =	3	0	0
Cotton-field puja, . . . . .		1	0	0
Government tax, . . . . .		1	0	0
Cotton-seed bought, . . . . .		1	0	0
Ai huno festival, . . . . .		3	0	0
Oil bought for worship and for occasional lights, . . . . .		0	8	0
Sickness, fees to the Ojha, . . . . .		4	0	0



Presents to sisters and friends who ask aid and make visits, . . . . .	=	2	0	0
Ornaments for wife, . . . . .	=	2	0	0
Fruits bought for self, wife, and children, . .	=	2	0	0
Fish bought in rains when none can be taken in the forest, . . . . .	=	1	8	0
Earthen vessels bought, . . . . .	=	0	8	0
Proportion of price of Chékhá or Bill, . . .	=	0	8	0
Ditto ditto of Jong or spear, r, . . .	=	0	8	0
Ditto ditto of metallic pots and pans, . . .	=	0	8	0
Sundries, . . . . .	=	2	0	0
<hr/>				
Total Rupees, . . . . .		40	0	0
<hr/>				
Balance in favour, . . . . .		1	4	0

It has been already mentioned that the Bódo and Dhimál peasant is liable to a corvee or labour tax, the items of which may be added thus—for the Rajah, 3 days thrice a year, or 9 days; for the Rajah's local representative, 6 days; for the village priest or Déóshi, 3 days—total, 18 days per annum. This is so much deducted from his resources, and may be stated at two \* rupees in coin. A peasant of the plains using the plough will earn twice or even thrice as much as a Bódo or Dhimál, and yet, what with the wretched system of borrowing at 25 to 30 per cent., and the grievous extra frauds incidental to that system, he will not be nearly so well off. The Bódo or Dhimál, again, has abundance of domestic animals, and is, moreover, at liberty to eat the flesh of all save the cow; whereas the peasant of the plains has few, and of those only the goat that he can eat. And, lastly, the Bódo's industrious wife not only spins, but weaves and dyes all the clothes of the family, besides supplying it amply with wholesome and agreeable beer, whilst the peasant's wife in the plains does nothing but spin; and though this may diminish the cost of the family clothing, still it must be bought; nor will there be much thread to dispose it in free sale, apart from the clothier. The highland peasantry generally earn less than the Bódo and Dhimáls, and are proportionally worse

\* If the Bódo pay one rupee of direct and two of indirect taxes, he will be nearly on a level, *quoad* public burdens, with the peasant of the plains.

off, though lightly taxed, and exempt from the curse of the borrowing system. The Nêwâr peasants of the great valley of Nepal—as industrious as the Bódo and Dhimáls—nay, more so—and more skilful too—earn more and retain more, notwithstanding the heavy *rent* they pay to their landlord, who pays the light tax or Government demand on the land. The particulars may be seen in the Appendix.

*Houses.*—The Bódo and Dhimáls build and furnish their own houses without any aid of craftsmen, of whom they have none whatever. They mutually assist each other for the nonce, as well in constructing their houses as in clearing their plots of cultivation, merely providing the helpmates with a plentiful supply of beer. A house is from 12 to 16 cubits long by 8 to 12 wide. A smaller house of the same sort is erected opposite for the cattle; and if the family be large, two other domiciles like the first are built on the other sides, so as to enclose an open quadrangle or yard. The houses are made of jungle grass, secured within and without by a trellis-work of strips of bamboo. The roof has a high and somewhat bulging pitch, and a considerable projection beyond the walls. It also is made of wild grass, softer than that which forms the walls. There is only one division of the interior, which separates the cooking and the sleeping portions of the house, which has no chimney or window, and but one door. Ten to forty such houses form a village, without any rigid uniformity or any defences whatever.

*Furniture* is very scant, consisting only of a rare bedstead, some sleeping-mats, a stool or two, and some swinging-shelves; and all of these are made at home. Household utensils are a few earthen vessels for carrying and holding water, some metallic cooking, eating, and drinking pots, and a couple of knives, to which we must add the spinning, weaving, dyeing, and brewing apparatus of the women. All the latter are of the simplest possible form and home-make. The earthen and metallic pots and pans are purchased in the Kócch marts. There are none of iron nor of copper; all are of brass or other mixed metals that are metallic, owing, it is said, to the dearth of iron and copper. There are no leathern utensils. Baskets of bamboo and of cane and ropes

of grass are abundant, and of home-make by the men, who likewise haft all the iron implements they purchase abroad for agricultural or domestic uses. It has already been said that lights are dispensed with beyond what is afforded by an ample fire.

Clothes.

*Clothes.*—With both people they are made at home, and by the women. The Bódo women wear silk procured from the castor-plant worm, which they rear at home in each family. The Bódo men and Dhimáls of both sexes wear cotton only. Woollen is unknown, even in the shape of blankets. The manufactures are durable and good, and not inconveniently coarse—in fact, precisely such as the people require; and the dyeing is very respectably done with their own cochineal, morinda, or indigo, or with madder got from the hills; but all prepared by themselves. The female silk vest of the Bódos possessed by me is  $3\frac{1}{2}$  feet wide by 7 long, deep red, with a broad worked margin of cheque pattern—and of white and yellow colours, besides the ground red—above and below. This garment is called Dókhana by the Bódo, and must be a very comfortable and durable dress, though it somewhat disfigures the female form by being pressed over the breast as it is wrapped round the body, which it envelops from the armpits to the centre of the calves. The female garment of the Dhimáls differs only in material, being cotton. It is called Bónha. The male dress of the Bódo consists of two parts—an upper and a lower. The former is equivalent to the Hindu Chadar or toga. It is called Shúmá, and is 9 to 10 cubits by 3. The latter, styled Gámchá, and which is 6 cubits by 2, is equivalent to the Hindu Dhoti, and after being passed between the legs is folded several times round the hips, and the end simply tucked in behind. The male dress of the Dhimáls is similar. Its upper portion is called Pátaka; its lower, Dhári; the whole, Dhába with this people; Hí with the Bódo. All cotton clothes, whether male or female, are almost invariably white or undyed. Neither Bódo nor Dhimál commonly cover the head, unless when the men choose to take off their upper vest and fold it round the head to be rid of it. Shoes are not in use; but a sort of sandals or sole-covers, called Yápthong vel Champhoï, sometimes are,

and are made of wood by the people themselves. There are no other shoes. Ornaments are rare, even amongst the women, who, however, wear small silver rings in their ears and noses also, and heavy bracelets of mixed metal on their wrists. These are bought in the Kócch marts, and are quite simple in form.

*Food.*—The sorts of vegetable food have been already Food. enumerated in speaking of agriculture. Rice is the chief article; wheat or barley unknown even by name. Ghiu or clarified butter is likewise totally unused and unnamed, and oil is very sparingly consumed for food. Salt, chillies, vegetables, plenty of rice, varied sometimes with maize or millet, and fish or flesh every second day, constitute, however, a meal which the poor Hindu might envy, washed down as it is with a liberal allowance of beer. Plenty of fish is to be had from December to February, both inclusive, and plenty of game from January to April inclusive, though the Bódo and Dhimál are no very keen or skilful sportsmen, notwithstanding the abundance of game and freedom from all prohibitions. They have the less need to turn hunters in that their domestic animals must supply them amply with flesh. They have abundance of swine and of poultry, and not a few of goats, ducks, and pigeons, but no sheep nor buffaloes, and cows are scarce. Milk is little used, but not eschewed, as by the Gárós it is. They may eat all animals, tame or wild, save oxen, dogs, cats, monkeys, elephants, bears, and tigers. Fish of all sorts, land and water tortoises, mungooses, civets (not cats!), porcupines, hares, monitors of enormous size, wild hogs, deer of all sorts, rhinoceros, and wild buffaloes, are amongst the wild animals they pursue for their flesh, and altogether they are abundantly provided with meat.

*Drinks and Stimulants.*—The Bódo and Dhimáls use abundance of a fermented liquor made of rice or millet, which the former call Jó, the latter Yú. It is not unpleasant, and I should think was very harmless. Its taste is a bitterish sub-acid, and it is extremely like the Ajimana of the Népáris of Nepal. Brewing and not distilling seems to be a characteristic of nearly all the Tamulian races, all of whom drink and make beer, and none of them spirits. The Bódo and Dhimál pro- Drinks.

cess of making this fermented liquor is very simple. The grain is boiled; the root of a plant called Agaichito is mixed with it; it is left to ferment for two days in a nearly dry state; water is then added *quantum sufficit*; the whole stands for three or four days, and the liquor is ready. The Agaichito plant is grown at home. Its root, which serves for balm, is called Emon. I have never seen it. Besides this beer—of which both people use much—they likewise freely use tobacco; but never opium nor hemp in any of the numerous preparations of both; nor distilled waters of any kind; and, upon the whole, I see no reason to brand them with the name of drunkards, though they certainly love a merry cup in honour of the gods at the high festivals of their religion. Among my own servants, the Bódo have never been seen drunk; the Moslems and Hindús several times excessively so.

Manners.

*Manners.*—The manners of the Bódo and Dhimáls are, I think, a pleasing medium between the unsophisticated roughness of their highland neighbours and the very artificial smoothness of their neighbours of the plains. They are very shy at first; but, when you know them, are cheerful without boisterousness, and inquisitive without intrusion. Man's conduct to woman is always one of the best tests of his manners; now the Bódo and Dhimáls use their wives and daughters well, treating them with confidence and kindness. They are free from all out-door work whatever, and they are consulted by their husbands as their safest advisers in all domestic concerns, and in all others that women are supposed likely to understand. When a Bódo or Dhimál meets his parent, or one of the elders of the community, he drops his joined hands to the earth, and then raises them to his forehead; and if he be abroad, he says, 'Father, I am on my way;' to which the parent or senior answers, 'May it be well with you.' There is little visiting, save that which is inseparable from the frequent religious feasts and festivals, already sufficiently described; nor are amusements or pastimes for young or old common. Indeed, children or women seem to have none, and the men so little heed them that neither Bódo nor Dhimál tongue has a word of its own for

sport, play, or game ! The young men, however, have two games, which I proceed to describe summarily. In the light half of October, on the day of the full moon, a party of youths proceeds at nightfall from village to village, like our Christmas wakers, hailing the inhabitants with song and dance, from night till morn, and demanding largess. This is given them in the shape of grain, beer, and cowries, where-with on their return they make a feast, and thus ends the pastime, which is called Harna-harni by the Bódo, and Harna-dháká by the Dhimáls. Again, in the dark half of the same month, when the wane is complete, the youths similarly assemble, but in the daytime, and dressing up one of their party like a female, they proceed from house to house and village to village, saluting the inhabitants with song and dance, and, obtaining presents as before, conclude the festival with a merrymaking among themselves. The Bódo name of this rite or game is Chórgéléno ; the Dhimáls call it Chórdháká. And now we shall conclude the subject of manners with a statement of the ordinary manner in which a Bódo or Dhimál passes the day. He rises at day-spring, and having performed the offices of nature and washed himself, he proceeds at once to work in his field till noon. He then goes home to take the chief meal of the day, and which consists of rice, pulse, fish or flesh (on alternate days), greens and chillies, with salt—never ghiu—seldom oil. He rests an hour or more at noon, and then resumes his agricultural toils, which are not suspended till nightfall. So soon as he has got home he takes a second meal with his family, then chats a while over the fire, and to bed betimes, seldom two hours after dusk. If the children be young, they sleep with their parents ; if older, apart. The Bódo call their first meal San-júphúni inkhám ; their second Bílíni inkhám. The Dhimál name for the first is Mánjbéla-cháká ; for the second Dilima-cháká. Wives usually eat after their husbands, children with.

*Character.*—The character of the Bódo and Dhimál, as will Character. be anticipated from the foregoing details, is full of amiable qualities, and almost entirely free from such as are unamiable. They are intelligent, docile, free from all hard or obstructive prejudices, honest and truthful in deed and word,

steady and industrious in their own way of life, but apt to be mutable and idle when first placed in novel situations, and to resist injunctions, injudiciously argued, with dogged obstinacy. They are void of all violence towards their own people or towards their neighbours, and, though very shy of strangers, are tractable and pleasant when got at, if kindly and cheerfully drawn out. The Commissioner of Assam, Major Jenkins, who has by far the best opportunities for observing them, *when drawn out of their forest recesses*, gives them, as we have seen, a very high character as skilful, laborious cultivators and peaceable respectable subjects; whilst that this portion of them want neither spirit nor love of enterprise is sufficiently attested by the fact, that when the Dorjiling corps was raised, two-thirds of the recruits first obtained were Bódo of Assam.\* Neither the Bódo nor Dhimál, however, can be characterised, upon the whole, as of military or adventurous genius, and both nations decidedly prefer, and are better suited for, the homebred and tranquil cares of agriculture. They are totally free from arrogance, revenge, cruelty, and *fiercé*; and yet they are not devoid of spirit, and frequently exhibit symptoms even of that passionate or hasty temperament which is so rare, at least in its manifestations, in the East. Their ordinary resource against ill-usage is immovable, passive resistance; but their common demeanour is exempt from all marks of the wretched alarm, suspicion, and cunning that so sadly characterise the peasantry of the plains in their vicinity, and which, being habitual, must be fatal to truth. The Bódo and Dhimál in this respect, as in most others, more nearly resemble the mountaineers, whose straightforward, manly carriage so much interests Europeans in their favour. Oppression and its absence beget these different phases of character. The absence of all petty trade likewise contributes materially to the candour and integrity of the Bódo and Dhimáls. Among all mankind, women, wine, and power are the great tempters, the great leaders astray. Now the Bódo and Dhimáls rise decidedly superior to the first temptation, are not unduly enslaved to the second, and, from the perfect equality and subject condition of the whole of them, are en-

\* See also Griffith's Journals.

tirely exempted from the third. Power cannot mislead those who never exercise it; where women are esteemed, and no artificial impediments whatever exist to prevent marriage, women are a source, not of vice, but of virtue; and, lastly, where "honest John Barleycorn" is free from the dangerous alliance of spirits, opium, and hemp, I know not that he, even if assisted by the "narcotic weed," need be set down as a necessary corrupter of morals. True, the Bódo and Dhimál do not pretend to the somewhat pharisaical abstemiousness or cleanliness of the Hindús. But I am not therefore disposed, particularly on Hindú evidence, to tax them with the disgusting vices of drunkenness and dirtiness, though these, and obstinacy, *if any*, are the vices we must lay to their charge, as the counterpoise of many and unquestionable virtues. Peasant, be it remembered, must be compared with peasant, and not peasant with people of higher condition; and if the comparison be thus fairly made, it may perhaps be truly decided that the Bódo and Dhimál are *less* sober and *less* cleanly and *less* tractable than the people of the plains; *more* sober and *more* cleanly and *more* tractable than those of the hills. The Bódo and Dhimáls are good husbands, good fathers, and not bad sons; and those who are virtuous in these most influential relations are little likely to be vicious in less influential ones, so that it need excite no surprise that these people, though dwelling in the forest, apart from the inhabitants of the open country, are never guilty of blackmailing or dacoity against them, whilst among themselves crimes of deep dye are almost unknown. To the ostentatious hospitality of many nations whose violence against their neighbours is habitual they make no pretensions; but among their own people they are hospitable enough, and towards the stranger invariably equitable and temperate.



## APPENDIX.

## No. I.

## PHYSICAL ATTRIBUTES.

THE physical characteristics of these races have already been summarily stated. But it is desirable to be more particular on this head. A young man named Bírna, a Bódo, has been selected to represent his nation, and through it the Dhimáls and Kócches also, for the traits of face and form are so nearly alike in all that neither pen nor pencil could satisfactorily set them apart.\* Bírna is about twenty-one years of age (for, like a true Bódo, he knows not how old he is), so that we are obliged to give his age conjecturally. The mistake, however, cannot exceed a year or two.

His dimensions are as follows in English feet, inches, and quarters :—

	1st time.	2d time.
Total height, . . . . .	5 3 $\frac{3}{4}$	5 3 $\frac{1}{2}$
Crown of head to hip, . . . . .	2 3	2 2 $\frac{3}{4}$
Hip to heel, . . . . .	3 1	3 1
Length of arm, . . . . .	2 3 $\frac{1}{2}$	2 3 $\frac{3}{8}$
Length of foot, . . . . .	0 9	0 9
Length of hand, . . . . .	0 6 $\frac{5}{8}$	0 6 $\frac{7}{8}$
Greatest girth of chest, . . . . .	2 7 $\frac{1}{4}$	2 7
Greatest width across shoulders, . . . . .	1 2 $\frac{3}{4}$	1 2 $\frac{3}{4}$
Girth of pelvis at hips, . . . . .	2 3	2 5
Greatest width of pelvis, at hips, less, . . . . .	0 11	0 10 $\frac{1}{2}$
Greatest girth of head, . . . . .	1 9	1 8 $\frac{3}{4}$
Greatest length of head, chin to crown, . . . . .	0 9	0 9 $\frac{1}{4}$
Greatest width of head, across parietes, . . . . .	0 5 $\frac{3}{4}$	0 5 $\frac{3}{8}$
Greatest girth of thigh, . . . . .	1 5 $\frac{3}{4}$	1 5 $\frac{1}{2}$
Greatest girth of calf, . . . . .	1 1 $\frac{1}{4}$	1 1 $\frac{1}{8}$
Greatest girth of arm, . . . . .	0 9	0 9 $\frac{3}{8}$

Bírna's colour is an olive or brunet, clear and pale as that of a high-caste Hindú. Though a stout youth, of twenty-one or more, he has not yet the least symptom of beard, and but a very faint show of moustache. He expects, he says, to have more or less of beard in five or six years, but shall carefully eradicate the stray hairs, *more majorum* ! He has no want of eyelash or

\* Pages 113, 114.

eyebrow; and the hair of his head is copious, straight, strong, and glossy. He has no hair on the chest, but as much as usual on the armpits and elsewhere. He is well made and stout enough, sufficiently fleshy, but without any striking muscular development. His calves, in particular, though not quite equal to those of the mountaineers, are very superior to anything of the sort to be seen amid the people of the plains. His legs are long in proportion to his trunk, but not awkwardly so, and his chest is finely formed, broad and deep. His head is well formed and well set on the shoulders, the great foramen having apparently a central aperture. There is no defect of cranial development anteaally or posteaally, and the skull is well shaped and round, though not so ample in the frontal region as in fine specimens of the Arian vel Caucasian family, and the face is larger in proportion to the head than in *such* specimens. The length of the head to that of the body is as one to seven nearly. If the features are not straight, or perpendicular, to the front, the want of right line is caused less by recession of the forehead or chin than by the advance of the jaws and lips, which are both large. The mouth is too wide and the lips too thick for beauty; but there is no ape-like or negro-like deformity, nor do the finely-formed teeth project forward. The chin wants the rounded projection of the Arian type; but it is not ill formed nor retiring. The forehead has sufficient height and breadth, though there are vague indications of contraction and backward slope as compared with very fine heads. The eye is sufficiently large and sufficiently well opened; but the cavity around it is too much filled with flesh, and the angles of the aperture have a tendency to obliquity, the outer one upwards and the inner downwards. The nose, sufficiently long and well raised between the eyes, has a good, narrow, straight bridge, but a somewhat thickened or clubbed extremity; and the nares are wide, inclining from the elliptic to the round shape. The ears are somewhat large, and stand rather apart from the head, but not remarkably so. The oval form to which the contour of the face inclines is broken by the projection of the cheek-bones, between which the face is noticeably wider than anywhere else, but only in a small degree; and, upon the whole, the ill effect of the somewhat large and quasi-Mongolian features is redeemed by their cheerful and amiable expression, though the human type indicated is clearly rather Mongolian than Caucasian.

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## No. II.

PRODUCTION AND CONSUMPTION OF A NÉWÁR PEASANT OF THE VALLEY OF NÉPÁL, CULTIVATING WITH THE SPADE SEVEN STANDARD ROPINI OF NÉPÁL.\*—1 man, 1 wife, and 3 small children.

*Household Utensils and Agricultural Implements.*

<i>Iron pots and implements, domestic and agricultural.</i> —1 Lóhyá or Tá-kyá; 1 lamp, Díp or Dallú; 1 spoon, Dárú or Dhouwo; 1 spade, Kúdál or Kú; 2 sickles, Hasuá or Íí; 2 spuds, Basuli or Kokaicha; 1 knife, Churi or Chú-pi; 1 cleaver, Pahasúl or Khúni, . . . . .			2	13	6
<i>Copper pots, domestic.</i> —4 plates or Tháls; 1 drinking-pot, Lótah or Táhán-po; 2 cups or saucers for greens, &c., Katóra or Khola, . . . . .			4	0	0
<i>Earthen pots.</i> —2 large vessels, Hándi or Kousi; 1 water-drawing, Méntá or Gópah; 1 to hold water, Gharra or Dhapa; 4 dishes, Parai or Bhégó, . . . . .			0	2	0
<i>Sundries.</i> —1 Pestle and mortar, Silalora or Lohómá; 1 winnow, Dagara or Hásá; 1 broom, Jharu or Túphi; 1 rope, Dora or Lákhá khi, . . . . .			0	6	3
1 sleeping mat, Chatai or Súkhú; 1 blanket, Kamal or Sàngá, . . . . .			1	1	0
<i>Woman's weaving apparatus.</i> —1 spinning-wheel, Charka or Yong; 1 cotton cleaner, Phatka or Tímá; 1 loom, Karigá or Tánjolong, . . . . .			1	8	3

*Production, annual.*

5 Ropini of wet rice-land or $\frac{1}{2}$ Lakhábú—1st crop, Málsi dhán, 20 mûri = 40 man, . . . . .	40	0	0
2 Ropini of dry rice-land or U'lábú—1st crop, Ghaiá-dhán, 5 mûri = 10 man, . . . . .	8	0	0
Gleanings of both the above, Phúlówá, 10 Páthi = 1 man, . . . . .	0	12	0
Second crops, or summer crops, Jari or Sécé—Lakhábú Sécé—Wheat, 2 mûri = 4 man, . . . . .	8	0	0
U'lábú Sécé—Greens, roots, and red peppers, 1 $\frac{1}{2}$ mûri = 3 man, . . . . .	3	0	0
Straw and bran of rice and wheat of all crops, 36 loads (mans), . . . . .	2	8	0
Wages earned as a carrier in cold months, . . . . .	24	0	0
Wages for odd jobs all the year round, . . . . .	12	0	0
Total earnings, . . . . .	98	4	0
Earnings from the soil, . . . . .	62	0	0

\* Four ropini equal one bigah, or thereabouts.

*Monthly Expenses.*

Rice for all the family, 17th páthi = 1 man 27 sér,	. 3	3	3
Salt for do. do., 2 mána = 1½ sér,	. 0	4	0
Oil, eating, do. do., 1 bokóché = ¼ sér,	. 0	2	0
Tobacco, do. do., 1 bádháni = 1½ sér,	. 0	3	0
Greens, roots, red peppers, do., 2½ páthi = 11 sér,	. 0	4	0
Fuel, Louna or Chúsí, 3 loads,	. 0	3	3
Lights (burn pine-sticks of own cutting),	. 0	0	0
Grain for brewing and distilling, 3¼ páthi = 13 sér,			
yielding 1 sér spirits, 10 sér of beer,	. 0	8	0
Daily luncheon, Jalpán or Diko,*	. 0	12	0
Per mensem,	. 5	7	6.
Per annum,	. 65	10	0

*Annual Expenses.*

Twelfefold of the above expenses,	. 65	10	0
Landlord's rent on the Lakhábú, called Póón,	. 20	0	0
Do. do. on the Ulábú, do. do.,	. 4	0	0

*N.B.*—Second crops are rent free; landlord pays the land-tax.

Government capitation or house tax, viz, sáwani,			
o 1 6; phágú, o 1 6; shri panchami, o o 9,	. 0	3	9
Government corvee or bith, composition for,	. 0	12	0
Mendicant tax or Jógi pá,	. 0	0	6
Barber,	. 0	6	0
Wear and tear of implements and utensils,	. 1	11	0
Cotton to make clothes, 2 dhárni = 6 sér,	. 2	0	0
Total expenses,	. 94	11	6
Balance in favour,	. 3	4	6.

Peasant of the plains (Azimgurh) cultivates 6 standard bighas with the plough. Family as before.

*Agricultural Implements or Stock.*

Two oxen for the plough,	. 16	0	0
One plough,	. 1	0	0
One harrow, &c.,	. 1	0	0
One Dúrmús or smoother,	. 0	2	0
One Kodál or spade,	. 1	0	0
Two Khúrpi or spuds,	. 0	2	0
Two Hasúá or sickles,	. 0	3	0

\* Throughout these details the native terms have been given to secure accuracy and facilitate reference. The first term is Hindi; the second, Newari, a language so little known that the Hindi equivalent is added.

One Háthá or irrigating shovel, . . . . .	0	4	0
One Doura or shovel, . . . . .	0	1	3
One Páncha or rake, . . . . .	0	1	6
One Akhana, . . . . .	0	1	6
	19	15	6

*Household Utensils.*

Iron pots and pans, none, . . . . .	0	0	0
Brass pots, 1 lólah, 1 thál, . . . . .	2	4	0
Earthen pots for cooking, drawing and holding water, . . . . .	0	8	0
Wooden utensils—Okli musal, to husk rice, . . . . .	0	4	0
—Plates, dishes, &c., . . . . .	0	7	0
Leathern utensils, Chalani, Súp, &c., . . . . .	0	2	0
Stone utensils, pestle and mortar, . . . . .	0	8	0
Two bedsteads, . . . . .	0	7	0
One blanket, . . . . .	1	0	0
Bed-clothes, Dohar, Chadar, . . . . .	1	12	0
Wife's spinning-wheel, . . . . .	0	4	0
	5	4	0

*Annual Production.*—Two fasals or crops, Kharif and Rabbi—  
Wet rice-land, three bighas.

First crop, kharif—Dhán or rice, 20 mans, . . . . .	20	0	0
Janéra, 8 mans, . . . . .	8	0	0
Tangan, 1 man, . . . . .	0	8	0
U'rid, 1 man, . . . . .	2	0	0
Kaukari, 1 man, . . . . .	0	12	0
Second crop, Rabbi—Wheat, 1½ bigha, 10 man, . . . . .	13	5	3
	44	9	3

Sugar ½ bigha, 10 mans gúr, . . . . .	25	0	0
Arhar, } 1 bigha mixed, { 8 mans, . . . . .	8	0	0
Cotton, } 4 mans, . . . . .	8	0	0

## Dry or wheat land, 3 bighas, 1 crop.

Barley, 2 bighas, 20 mans, . . . . .	20	0	0
Wheat, 1 bigha, 10 mans, . . . . .	13	5	4
Straw, bran, &c., of all the crops, 80 kháchá, . . . . .	14	0	0
Total raised, . . . . .	130	10	8

*Annual Expenses.*

Government tax, . . . . .	12	0	0
Interest at 25 per cent. on whole stock, raised on loan, . . . . .	29	0	0
Seed, . . . . .	8	8	0
Wear and tear of implements . . . . .	1	0	0
Wagon or cart hire, . . . . .	0	8	0
Cotton bought to make thread, . . . . .	0	4	0
Pújas or worship, . . . . .	5	0	0

## APPENDIX.

Puróhit or family priest, . . . . .	o	8	o
Weaver's charge for weaving wife's and children's clothes from own thread, . . . . .	2	o	o
Wear and tear of pots and pans, . . . . .	o	4	o
Repairs of house, . . . . .	o	12	o
Earthen pots, . . . . .	o	8	o
Physician, . . . . .	o	8	o
Fees to miller, . . . . .	1	o	o
Washerman, barber, smith, . . . . .	2	o	o
Man's clothes bought, . . . . .	4	o	o
	67	12	o

### *Monthly Expenses.*

Barley for food, 3 mans, . . . . .	3	o	o
Pulse, do., 20 sérs, . . . . .	1	o	o
Salt and oil, 2 sér of each, . . . . .	o	8	o
Tobacco, 2 sér, . . . . .	o	4	o
Food of two oxen, . . . . .	2	o	o
Flesh and fish for family, . . . . .	o	8	o
	6	15	o
Per annum, . . . . .	83	4	o
Total expense per annum, . . . . .	151	o	o
Balance against, . . . . .	20	5	4

Thus it appears that the productive energy of the Névár, working with the spade upon the same extent of land or thereabouts, is to the productive energy of the Bódo working somewhat similarly—that is, without aid of plough—as 3 to 2; and to that of the peasant of the plains, using the plough, as 3 to 2 also. The Névárs, indeed, are the best cultivators in Asia. 'Tis hard to compare the Bódo with them. I have no materials yet for comparison with the highlanders of Sikim, who, however, I know pretty well, cannot compete with the Bódo, whose productive energy exceeds that of the lowland peasant, aided by the plough, by one-seventh. With regard to the peasantry of the plains, it is very evident that it is not the weight of Government taxation which crushes them, but the borrowing system—the miserable habit of never laying by a sixpence—of living upon loans—annually taking up their whole stock from the capitalist at an interest never less, and often more, than 25 per cent., so that, as they say themselves, their life is spent in filling a vessel full of holes at the bottom, and beneath which is another *entire* vessel belonging to the usurer! The above details show that the Government tax is but one-eleventh of what the Azinggarh peasant raises from the soil; and also that the interest he annually pays is nearly (in fact fully) threefold of the public

demand. Thus the poor peasant is perpetually plunged into difficulties such as the present account may fully explain, whereby it is seen that the annual deficit is equal to one-sixth of the annual gross produce raised by this cultivator. Now, look at the Bódo cultivator's account. Here is no debt; and small as the whole earnings are, I can testify that they suffice for such comfort as no peasant of the plains has any conception of. But the Bódo, it may be argued, is nearly exempt from taxation.\* Look, then, at the Névár peasant of Népál, whose burdens equal two-fifths of all he rears from the *soil*—one-fourth of whatever he annually produces by *all* his industrious toils. Nor does it in the least matter to the present question that what he pays is rent, not tax; for in the plains of India the Government stands in place of landlord, and if it did not, the peasant's position cannot be at all affected by the quarter or denomination of his payment, but only by its positive and relative amount, including *every* permanent charge, such as that incurred by the Hindu to those craftsmen whose services his scrupulosity and his indolence compel him to pay for. On the other hand, the simpler and more active habits of the Névár peasant and his wife enable him to dispense with these craftsmen, and to add, besides, nearly a third to his agricultural income by labour apart from, and in excess of, that devoted to the soil. And thus the Névár peasant, whilst living far more comfortably than the Hindú peasant—better fed, better clad, and better housed by much, yet never exceeds his income, and paying not a sous to the usurious capitalist, or rather loan-monger, whose *indirect frauds are as bad as his direct extortions*—can sustain cheerily legitimate agricultural burdens great as those I have recorded!

DARJEELING, June 4, 1846.

B. H. HODGSON.

\* P.S.—I have said that I do not propose to go into comparisons till I have accumulated a large mass of materials. But I may mention, as a sample of the prospective fruits of this inquiry in reuniting the so long and so utterly scattered members of the Non-Arian family, that the identifying of the Gárós and Khasias (as well as of the Kacháris) with the Bódo is already nearly or quite established, and that points of arbitrary similitude in creed and customs and speech, indicating radical identity of race, are rapidly multiplying in relation to the aborigines of this frontier and those of South Bihar, viz., the Kóls or Dhángars.†

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\* It has been shown above that the real pressure of taxation is, in fact, equal in both cases.

† Since this paper was written, Mr.[now Sir Walter] Elliot of Madras has shown that the Gónd language of Séóni (north of the Nerbudda) is in vocables and structure very closely allied to Tamil; that is, to the typical speech of the Aborigines.

# SECTION II.

## ON HIMÁLAYAN ETHNOLOGY.



### I.

### COMPARATIVE VOCABULARY OF THE LANGUAGES OF THE BROKEN TRIBES OF NÉPÁL.

DARJILING, October 4th, 1857.

*The Secretary of the Asiatic Society of Bengal.*

SIR,—I have the honour to transmit to you herewith four series of Vocabularies of Himálayan tongues, comprising (in two parts), 1st, the languages of the broken tribes of the Central Himálaya; and, 2d (also in two parts), the several dialects of the Kiránti language, which likewise is proper to the same part of the chain, or, to be more specific, to Eastern Népál. The languages included in the two parts of these two papers are—

#### *Broken Tribes.*

- |                   |        |   |                                |
|-------------------|--------|---|--------------------------------|
| 1. Dahi or Darhi. | Dadhi. | • | 7. Kuswár.                     |
| 2. Dénwár.        |        |   | 8. Kúsúnda.                    |
| 3. Pahi or Padhi. |        |   | 9. Pákhya, <i>unbroken</i> .   |
| 4. Chépáng.       |        |   | 10. Tháksha, <i>unbroken</i> . |
| 5. Bhrámu.        |        |   | 11. Tháru.                     |
| 6. Váyu or Háyu.  |        |   |                                |



*Tribes of the Kiránti People.*

- |                           |                          |
|---------------------------|--------------------------|
| 1. Chamling or Ródóng.    | 10. Báling.              |
| 2. Rúngghénbúng. Bontáwa. | 11. Lohorong.            |
| 3. Chhingtáng. Bontáwa.   | 12. Lambichhong. Wáling. |
| 4. Nachhereng.            | 13. Bálili.              |
| 5. Wáling. Bontáwa.       | 14. Súngpáng.            |
| 6. Yákha.                 | 15. Dumi.                |
| 7. Chourásya.             | 16. Kháling.             |
| 8. Kulung.                | 17. Dungmáli.            |
| *9. Thulung.              |                          |

The arrangement and nomenclature of these, made some time back, are not quite correct, but they will serve the present end, and can be corrected when we come to particulars. At present it will suffice to say that 9 and 10 of the "broken tribes" cannot well be classed under that head, the Pákhyá and Tháksya being still unbroken.

Of the Kiránti tribes, the value of the subdivisional names is not always equal. I have indicated this on the right hand. Thus, 2, 3, 5, as to language, &c., could be unitised under the common name of Bontáwa; and 5, 12, both classed first as Wáling, and then as Bontáwa, the larger aggregate. These minuter affinities are pretty well indicated by the dialects. I was obliged to begin in the dark as to what varieties of the language would be fittest for selection as dialects, and those I hit on were not always of equal value.

As samples of the broken tribes and of the great Kiránti people, I have lately selected for special study the Váyu of the one and the Báling of the other. I shall forthwith submit these ample essays,\* and then may find time to advert to some

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\* These also will be found in the sequel, but awkwardly blended by a common heading with the empirical comparative vocabularies of the languages of the broken tribes and of the dialects of the Kiránti language, which two latter also are similarly confused. Neither have anything to do with the complete analyses following them. The whole of the papers consist of—(1) comparative vocabularies of the languages of the broken tribes; (2) ditto of the dialects of the Kiránti language:

general considerations. If not, they will be found in the new essay on the "Physical Geography of the Himálaya" now issuing from the Calcutta press as No. XXVII. of Selections from the Records of the Government of Bengal.—I am, Sir, your obedient servant,

B. H. HODGSON.

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(3) grammatical analysis of the Váyu tongue; (4) ditto of the Báhing tongue, (5) description of the Váyu people; (6) ditto of the Kiránti people, of whom the Báhing are a sept. The two first papers form the sequel of that long series priorly given with a view to furnish *prima facie* evidence of the affinity of all the Túránians in and near India. But after these two papers had been completed, they were held back in order to that fuller style of investigation which is exemplified by papers 3 and 4. Suddenly, however, I found myself obliged to quit India; and then, deeming it wisest on the whole no longer to delay the publication of the several papers, I sent them all to press, and in my hurry forgot to erase from papers 1 and 2 certain hints for correction or addition which grew out of my increasing knowledge, but which, not having been worked out, should have been erased from these two papers before they were forwarded for publication. This, with my inability to correct the press, will explain what else might seem odd.

## COMPARATIVE VOCABULARY OF THE LANGUAGES OF THE BROKEN-TRIBES OF NÉPÁL.

English.	Dadhī ret Dakh.	Deaur.	Pañhi ret Pakh.	Chépung.	Bharámá.	Háyu, or Váipá.	Kusadr.*
Air	Bátás + { Cheunta T-sen-uta Kaur	Bátás Cheun-ti T-sen-ti Kaur	Phú-sá Mig-za Bá-rú Bú-khinchá Ru-khin-cha	Má-rú Túl-ti Lá Wá. Mó-á Wé-f. W-i Dún-gá Rhu-s Mí-syá Bí-rú Mó-syá Kág. Ká Nyi. Ngí Kwí. Kúí Né. Nó Sá Wá-kúm. Lu-m Há-chi Mí. Mí-k Ba-bú Mé. Mí Nýá. Ngá Dó. Ró La	A-sí A-nap Pá-rá Jyá-ling Chí-wí Dun-ga Wót Bhai-sa Manzyi Syá Káng-kang Dí-ná A-kyá Ká-ná Ná-sá Hom Caret Mí-k Ba-bái Má-i Ná-ngá A-wai U'n-zik Mí-chha Mí-ch-ya	Hujum Chiki-bulla Sár Chin-chí Ví Dun-ga Rú Caret Dana Gai Gá-gin Nu-ma Uri Nak-chú Kó Chalang Hathi Mé-k U'-pá Mé Hó Pum-mí Lé Chí-í Sóng Gót Pú-chhi Póg U'-nyá. U'n-yú Ru-ng	Bátás Kimili Sár Chá-í Rakti Dun-ga Hadh Bhai-sa Bí-rálo Gai Kág-lé Dí-ná Ku-kol Kán Mati Dimba Hathi A'nkhi Bábái A'ghi Jhán Phúl Gor { Chá-geri Cha-g-ri Bár Hath Ká-pá Sú-ri Sing-ek.†
Ant							
Arrow							
Bird							
Blood							
Beet							
Bone							
Buffalo							
Cat							
Cow							
Crow							
Day							
Dog							
Ear							
Earth							
Egg							
Elephant							
Eye							
Father							
Fire							
Fish							
Flower							
Foot							
Goat							
Hair							
Hand							
Head							
Hog							
Horn							

Horse	Ghoro	Ghóra	Sa-ro	Sé-rang	Caret	Ghóra
House	Ghar	Ghar	Chén	Tim. Kyim	Kim	Ghara
Iron	Phalám	Phalám	Né	Phalám	Nam	Phalám
Leaf	Pát	Páta	La-ti	Ló	Ka-k ching	Páta
Light	U-jung	U-jat	Ja-la	{ Sé-mo, Ang-gho }	Dang-dang	Johan. Joha-n.
Man	Má-nus	Má-nus	Man-che	Pur-si	Caret	Gok-chái
Monkey	Banker	Pandur	Mú-ga	Yú-k	Bal. Bar	Chá-wái
Moon	{ Ján-há }	{ Jún }	Nhi-bá	La-he. La-me	{ Pa-yúk, Cha-la-wa-n }	Báner
Mother	Am-bái	Am-bái	Mi	A-mai	Chá-lo	Jún
Mountain	Danda	Pa-khá	Tó-lhá	Ri-dá	U-mé	A-mai
Mouth	Mú-hún	Mú-hún	Mú-r	Mó-tong	Danda	Chyé-jú. Wa-ne
Musquito	Kón-kón-ya	Ghú-suná	Pa-ti	Caret	A-nám	Mú-hú
Name	Ná-yám	Ná-u	{ Nung-gi, Chan-ko }	Myéng	A-mín	{ Pip-sa. Bhun-si }
Night	Rátó!	Rating	Chá-nákó	Yá	Mín	Nou
Oil	Tél	Tél	Sá	Sáté. Li-ko	Caret	Ráthi
Plantain	Kéra	Kéra	Má-yi. Mozyi	Mé-sai. Mai-sé	A-sá	Tél
River	Khó-lá	Lá-ri	Khá-rá	Kyú. Gó-ro	Ung-syé	Kéra
Road	Pán-ya	Bat	Lóng	Sé	Gú-úll	Kó-si
Salt	Nún	Nún	Chí-há	Lyám	U-m-má	Bat
Skin	Chá-la	Chá-la	Chú-ga	Caret	Chá	Nún
Sky	Sá-rá-g	Sá-rá-g	Bí	Sá-rá-g	Kók-chó	Chá-la
Snake	Sámp	Sámp	{ Nung-gi, Nung-gni }	Lú	Caret	Sá-rá-ng
Star	{ Ti-ryá, Ti-r-ya }	Tá-rái	{ Lhong-go, Lho-ng-g-no }	Ka-r	Caret	Sámp
Stone	Pá-thiár	Don-kho	Sa-je	Báng	Pái-gú	Tá-ra-i
Sun	Gá-má	Gá-má		Nyám	Caret	Pathár
					Kúng-bá	Súraj
					U-ni	Nó-mó

\* The Kuswár tongue is remarkable for having, though it has nearly lost its vocables, retained its grammar, which shows the affinity of the Kuswár to the Turbíc group of tongues. The conjunct pronoun is suffixed to both noun and verb. See on page 170.

† It is almost needless to remark that in columns 1, 2, and 7 the vocables are mostly corrupt Hindi or Khas. The Dahis, Dénwárs, and Kuswárs are located in the Faral, where the aboriginal tongues are being gradually superseded by Hindi, as they are in the mountains by Khas. But some retain a deal of their grammar—*c. g.*, Kuswár, as to which see the note at page 170.

‡ See note at page 170.

English.	Daghi vel Dahi.	Dénwár.	* Pañtí vel Pahi.	Cheping.	Birdmá.	Háyu, or Vájá.	Kusúdr.
Tiger	Bág	Rág	Dhún	Já-ké-la and Já	Bá-máng	Bílo	Bághi
Tooth	Dánt	Dánt	Wá	Srék	Sú-a, S-wá	Lú	Dant
Tree	Rúk	Gách	Sí-má	Sí-ng, Sing-tak	Sím-ma	Sing-phung	Gách
Village	Gáon	Gáon	Gón	Caret	Háng-úng	Caret	Gáon
Water	Pa-tí	Kyú	Lá-khú	Tí	A-wá	Tí	Páni
Yam	Pín-álu	Cho-yán	Sá-gí	Gó-í	Yá-k	Rá-pí	Gé-tí. Bhyá-gar
I	Mái	Múi	Núng and Já	Núng	Ngá	Gó	Má-ha
Thou	Tu-í	Tu-í	Chhúng, Chhí	Núng	Náng	Gón	Tá-ha
He, She, It	U'	I'	Há, U'	U'	U'	Mú. Wáthi. A' I'	Há-lo
We	Há mí	Hami	Já-di	Ng-lum	Ní	Mú. Wáthi. A' I'	Há-lo
Ye	Ta-he	To-ho	Chhú-di	Ning-lum	Núng	Gók-háta	Há-mí
They	U'-uin	U'-ho	U'-si. Ho-si	Wó-mai	Hú-dú	Mú-khata	Há-ri. Há-ri.
My	Mé-ro	Mo-ra	Núng-gu. Já-gu	Ngá-ku	Ngá-ku	Kó-me. A'-mé	Há-ríng
Thy	Té-ro	Tó-ra	Chhúng-gu	Náng-ku	Náng-ku	Ang or Ang-mu *	Má-ba-na
His, Hers, Its	U'-ker	Wok-rak	Hong-gu	U'-ku	U'-ku	Ung or Ung-mu	Suffix, in
Our *	Ham-ro	Ham-rai	Já-gu	Ngí-ku	Ní-ku	A' or A-mu	Suffix, in
Your *	Taha-ro	Caret	Chhú-gu	Ning-ku	Núng-ku	Ang-ki or Ang-ki-mu	Hamára
Their *	U'-karo	Wal-ko	As-ya-gu. Asya-gu	U'-mai-ku	U'-kú	U'-ni. U'-ni-mu	Túmáfa
One	E'k	E'k	Chhí or Chhí-gu	Yá-zho. Ya-z-yo	Dé	A'khata mu	Há-ríng-kara
Two	Dwi	Dwi	Ní or Ní-ng-gu	Nhí-zho. Nhí-z-yo	Kó-lú	Kó-lú	E'k
Three	Tín	Tín	Súng or Súng-gu	Sum-zho. Sum-z-yo	Ná-yung	Ná-yung	Dwi
Four	Chár	Chár	Pí or Pí-ng-gu	Plo-zho. Plo-z-yo	Chú-yung	Bí-níng	Tín
Five	Páuch	Páuch	Ngó or Ngo-ng-gu	Pú-ma-zho	Bi	Caret	Chár
Six	Cháh	Cháh	Khú or Khu-ng-gu	Pu-ma-z-yo	Bá-ngá	Caret	Páuch
Seven	Sát	Sát	Nhé or Nhe-ng-gu	Krú-k-zho	Caret	Caret	Cháh
				Cháná-zho	Caret	Caret	Sát

Eight	A'th	Chyá or Chya-nggu	{ Prap-zho Prap-z-yo	{ Carat	Carat	A'th
Nine	Nó-ú	Gún or Gung-gu	{ Taku-zho Taku-z-yo	{ Carat	Carat	Nó-ú
Ten	Das	Gí or Gí-ng-gu †	{ Gyi-b-zho Gyi-b-z-yo	{ Carat	Carat	Das
Twenty	Bis	Ní	Carat	Carat	Carat	Bis
Thirty	Tis	Sun	Carat	Carat	Carat	Tis
Forty	Chálas	Pí-í	Carat	Carat	Carat	Chálas
Fifty	Pachás	Ngé-é	Carat	Carat	Carat	Pachás
Hundred	Sou	Sá-chi	Carat	Carat	Carat	Sou
Of	Kó	Yá. Yágu	Kú	Carat	Mu. Mo. Mi	Ná. Kara
To	Láí	Yá-ta	Súí	Tú	Carat	Láí
From	Nhé	Áng	Í	Jáng. Gáng	Carat	Bátho. Dékhi
With	Súí	Nang	Í	Chou	Nong	Sin
In. On	Yér. Hér	Gar-hi-né	Í	Thá-chi	Ré	Kana
On. Upon	U'paré	Carat	Carat	Gái	Bé. Wane	Kana. Te. E
Now	Yéhe	Alaga	Carat	Tha-chi	U'm-be	Já-khen
Then	Wóhe	Wélie	Carat	Wá-lhé	Mé-the	A'-khen
When	Káhe	Gwé-thé	Carat	Kai-lhé	Há-ké	Ka-khen
To-day	A'ju	Tha-ra	Té-n	Ti-ya	Ti-ri	A'-ja
To-morrow	Kálú	Kin-chi	Syáng	Wó-gai	Nú-kana	Kál-hi
Yesterday	Kálú	Mi-zyé	Yón	Mi-lyá	Ti-jong	Kál-hai
Here	Yé-ti	Thúgu-thá	Carat	Hí-di	U-ne. I-the	Achi-na
Where	U'-chi	Hong-tha	Carat	Hú-di	U'-chi-na	U'-chi-na
Where	Ká-chi	Gu-thá	Carat	Ku-nai	Há-né	Ka-chi-na
Above	Aksai	Cho-gu-tha	Carat	Hú-khai	Wa-ne	U'para
Below	Hét	Ko-gú-thá	Carat	Hu-nai	Hu-the	Hét
Between	Máhai	Dári	Carat	A-sal	Mádm-be	Manjhi
Without.	Báhir	Pen-há	Carat	Am-bu	Tongma. Lok	Báhir
Outside	Bhitar	Dohok	Carat	Trka. Náng	Neng. Bék	Bhitar
Within	Tar-hai	Ta-pa-le	Dyáng-to	Ka-lók	Ho-lám	Dú-re
Far						

\* These are plurals. I subsequently found that some of these tongues have duals also, as well as separate pronominal affixes. See Váyu grammar in sequel for a sample.

† Ang = my; angmu = mine; and so of the others. See full treatise of Váyu in the sequel.

‡ Gí, affix of all the numerals, as of all the pronominal and other qualities, is the minor of gender. The major is bma, as in Névári, to which tongue Pahi is closely allied.

English.	Daghi rel Dahi.	Dénwár.	*Paqhi rel Pahi.	Chépáng.	Blerdmá.	Háyu, or Váyú.	Kuswár.
Near	Ná-gk	Yén-chi	Nhár-ke	Lok-to	Ka-nyák	Khié-wa	Pa-syong
Little	Chút-hi	Chút-ok-pe	Bhá-chá	Caret	Són-bi	Iti-bang	Thóre
Much.	Thérai	Théré	Chó-hóng	Jhó	Bát-he	Ching-ngak	Thére
Many	Kat'ha	Kat'ha	Gu-ri	Caret	Ku-wa	Sing-ye	Katak
How much	Ja-sai	Ja-nhé	Gé-ré	Caret	Jún	Háng-thá	Jásége
As	Wó-sai	Tá-nhé	Hé-ré	Caret	L'chi	Háng-nga	Há-sege
So	Yé-sai	Ye-nhe	Yé-ré	Caret	Hé-chi	Mé-má	I-sege
Thus	Ká-sai	Ka-nhe	Gr-re	Caret	Hé-tu	I-ma	Ká-sege
How?	Caret	Caret	Caret	Caret	Mis-pa	Hung-ngá	Kyú-hún
Why?	Hó	Té	Khyú'	Caret	Mó, Lik	Dik-sa, Nom	An. An
Yes	Hót-né	Boy-in	Má-khi	Caret	Mami. A-lik	Má, Ma-nom	Ná
No	Jún	Jún-ú	Mí-re	Caret	Mon	Thá	Ná-má
Do not	Ra. Pún	Sá, Súá	Khá	Caret	Wóng	Lé	Gyú
And	Ti	Láne. Né	Ki. Lá	Caret	Ké	Ki	Ná
Or	Ise-k	I'	A'khyá-gu	Caret	Hé-tu	Sá-do	Jé
Which.	Tón	U'	Hókhyá-gu	Caret	Hó-tu	Mi-do	Húle
Which?	U'-se-k						
Who?	Kó-no	Kó-hik	Gú-gú. Gu-hmo	Caret	Hai	Sá	Ké
Something	Kyá-hú-je	Ki-chhu	Chala	Caret	Háng	Mis-che	Ké-hu
Somebody	Kó-ho-pun	Kó-lhu	Súnung	Caret	Súng	Sá-pa	Ké-hu
Good	Niko	Sajhá	Bhing-gu-hma +	Pi-to	Gá-do	Nuh-kámo	Bhala.
						Nuh-ka-mo	
						Maning-nuh-	
						kamo	
Bad	Bón-tha	Bón-sajha	Ma-bhing-gu-hma	Pi-lo	Ma-dó		Nakhaja
Cold	Chiso	Chiso	Khu-khu-dha	Yés-to	Chiso	Khém-ta	Chiso
Hot	Tá-to	Tá-to	Kwá-gu-hma	Dhá-to	L'dum	Jé-ta	Tá-to
Raw	Ká-cho	Caret	Ka-zhi-gu-hma	Caret	Pón	Chala-mo	Ká-cho
Ripe	Pá-ko	Caret	Bú-gu	Caret	Ki-ming	Min-mo	Pá-ko
Sweet	Gúre	Gúro	Chág-gu	Nim-to	Kyó-syá	Chin-ji-mo	Gúro
Sour	Syí-syé	Ko-ro	Pa-lu-gu	Nim-lo	Kyá-só	So-tim, So-ki-m	Ná-gúlo
Bitter	Ti-ta	Ti-ta	Khá-khá-dha	Caret	Kyá-khai	Khá-chim	Tito
Handsome	Ráuro	Caret	Bángla-gu-hma	Dyáng-to	Ku-syén	Kha-chi-m	Banaila
						Bing	

	Inje-ramro	Caret	Bámala-gu-hma	Pi-lo	Má-syón	Mam-bing	Nakhaia
Ugly	So-lar	Bán-ko	Ti-pyung-gu-hma	Dhim-to	Caret	Chéng-chéng-mo	Sóho
Straight	Kwón-káro	Kár-da	Phara-só-gu-hma	Dóng-to	Bán-go	Ko-ke-láng-mo	Bángo
Crooked	Góro	Goró	Há-kug-gu-hma	Gal-to	Chilíng	Khák-ching-mi	Kal-da
Black	Kak-ta-ro	Rak-ta-ro	Túy-gu-hma	Bám-to	A'bo	Dawang-mi	Pán-dal
White	Háro	Háro	Sí-dha-gu	Dú-to	Phaya	Lang-ching-mi	Pi-la
Green	Lámo	Lámo	Wón-wón-dha	Phéto	Sik-sik	Girung-mi	Hardiálo
Long	Chóti	Kháto	Tá-há-gu +	Caret	Kiwo, Alhok	Phia-ta	Lámo
Short	Diénga	Algo	Púti-ha-gu	Caret	An-yak	Mam-phín-ta	Chóto
Tall	Nanar	Hócho	Tha-so	Caret	Alhok	Jóng-ta	Algo
Short	Bát-ko	Bát-ke	Khó-so	Caret	Alhok	Thó-thi	Hó-cho
Large	Námí	Chot-ke	Hwongu-dha-gu	Bron-to	Alham	Hóng-ta	Bara
Small	Dallo	Dúmro	Chí-ja-gu	Mat-to, May-yo	A'mi	Choh'mi	I'bra
Round	Chep-to	Chep-to	Gó-ná-gu	Caret	Dallo	Kúl-kúl	Dal-lo
Flat	Char-konya	Caret	Pherchiya-kyen-ſ'í	Caret	Nim-bu-le	Teng-teng	Sambh
Square	Móto	Móto	Pekung-la-gu	Caret	Charpatya	Caret	Charpatya
Fat	Dúbró	Dúbro	Lhóng-lmo	Caret	Ki-elho	Lón-ta	Moto
Thin	Thá-kin	Hadyalla	Gang-si-hma	Caret	Má-elho	Gr'í-ta	Khángalo
Weariness	Pias	Tirkha	Nél-nu, Ngál-nu	Caret	Kiu-khwi	Jób	Caret
Thirst	Bhú-kha	Bhúk	Pyá-há	Caret	A'waphang	Ti-daksa	Tirkha
Hunger	Khóu	Khá-ik	Há, He-nu	Caret	U'yangkéhé	Sókka	Bhók
Eat	Pyú	Sút	Né	Jé-che, Jhi-sa	Chá	{ Já-che, n. Ja-ko, n.	{ Khá-ik
Drink	Sút-uk	Chétas.	Tó-in	Túm-che, Tum-sa	Syá-ngá	{ Tung-che, n. Tung-ko, a.	{ Khá-ik
Awake	Hans-uk	Rhyás, Rhi-as	Dyún	Em-che, Yem-sa	Ná-wa	{ Im'-che Thá-im'-che	{ Sút-ou
Laugh	Ró-uk	Hán	Dón	Tyok-che, Tyok-sa	Só-wa	{ Sis'-che I'-sche, Yès-che	{ Uthou, Uth-ou
Weep			Nhi-li	Nhi-s-che, Nhi-sa	Nú-ra	{ Yés-che Hak-on	{ Hás-kou
			Khwé	{ Rhi-as-che, Rhi- a-sa	Há-pá	{ Da-ka-rou Da-ka-r-ou	{ Da-ka-rou

\* Jon and ton, as well as kon, are Hindi and Urdu—languages very rich in relative and correlative terms. At first I got professedly equivalent terms in these Tartar tongues, but afterwards I saw reason to doubt their accuracy, as being contrary to the genius of these tongues—a point as to which see the full treatises on Váyu and Gáth in the sequel.

† For the affixes gu, hma, see note at the word "ten," supra. Dang and dha respectively are quasi-equivalents, sometimes substituted, more rarely added.

‡ Te-ha-gu, quod (gu) longitudine (ha) magnum (ta). So púti-ha-gu is quod longitudine parvum (púti). Ha is the generic sign of long things.





*Continuation of the Comparative Vocabulary of the Languages of the  
broken Tribes of Népal.*

English.	Kusánda.	Pákhyá.	Thákya.	Tháru.
Air	Kái	Bayálo	Nammar	Bayár
Amaranth, } the grain }	Bhartu	Bethyang	Bhendó	Rámdáná
Ant	Pyai ki	Krímula	Nato	Doká
Arm	Táü bi	Hát, H. K. *	Yá	Hát
Arrow	Muyu	Káqha, H. K.	Tumé	Khándha
Barley	Jo	Jou, H.	Chika	Jau
Bird kind	Kotau	Cháda, H. K.	Nom'ya	Chirai
Ditto, male	Gyá kotau	Bhálya cháda, K.	Nom'ya dhó	Chirai
Ditto, female	Gimi kotau	Póthi cháda, K.	Nom'ya iso	Chirai
Bitch	A'gaigimi	Kyatái chhowri	Nagamoma	Pilli
Blood	Uyú	Ragat, H. K.	Ká	Lohu
Boat	Wai. Wou	Dúga, K.	I sabab	Náu
Boar	Yásgyá. Higýá	Baigan harra	Tili	Suwar
Boiled rice	Káddi	Bhát, H.	Bhát, H.	Bhát
Bone	Gou	Hát, H.	Nati	Hád
Boy	Tala sái	Kéta, K.	Kala chája	Kotá
Buffalo kind	Mahi	Bhainsa, H. K.	Mai	Bhaisa
Ditto, male	Máhi-gyá	Bhainsarángo, K.	Mai rágo	Bhaisá
Ditto, female	Máhigimi	Máu bhainsa	Mai móma	Caret
Bull	Nogmwa gyá	Ballasádh, H.	Hméyeso	Sáqha
Cat kind	Birálo	Billo, H.	Nobar	Birála
Ditto, male	Birálo gyá	Dágo birálo	Nobar kho	Birála
Ditto, female	Birálo-gimi	Chháuri birálo	Nobar hmo	Birála
Calf, male	Nógmwachyáchigýá	Báchho, H. K.	Hméehja	Báchhá
Calf, female	Nógmwachyáchigí- gimi	Bad	Hmé chájasimo	Báchhi
Child kind	Gitasé. Chyáchi	Chhóra chhóri Kétakéli, K.	A'lópichám	Ladikábálá
Child, male	Gitasó	Kéta. Chhóra, K. Nánu bálakha, H.	Kalachája	Ladiká
Cow	Nokmwa gimí	Gái, H.	Ilmémam	Gáyo
Cock	Tab'gyá	Bhálya kukuddo, K.	Caret	Mur'ga
Crow	Kaúwa H.	Kág, H.	Ghábráng	Kaúwa
Daughter	Taksó	Chhóri, K.	Chame	Bóti
Day	Dina	Dúso, K.	Sar	Dína
Dog kind	Agai	Kyatái	Nága. Nak'yu	Kúttá
Dog, male	Agai gy'a	Kyatái dango	Nak'yughyutya	Kúttá
Ear	Chyáü	Kán, H.	Hna. Nha	Kán
Earth	Doma	Máto, H.	Sa	Máti
Egg	Gáá. Gwá	Phul, K.	Chhyárkyaphám	An'da
Elephant	Hátti gyá	Hátti, H.	Lan'bochhé	Háthi
Ditto, female	Hátti gimí	Mákuna, H.	Lan'bochhómhyo	Háthi
Ewe	Ghalogimi	Caret	Ghyámama	Bheti
Eye	Chining	A'akhá, H.	Mi	A'akh
Face	Hánguá	Mudhá, H.	Lí	Muhu
Father	Pái	Babú	A'bo	Babá
Fire	Já	A'go, H. K.	Hmó	A'gi
Fish	Gnása	Máchhá, H.	Trang gná	Machheri
Flower	Gipodán	Phul, H.	Ro	Phul
Fowl kind	Táp	Kukura, K.	...	...
Foot	Chán	...	Malethiu male	Pángogóda
Fruit	Yegyan	Phala, H.	Phum	Phar
Girl	Taksó	Keti, K.	Mrin	Ladiki
Grain	Kadiyun	Caret	Caret	Anaj
Goat kind	Mijha	Boko, K.	Rámo	Chhegadí
Goat, male	Mijha gyá	Boko, K.	Rámogyá	Chhegadí

\* H. for Hindi, K. for Khas; see note at page 165. In the Tháru column I have not thought it worth while to indicate the endless borrowings. For the Kusánda and Chépang tribes, see J.A.S.B., or No. XXVII. afore cited.

English.	Kusúnda.	Pákh'ya.	Tháksya.	Tháru.
Goat, female	Mijha gimí	Bákhro, K.	Rámomá	Bághiya
Hair	Gyá-i	Ráwa	Chham	Bár
Hand	Gípan	Hatkela	Yáyáthin	Tar hatti
Head	Chípi	Manto	Ta	Mudi
Hen	Táp gimí	Kukhurako pothi, K.	Caret	Murgi
Hog kind	Hí. Yása	Har'ra	Tili	Suwar
Horn	Ipíng jing	Sing, H. K.	Ru	Sing
House	Báli	Ghar, H. K.	Ghim	Ghar
Husband	Dáwói	Lóg nyá, K.	Mrinthin	Caret
Iron	Phalám	Khadar	Phró	Lóha
Leaf	Hák	Pát	Lhá	Pátá
Leg	Nawágichán	Godá	Phale. Bhaletthin	God
Light	Jina ikya	Urt bátti	Muthnaungmu	Anjoriyo
Maize	Makai	Ghóga	Makai	Makáya
Man kind	Mih'yák	Manchha	Mli	Manhai
Ditto, male	Mih'ya dawái	Log nyá, K.	Pyung	Caret
Mare	Caret	Caret	Támama	Ghodi
Millet or Kongani	Kwá chhó	Caret	Dhéya	Tágun
Millet or Kodo	Mádyi. Mazyi	Kódo	Rangre	Madúwa
Monkey, male	Ugu	Bádar, H. K.	Pángdar	Báuar
Ditto, female	Ugu gimí	Bádarni, H.	Pángdarsyá	Bádari
Moon	Jun	Chan'drama- bel', H. K.	Láti gná	Chand'ra- majón
Mother	Mái	A'má	A'má	Mahatári
Mountain	Parbat	Páhár, H. K.	Yedadhyu	Par'bat
Mouth	Birgyád. Birgyang	Múkha, H.	Sung	Múkha
Mosquito	Caret	Pokha	Polorinaba	Mas
Name	Giji	Ná u, K.	Min	Ná u. Ji
Night	Ing gai	Ráti, K.	Mun	Ráti
Oil	Jing	Tel, K.	Chhigu	Tela
Old man	Caret	Caret	Khóba	Budhá
Old woman	Jigel. [Nogmwa	Caret	Khúgyu	Budhiyá
Ox kind	Nwágwá. Nogo.	Caret	Mekinba	...
Paddy, or rice in husk	Chhusum	Dhán, H. K.	Mlasam	Jadhan
Plantain	Mochá	Kela, H. K.	Tatung ro	Kera
Ram	Bhanták. Ghologya	Caret	Ghyu kidaba	Baigan- bhátá
Cleaved rice	Káliyun	Caret	Mla	Chá ur
River	Gimnekóná	Khola, K.	Umdakyu	Kholá
Road	Won	Báto, K.	Ghyám	Rastá
Salt	Huk vi	Nún, H. K.	Chacha	Nun
Sheep kind	Gholo	Caret	Ghyu	...
Skin	Gitán	Chhála, H.	Dhi	Chám
Sky	Lágá i	Sarga	Mu	Caret
Snake	Tou	Sápa, H. K.	Pudhi	Sápa
Sore	Tala sái	Chhorá, K.	Jha	Taranggan
Star	Ing gai	Tára, H. K.	Sar	...
Stallion	Caret	Caret	Ta	...
Sow	Higimi. Yásagimi	Baigani harra	Tili moma	Sugarni
Sun	Ing	Ghama, H. K.	Ghán gni. Saughini	Ra uda
Tiger	Dájá káuli	Bágha, H. K.	Ná	Bágha
Tooth	Toho	Dáta, H. K.	Gyo	Dáta
Tree	I'	Rukha, K.	Ghyung	Gáchh
Vegetable	Mál ghyák	Ság, H.	Dhap	Ság pattá
Village	Láháng	Gá u, H. K.	Hál	Ga won
Water	Táng	Páni, H. K.	Kya	Páni
Woman	Ning dai	Baigini	Mrin	Meráru
Wheat	Gabun	Gahun, H.	Karu	Gohun
Wife	Ningdaimyáhoa	Baig'ani	Mrinhmí	Jani
Yam	Byalougolandán	Caret	Hmau dau	Hanmul
I	Chi	Ma	Ghyáng	Haang

English.	Kusúnda.	Pákh'ya.	Thák'sya.	Tháru.
Thou	Nu	Ta	Gna	Tong
He. She. It {	I' si. It'. Tok'- pya? * Gida }	U'kya	Chana. H'mi	Utu
We two. Dual	Tok'jhig'na	Caret	Ghyangsi	Hángdu
Ye two	Nók'jhig'na	Caret	Gnisi	Tongdu
They two	Gidajhig'na	Caret	Hmi si	Unudu
We all. Plural	Chóbaki [ráki	Caret	Ghyang cha	Hang log
Ye all	Nokibaki Toga-	Caret	Gna cha	Tusal
They all	Gidabaki	Caret	Hmichá	Usal
Mine. My	Chiyi	Mero, K.	Ghyang ge	Caret
Thine. Thy	Niyi	Tero, K.	Gná ye	Caret
His. Hers. Its	Gidayi	Usai ko, K.	Hmi ye	Caret
Ours. Dual	Tok'jhignayí	Caret	Ghyang si ye	Hamarnu hye
Yours. Dual	Nok'jhignayí	Caret	Gni si ye	Caret
Theirs. Dual	Gidajhignayí	Caret	Hmi si ye	Uduwonko
Ours. Plural {	Takibakimida }	Caret	Ghyang cha ye	Hámlogkau
Yours. Plural {	Chobakiyida }	Caret	Gna cha ye	Tahárasabake
Theirs. Plural	Nokibakiyida	Caret	Hmi cha ye.	Unakara
			Hmi ye ka }	
One	Goi sáng	Yek	Di	Yek
Two	Ghigna	Dúí	Gni	Dúí
Three	Dáha	Tin	Som	Tin
Four	Pinjáng	Chár	Bla	Chár
Five	Pagnangjáng	Pách	Gná	Páche
Six	Caret	Chha	Tu	Chha
Seven	Caret	Sát	Gnes	Sát
Eight	Caret	A'th	Bhre	A'th
Nine	Caret	Nau	Ku	Nau
Ten	Caret	Das	Chyu	Das
Twenty	Caret	Bis	Gniyu	Bis
Thirty	Caret	Tis, H. K.	Sombu	Tis
Forty	Caret	Chális, H.	Blibyu	Chalis
Fifty	Caret	Pachás, H.	Gnasyu	Pachas
Hundred	Caret	Saya, H.	Bhra	Sau
Of	Nata igin	Ko, H.	Chaye	Keha
To, dat. and acc.	La i, K.	La, T.	Dhyári	Keráke
From	Jáng jai	Báto, K.	Kyácho	Paidádekhalbat
By. Instrumental	A'í	Lo, K.	Kau	Lo
With. Cum.	Tángche	Saga	Gnáyero	Saga
Without. Sine.	Káuthá i	Bholi	A'robhoja	Náhiho i
In	Tái	Reli	Hisono	Bákinahi
Now	Ipwaji	Yeso	Ghyángchye	Amái. Abhai
Then	Nhu	Caret	Khaghángchye	Nabhái. Tabhai
When?	A'sahi	Caret	Tigni	Kabahu
To-day	Itwaji. Ipwaji	A'ju, K.	Námá	Aju
To-morrow	Gorak	Bhóli, K.	Tila	Kálhi
Yesterday	Binágá	Htjo, K.	Kennichuri	Byáhan
Here	Tau wa	Yétá, K.	Kesichosi	Yehara
There	Isaga	U'ta, K.	Khatáikhanti	Ulara
Where?	A'naka	Kóta, K.	Tomi	Kánha
Above	Drasu ok	Hapra	Caret	Upara
Below	Tumái	Tala, K.	Masi	Tare
Between	Gijhágda	Májha, K.	Kung ri	Biche
Without. Outside	Iangjo	Báhira, K.	Phelori	Bahera
Within	Wáha	Bhitra, K.	Nhári	Bhitra
Far	Isinha	Táhi	Chari	Uhá
Near	Ista	Nesai	Nyese	Ihyá
Little	Iyoro	Yokai. Thokái	Chipri	Thoro
Much	Mang gni	Mauti	Dan há	Rahut
How much?	A'sina	Kati, K.	Kang nya	Ketaná
As	Natiya	Caret	Khajibá	Jaisan
So,	Nápawai	Caret	Khapribá khaju }	Wunaisan

English.	Kusúnda.	Pák'h'ya.	Thák'sya.	Tháru.
How?	Natuwan	Caret	Khajulába	Caret
Thus	Tantau	Caret	Ho alába	Hán
Yes	A'yábakiho	Hóhó, K.	Hin	Náhihá
No	A'yewá	A'sin	Aí	Náhi
Not. Prohibitive	Hyá	Na, H. K.	Kino	Rahare
And	Caret	Ra	Bikigang	Ká
Or	Caret	Caret	Howochuchhyáng	Ihe
This	Tá i. Ta.	Yehi. Yó, H.	Pa áng kyungpa	...
That	Issi. It	Wóhi. U', H.	Cha. Khapami	U
Which	Hágin'ya hak,	Jimanchha	Khanángpémhi	Kunmanai
Who	vel hag-it			
Which	Natáim'ya hág-	Jaunaman-	Khajupémhi	Umanai
Who	it vel hak	chha, K.		
Who	Kón *	Kaunaman-	Tá	Kaunmanai
Which	Nátat	chha, K.		
What?	Nátáng	Kyá, H.	Khajupero	Ká
Anything	Natáim'ya hágit	Kehi bastu, H.	Khajang pemhi	Kunbastu
Anybody	Natáim'ya hak	Kohimán-	Sabadhyángpá	Konamana
	vel hyák	chhá, H.		
Good	Waiyaki	Báhiya. Ni-	A'sbá	Niman. Bad-
		ko, K.		hai
Bad	Ka ingbarai	Ghatiyá, Behor	Na ásbá	Tuiman
Cold	Kháng go	Chiso, K.	Sim	Thandá
Hot	Bhrok	Táto, K.	Lhap	Chuban
Raw	Ben	Kácho, K.	A'tehéhá	Kácha
Ripe	Pakog	Páko, K.	Tyáhejiba	Pákal
Sweet	A'hál	Guliyo, K.	Koghíhá	Mithá
Acrid, pungent (as red pep- per, &c.)	Byá	Piro, K.	Swobá	Tin
Bitter	Kátuk	Tito, K.	Kambá	Tin
Sour	Dani tan	A'milo, K.	Kimbá	Khattá
Handsome	Waiyaimyá hák	Rámro, K.	Bastu. Mhik-	Besmanai
			yahepá	
Ugly	A'ingbarai	Caret	Mhi ákyáhopá	Bauramani
Straight	Caret	Tersai, K.	Tananphirphai	Sojh
Crooked	Wáng káng	Ráng go, K.	Yeba	Tat
Black	Páng sing	Kálo, K.	Maláng	Kariyá
White	A'sai	Séto, K.	Tarpa	Ujar
Red	Bán ubá	Ráto, K.	Walá	Lál
Green	Huriyo, K.	Hariyo, K.	Phin	Hariyer
Long	Hwang gai	Lámo, K.	Hrimba	Lambá
Short	Poktok	Chhoto, K.	Rimba	Chhot
Tall	Phiyong	Ago, K.	Bauchhenba	Uchcha
Short	Poktok	Hochó, K.	Putulu	Nicha
Small	Hungkoi	Sánu, K.	Chángba	Chhot
Great	Wogonrái	Thúlo, K.	Théba	Mot
Round	Mang gni	Bátulo, K.	Ghighirba	Gola [bate
Square	Chárapáte, K.	Chárapálo	Bhilirehówa	Cháarakua-
Round	Dallo, K.	Dallo, K.	Bhuunrība	Dhela
Flat	Chyángkáng	Pátalo, K.	Pabapilba	Pánarabang-
				pánang
Fat	Biji	Móte, K.	Dhum'wa	Mot
Thin	Gharáu	Hár'yáko	Jyaiba	Dabar
Weariness	Balangba	Galelágyo	Bhalápi	Thákali
Thirst	Táp yáu	Pámitis, H. K.	Kejuphiji	Pipás
Hunger	Idáng	Bhok lágyo, K.	Phothauji	Bhok
Eat	A'm	Gáu. Khú-	Lhila	Khai
		wa, H. K.		
Drink	Táng gonong	Piu, H. K.	Pi u	Piyál. Pilá-
Sleep	Iptu (? Causal)	Saira, H.	Nhuko	yaba Sutali

English.	Kusúnda.	Pal'hya.	Thak'sya.	Tharu.
Wake	Blengwoto	U'tha, H.	Réto	Uthali, Jagal
Do	Au ó. Au wo	Haribal	Lhaú. Lau	Kara
Do not	Anibil	Janahára	Thulaú	Nakara
Laugh	Nakyába	Hás, H.	Gnéto	Káhasal
Weep	Jhána ó	Sanchha	Táko	Káro ól
Be silent	Abágánebin	Chochira	Lhemthalo	Chupraho
Speak	Pwáktoba	Caret	Tyáto	Bolai
Do not speak	A'noktabin	Janabol	Tha tyáto	Nabol
Come	Agga	A'ija, K.	Khau	A'wá. Yánha
Go	Dá	Báija	Hero	Jájá
Remain standing	Loengwóto	Pakhanataba	Pranhogatu	Khadárahawa
Stand up, get up	Loengwóto	Utha, K.	Gnajurpa	Khadáho
Sit down	Bhingwóto	Basa, K.	Túpa	Baithi
Walk or move	Aban	Hat, H.	Hero	Chal
Run	Gorgowóto	Phalála	Gniuhero	Íhábá
Give	A'i	Deu, K.	Pino	Dada
Take	Má	Ia, K.	Bhakáu	Lala
Strike	Puughógo	Kát, K.	Táú. Thopáti	Már. Maráu
Kill by cutting, cut down	Puwágo	Kát, K.	Thagothájáti	...
Kill anyhow, i.e., destroy.	Wagdágo	Márideú, K.	...	Már
Kill with stone or other missile	Yuphwágo	Hán, K.	Prino	Kát
Bring	A'i	Lyúlyá, K.	Bhakau	Lyáre. Léáre
Take away	Wá	Láljá, K.	Bhoro	Léjáre
Lift up	Yálingwajo	Bok, K.	Thithónko	Uthá o. Lád
Put down	Gyag'mo	Bisa	Thano	Rákhare
Hear	Mang'bo	Suna, K.	Nagnino	Suna
Understand	Caret	Bujha	Ghau	Bujhare
Tell or relate	Wougdágo	Kaha, K.	Bhígho	Kahare
I beat	Ki-pomatanhau	Man kut'chhu	Gnajai toba	Hama marilá
We two beat.	Tokjhignai	Hamidwi	Gnigni to-	Hamadunu
Dual	pomatanhai	kut'chau	baká	marilá
We all beat.	Tokkhágyai	Hamiharu	Gnignichai	Raura marila
Plural	pomatanhai	kut'chau	tobamu	
Thou beatest	Nupomatawa	Ta kut'chhas	Chyang chai-tobá	Raura marila
Ye two beat.	Nokjhegna	Timidwi	Namágni to-	Rauradunu má-
Dual	pomatawa	kut'chhau	bamu	rilá
Ye all beat.	Nokkhagpomatawa	Timiharu	Namacha to-	Raurapang-
Plural		kut'chhau	bamu	chunmarila
He, she, it beats	Gida pomatawa	U kut'chha	The tobamu	U málara
They two beat.	Gidajhigna	Undwi kut'chha	Thamagni to-	Udunu málara
Dual	pomatawa		bamu	
They all beat.	Gidbki pomatawa	Unharu kut'chhau	Hmichaka	Unaloga málara
Plural			tobamu	
I am beaten	Tangda pung-matabahini	Malai kut'chha	Gnazir tobamu	Hamake málara
We two are beaten. Dual	Tokjhigai pomatabai	Hámidwilai	Gnigni to-	Hamdunuké
We all are beaten. Plural	Tokkháldai pomatabai	Hámiharulai	bamu	málara
He, &c., is beaten	Gidodánigidai	kut'chha	Gniri tobamu	Hánálogake málara
They two are beaten. Dual	Gidajhiguai-pungmataba	Uslai kuttachha	Caret	Woke málara
They are all beaten. Plural	Gidukhaigi	Unaidwidí	Caret	Woduke málara
	pungmataba	kuttachha	Caret	Wolognake málara

\* The rest of this column is pure Khas or Parbatya, as also all the other words having the "K" subjoined. The corrupt Urdu or Hindi of Tharu is too palpable and incessant to need a mark. The Tharu tongue, like the Kócheh and so many others of the Trai from Hardwar to Assam, is fast merging in the proximate Arian tongues; and so also the Hill dialects into Khas.

COMPARATIVE VOCABULARY OF THE SEVERAL LANGUAGES (DIALECTS)  
EASTERNMOST PROVINCE OF THE KINGDOM OF NÉPÁL, OR THE BASIN

English.	Rodong, or Chámling.	Rúngghénbúng.	Chhingtángya.	Náchheréng.
Air	Hýú	Heek. Hak	Him'ma	Hí. I'
Amaranth	Lúng'ma	Chhénna. U-chen- na *	Chhénna	Chípa nám
Ant	Chikarépa	Sáchakáwa. Chikyáng	Póngkharók	Chhámpanyú
Arm (see Hand)	Chhu	Chhuk. U-chho *	Muk	Hú ü. Hu hú
Arrow	Bhé	Bhyé. Bhé U'bhé *	Phésúk. Phesu k	Hé í
Barley	Yéwa dām. Wádām	Tongchhóng	Jáma. Jáwa	Chhóng kha
Fird kind	Wása	Chhóngwa	Wása	Chhó wa
Bird, male	Wása opa	O'pa chhóngwa	U'pa wása	U'pa chhó wa
Bird, female	Wása óma	O'ma chhóng-wa	U'ma wása	U'ma chhó wa
Bitch	Khlíma	O'ma kochuwa	U'ma kochuwa	U'ma haaga
Blood	Hí. Háa	Há. Héu	Há li	Hí
Boar	Opa bó. Húipa. Hwí pa	O'pa-bá. Yútpabá	U'pa phá k	U pa bóó
Boat	Náwa	Náwa	Dóng' ga	Dáng' ga
Boiled rice or Bhat	Rón	Kok. Koo	Kok	Já. Rákojá
Bone (see horn)	Sar'wa. Sárú- wa †	Sá yúba. Yúwá. (Pí yúwa, cow's bone)	Sárúk wa	Tu prú. Tu pru
Boy	Sorron chha- chhá	Dú wachhachhá	Yém bichhá	Wáchehha chhá
Buffalo kind	Báhira. Maisi	Sángwa	Sángwa	Méisá. Meis
Buffalo, male	Um'pa maisi	O'pa sáng'wa	U'pa sángwa	Um'pa méisá
Buffalo, female	U'mma maisi	O'ma Sáng'wa	U'mma Sángwa	Um'ma méisá
Bull	Pí umpa	O'pa pít	U'papít	Wáchehha piya. Um'pa péya
Calf kind	Pí úmchhá	Pitchhá. Pih'chhá	Pitchil	Píni úmchhá
Calf, male	Pí úmpa úm- chhá ‡	O'pa pitchhá	U'pa pitchilé	Píni úmpa- chhá
Calf, female	Pí úmma úm- chhá	O'ma pitchhá	U'mma pitchilé	Píni úmma- chhá
Cat kind	Bé ra	Sur'ma. Minima	Púsú	Manima
Cat, male	Bé rapá	O'pa minima	U'pá púsú	U'mpá manima
Cat, female	Bé ramá	O'ma minima	U'mma púsú	U'mma ma- níma
Child	Chháchi. Yáyachhá	Chhá chi. Ma- nachhá	Chh'a che	Chhámú wa

\* U prefixed is the pronominal definitive; ó of opa and óma is the same. U' vel ó: eu: best; French eu in heure, heur.

† In this and the following columns the sá prefixed is the generic definitive (sá = flesh). Very generally words used singly must have the pronominal or the generic definitive. In composition both fall away, especially the latter; thus, "bone" of column 2 is úyúba or ráyúb but cow's bone is pí yúba. In "skin" of this column the word is given in all three ways hókwa, útok'wa, and sáhok'wa.

‡ Pí úmpa úmchhá, literally cow, its male, its young (see the words for father and mother).

OF THE CELEBRATED PEOPLE CALLED KIRÂNTIS, NOW OCCUPYING THE  
OF THE RIVER A'RUN, WHICH PROVINCE IS NAMED AFTER THEM, KIRÂNT.

<i>Wding.</i>	<i>Yákha.</i>	<i>Chouras'ya.</i>	<i>Kálung'ya.</i>	<i>Thulung'gya.</i>
Him'ma. Hak	Hig'wa phák Hik'gwa	Phúrim	Hik' pa	Iú
Chhénná	Magarim	Gósaráni	Lúng kúpa	Lúng kúpa
Chhikyáng	Khelek. Khelem	Po urung'ma. Pwórum'm	Khá lem	Khálim
Chhuk	Muk	Lá	Húh' u	Lwá
Bé. Bhé	P'í si k'. Píshik'	Bló	Béi. Bé í	Né pló
Tóng chhóng	Chí-chána	Bóg já	Jéú. Chhóngki	Jéú. Jé ú
Chhong wá	Núa and Nwa- wachi	Chak bwa	Chhówa	Chakpu
A'po chhongwá	I'ba chhano- wachi	A'po chák bwa	Wápchhó wá	Grok'pu-Chak' pu or Upap chakpu
A'ma chhong- wá	I'ma chhano- wachi	A'bomo chakbwa	Wámchhó-wa	Umam' chakpu
A'ma kwachu- wa	I'ma chha kwa- chúma	Cháliníma. A bomócháli	U'makhéba	Umám khlé ba
Hí. Há	He I'la. He I'wa	U' sú	Hí	Sísí
Bépha. Apo- khong	Ipáchha phák	A'po pá	Léma	U'pa bo
Dúng' ga	Dúng' ga	Ghág	Bo kho	Dúng' ga
Kok	Cháma	Hépa	Já	Jám
Sar'wa. Sai wa	Séng khok' wa. Seng khog' we	Rúsú	Tapri. Tap ri	Sasar
Dú wachhá	Wéngpha pícha	U'chobéba	Wáhehchachhá	Wes' chwe-' chwéchwé
Sáng wa	Sán wa	Bé í so	Mési	Mési
A'pa sáng wa	I'pa chha sán wa	A'po be í so	Mési mipa. Um'pa mési	Upap mési
A'ma sáng wa	I'ma chha sán wa	A'bomó be í so	U'm'ma mési. Mési mima	Umám mési
Caret	I'pachha pik	A'po bíya	U'mpapi. Pimpa	Bénwa
Caret	{ Pikaichwe Pikaichwe ipachhá Pikaichwe imachha	Bíya nunu	Pim'chha	Gaikam§úchwé
		Apo bíya nunu	U'mpa pim'chhá	Gaikam upap- úchwé
Mú nimá	Pásúma	Abomo bíya nunu	Um'ma pim'chhá	Gaikam úmani- úchwé
Apa múnimá	I'páchhá pú- súma	Bir'mo	Biráli	Bir'ma. Ubirma
Amamúnimá	I'máchhá pú- súma	A'p'o bir'mo	U'mpa biráli	Upáp bir'ma
Chháchi	Píchhá	A'bómó bir'mo	U'm'ma biráli	Umám bir'ma
		Béba	Nukcha. Chhá- chháma man- chháma. Cha- s-cha	Chwé chwé. (Málochém chwéchwé, human young)

also used as sex signs, and the third possessive pronoun, conjunct form). As noted at "bone," words used singly must have almost always a definite, pronominal or generic; and voce egg, umdi, udin, utthin, are samples of the one, as wádí, wadin, balangya-are of the other (wá, bá = fowl). In column 2, "day" has the pronominal definite, while "face" omits it: in column 1 precisely the reverse is the case. This may indicate optional use; and in column 8 "egg" occurs in all three ways— that is, with either definite, and without either. In regard to the words for father and mother, the pronominal definite is indispensable.

§ Gaika borrowed; definite 'm annexed.



English.	Rodong, or Chámling.	Rángghénbung.	Chhingtángya.	Náchhereng.
Cow	Pyu pa. Pí	Pít. Pih'	Pít	Pí
Cock	Wápá	Wápá. O'pa wápá	Rang gába	Wápá
Crow	Oúwá	Ká ga. Kah' wá. Gah' wá	Ghák wa	Gógok pá
Daughter	Máchha chhá. Chhaachha ma	Méch' chha chhá. chá. U mech'- chá chhá chhá	Méch' chha chha	Mímchha chhá
Day	Kholé	Ukholén	Nám	Mlépa
Dog-kind	Khlí	Kóchúwá	Kochúwá	Haga
Dog, male	Khlípa	O'pá kóchúwá	U'pa kochúwá	Haa ga
Ear	Nápro	Nába	Nárek	Nábá
Earth, little }	Bókhá	Bákhá. Henk-	Khám	Baha
Earth, whole }		hama		
Egg	Dai. Da i	U díng. Wá dín	U thín	Dí i
Elephant-kind	Hátti	Háti	Háti	Háthi
Elephant, male	U'mpa hátti	O'pa háti	U'pá háti	U'mpa háthi
Elephant, female	U'mma hátti	O'ma háti	Um'ma háti	Um'ma háthi
Ewe	U'mma bhéda	O'ma bhéda	Um'ma bhéda	Um'ma lúsa
Eye	Michak	Mak. Maák	Mak	Mik'sa
Face	Ugnálung	Gnálung	Gnálung	Nábwa
Father	U'm' pa	Eu pa. U'pa. O'pa	U'pá	U'pa
Fire	Mí	Mí	Mí	Mí
Fish	Gnásá	Gná	Gnásá	Gná
Flower	Búnguá	Búngwáí	Phúng	Bú
Fowl-kind	Wá	Wá	Wá	Wá
Foot (see leg)	Phílú	Langtemma. W khuro. U khuro	Láng	La. Lóphóma
Fruit	Báda. Yóda	O síwa	Síwa	Súsá
Girl	Chhámárchhá	Mechhachhá- chá	Máchchhachhá	Mim chhá chhá
Goat	Chá	Chámá	Kwak. Kok	Chám'ma
Goat-kind	Chhóng gara	Chhéng gara	Méndíba	Chhángara
Goat, male	U'mpa chhong gara	O'pa chhén gara	U'pá méndíba	U'mpa chhángara
Goat, female	U'mma chhong gara	O'ma chéng gara	U'mma méndíba	U'mma chhángara
Hair	Mus'ya. Twóng. Ta = head	Má a	Tang'phúkwa. (Tang = head)	Tái sám. (Tái = head)
Hand (see arm)	Chhúku phé- ma, arm flat	Chhúku phéma, arm, flat	Múk	Húú *
Head	Táklo. Tak lo	Táng. Eu táng†	Táng	Ták lo
Hen	Wáma	O'ma wáma	U'ma wa	Wámá
Hog-kind ‡	Bó	Bá. Yángbá, the wild	Phak	Bó ó

\* Vowel repeated marks the pausing tone here and everywhere.

† Eu prefix is the same as ó and ú elsewhere, e.g., oma, u lawá, u sangga, &amp;c.

‡ Abo-mo adds the male to the female designation. The two are in Tibetan bo-ma-ba-ma: in Lepcha, a-ben, a-mot.

§ Myek-chi, Myet-i, Burmese.

Wáling.	Yákha.	Chouras'ya.	Kuláng'ya.	Thulung'ya.
Gái	I'machhá pik	Bía. Bíya. A'mobia	Pím'ma. Um- mapi	Gai
Wápá Gówá	I'páchhá wa A'h' gwá. A g wa	Bó gnápa Gág bó	Wápá Gágáh' p6	Grókpup6 Gápwa. Gá p6
Máchhá	Chiyá méch chhá	Tábe	Mimechháchhá	Máschwéchwé. Mis' che chwe- chwé Némphú
Wo kholé. Námdiya	Leh' ni	Duk'zo	Lépá	
Kótima. Ko- chuwá	Kóchúma	Cháli	Khé b	Khlébá
A'pa kochuwáj	I'pachhá ko- chuma	Chali gnápo. A'pochali	Um'pa khebá, Khémí pá	Upáp khlébá
Náphák	Náphák	Dóbú	Nóbwa, N6 bo	Nókphla
Pákhá	Khám	Kánski	Bóhó	Kwá
Dim	In. Wá in. (Wa = fowl)	Bábáng'gya. (Bá = fowl)	U'mdi. Wádi. Di. (Wa=fowl)	Dí i
Háthi	Hátti	Hátti	Hátti	Háti
A'pa háthi	I'páchhá hátti	A'po hátti	Háttimpá	Upáp háti
A'ma háthi	I'máchhá hátti	A'bómó hátti	Háttim' má	Umám háti
A'ma bhéda	I'máchhá bhéda	A'bómó bhéda	Bhédim' má	Umám bheđa
Mak	Mik	Bisi	Muk'si §	Mik'si
Gná láng	Náchik	Kúli	Gnóbwa. Gnó bo	Kal
A'pá. Pápá	I'pa	A'po	Um'pá	Páp. U'páp
Mi	Mi	Mi	Mi	Má
Gná	Gnásá	Gnósó	Guá	Gnó-sá
Búng	Phúng	Phúri	Búng	Búng'ma
Wá	Wá	Bó	Wá	Pó
Lángkutém	Lang tápi	Lósu	Lóng	Phémkhlé
Sángsi wa **	Ichá	Ching'chi	Sisi	Sisi
Máchhá	Méchéchhá pi- chhá	Bicho bébá	Mimechhá-chhá	Musche chwe
Chá	Chabák	Jáma	Chásúm	Má
Bákara	Méngthibak	Sángara	Chháng gara	Chhwá-wa
A'pa bákara	I'pachhá méngthibak	A'po sángara	Chháng garámpa	Upáp chhwán- ra
A'ma bákara	I'máchhá méngthibak	A'bómó sángara	Chháng garámma	Umám chhwá-wa
Táng múwa. (Tang = head)	Tángpháng' wa. (Tang = head)	Sóm	Mái. Tósúm. (Tó = head)	Sóm. Swém
Chhúk	Múktápi	Lá	Háh'pháma	Lwáblém ¶
Táng	Tukh rúk. Tukhurúk. Tú khrúk	Phútiri	Tóng	Búi
Wáma	I'máchhá wá	A'bómó bo	Wáma	P'wa. U'mam pwa Pó. Umam po
Bók. Phá. Khong	Phák	Pá	Bó o	Bwá. Bo

|| Final si vel só is the generic sign or definitive as used throughout this column (sá = flesh).

¶ Under "foot" and "hand," see and compare "leg" and "arm." To the names of the latter the sign of flat things is added to form words for the former.

\*\* Sang = tree is the generic definitive.

English.	Rodong, or Chāmting.	Rāngchhēnbāng.	Chhingtāngya.	Nācherēng.
Horn	Rúng. Tong. Umtong	Usang'ga	Siug' gp	Tá á *
Horse-kind	Ghódá, H	Ghódá, H	Ghódá, H.	Ghódá, H.
House	Khim	Khim	Khim	Khim
Husband	A'túmi. Túmi	Caret	Pápho. A'túmi	Umtopo
Iron	Phalám	Phalám	Rānchhúwa	Phalám
Kid-kind	Chhong gara umehha	Chhén garachha	Méndibachhá	Chhángara um- chhá
Kid, male	Chhong gara umpachhá	Chhén gara ópa- chha	Upa méndiba- chhá	Chhángara um- pachhá
Kid, female	Chhong gara ummáchhá	Chhéng gara óma- chha	U'ma méndiba- chhá	Chhángara um- machhá
Lamb-kind,	Bhédi umehhá	Bhédá umehhá	Bhédichha	Lúsa umehhá
Lamb, male	Bhédi umpa- chha	Bhédá opa chha	Bhédi upa chha	Lúsa umpa- chhá
Lamb, female	Bhédi umma- chha	Bhédá oma chha	Bhédi uma chha	Lúsa umma- chhá
Leaf	Lábo	Ubáwa euchha	Laphówa	Sam. Saa ma
Leg	Phílú	Láng	Láng	Ló ó
Light	Námchha. Kha wiya	Ulawachhámi, sam.	Khálámthá	Wújyálo
Maize	Makai	Makai	Makai	Bapsú áá
Man-kind	Mina	Mana. Ma a na	Mápmi. Mah'mi	Mina. Min
Man, the male	Sorochha. Sorochhá mina	Dú wachhá. [Mech-chha- chha, woman chha homo]§	Pá	Wáchechhá
Mare	U'maghódá	O'ma ghódá	U'mma ghóólá	U'mma ghódá
Millet (Kan- gani)	Phéro	Phésa,	Phésa	Pisa
Millet (Kódó)	Char'ma	Sámpicha	Sambok	Chérchá
Monkey-kind	Tóng bhú. Nóí	Héláwa	Héláwa	Pépa
Monkey, the male	U'mpatong bhú	O'pá héláwa	U'pa héláwa	U'mpa popa
Monkey, the female	U'mma tong bhú	O'ma héláwa	U'mma héláwa	U'mma popa
Moon	Ládipa	Ládima	Láthiba	Lánima
Mother	U'ma. Umma	O'ma. U'ma. Euma.	U'ma	U m-ma
Mountain	Dánda	Bhar	Bour	Dánda
Mouth	Dyó	Dó	Thurum'	Gnócho
Musquito	Túngkúma	Lámkhútya	Twang gyómma	Súpyál
Name	Nang	Nang	Nang	Na
Night	Khósai	Ukhákhái. Uk- háko	Ukha kháit. Uk- hakhuit	Umsyápa
Oil	Béli	A'h'wa	Kiya	Tél
Old man	Páchha. Pa- chha kówa	Búdhá khókpa	Búdhapá	Passou
Old woman	Máchha. Ma- chhakóma	Bhúdá khókma	Búdhimá	Massou
Ox-kind	Pí	Pít	Pik	Péh' ya
Paddy	Róng	Chá	Cháya	Rá á

\* The vowel repeated represents the pausing tone, which, as also the abrupt tone, is very decided.

† Ōn (in Balali, ūn, vel ēun; in Lohorong, ēn) recalls Dhimalí, ōn-hya; and all the more in that so few of the Himalayan tongues have a word for horse.

‡ In Kid we have the form with genitive sign and definitive prefix. Here we have both dropt. With them the terms would run bheda-kam-uch (for um) chwe or bhera-kar-u-chwe.

# OF THE KIRÁNTI LANGUAGE.

<i>Wáling.</i>	<i>Yákha.</i>	<i>Chouras'ya.</i>	<i>Kuláng'ya.</i>	<i>Thalung</i>
Khú úng táng. Atam'mi khak Ghódá Khim Apa sang' Phalám Bákarachháchi	Itáng' . O'n + Páng Wémphá Chék chi Menthúbaich- chya	Róso Ghódá Kúítá O' chó. Wó cho Phalám Sángár núnu	U'mpitta. Pitta Ghódá Khim Umtáppo. Táppo Sél Chhángarachhá	Ráng. Um ráng Ghódá Ném Kha Sél Chhwarakam uchwe
A'pa bákarachhá Ama bákarachhá Bhóráchhachi Apo bheda- chhachi Ama bhera- chhachi Sung'phák. Bá	Ipáchhá men- thúbaichchya Imachhá men- thúbaichchya Bhedaichwe Ipuchha bhe- daichwe Imachha bhe- daichwe Súm phák	Sángár táwa Sángár tábe Bheda núnu Bheda táwa Bheda tábe Sáphá. Mólí	Chhángarachhá- úmpá Chhángarachhá- úmna Bhedumachhá Bhedumpachhá Bhedummachhá Siba. Lá. Um	Chhwarakam, uchwe úpah Chhwarakam uchwe úmam Bhedaichwé Bhedupachháwé Bhedumam- chwé Sé biám
Láng Wúyáló. Khá- dái .	Láng Wop'na	Lósu Dwám somo	Lóng Kodáta. Nám- chhowa. Mí- wal'ma	Khel Hwah'wáya, sam.
Makai Mana. Mína Adú wa. Dúwa	Makai Yáp'mi Wengpha	Groboma Múyo O'cho	Makai Mis Wáchchhá	Mákai Míchyu Wáchswe
A'ma ghodá Phósa Sámpicha Hóláwa Apa hóláwa Ama hóláwa Ládima A'má Dánda Twó. Do Súpyál. Toklí. Nang Umkhakhú. Akhakhwi	Imáchha wón (ón) Péya Páng gyá Pubáng Ipáchha pu- báng Imáchha pu- báng Lá I'ma Kwángu Múláphu Thokthoki láng Ning Séh' ní	A'bomo ghodá Já Charjá Pokú A'po pokú A'bomo pokú Twasyál. To syal A'mo Kwáma Dúli Gang'gayúmo Ning Domsá. Dwáng- prime. Dom- paime Tilyám Gné wá Gné bé Bíya Gárá	Ghodám ma Pési Lisi Púpwa Púpwampá Púpwammá Lá Ummá Tám' him Gno Kwongtholi Ning Sépa Khilám Manchám wá- chhá Manchám mim- chhá Pi Rá	Umam ghoda Sar Lísér Núk'syu Núk'syu upáp Núk'syu umám Khlýé. Khlé Mám. Umám Bro Si Mas Nang Dum'ma. Dungma Tel Gná ú Gnámi Caret Réséjma (ma =grain)

But genitive ka is borrowed, and kam is = ka-um. See remarks on genitive signs in sequel (Bathing Grammar).

§ What bracketed was one of those hints for further research referred to in the first leaf, *supra*. See Wáling, wherein duwa is man; duma, woman; or, with the definitive, aduwa, aduma.

English.	Rodong, or Châmting.	Rángghénbáng.	Chhingtángya.	Náchheréng.
Plantain	Gnósi *	Gnak'si	Gnákłási	Li gnáksi
Ram	U'mpa bhóda	O'pa bhóda	U'pa bhóda	U'mpa lúsa
Rice or choul River	Cháráng Wá hwái	Cháyóng Hongkú	Chá srák Wáhóh' ma	Síra Húng kwáma. Hung kóma
Road	Lám	Lám	Lámbo	Lám
Salt	Rúm	Yúm	Yúm	Ram
Sheep-kind	Bhóda	Bhóda	Bhóda	Lúsa
Skin	Húlépá	Hokwa. † Uho- k'wa. Sa hok wa	Sáhok' wa	Sá hok
Sky	Nám	Námchok	Námchhuru	Nám chho
Snake	Púchho	Púchhám	Púchhá	Pu ú
Soil	Bóh'khá	Héngkháma	Tháng'pu	Thámpu
Son	Sorónchhachhá	Dúwachháchhá	Chhái	Wach'chha chhá
Star	Pitipya. Pit- appa	Sáng géu	Chok chong i. Chok choi	Sangger'wa
Stallion	Umpa ghodá	O'pa ghodá	U'pa ghodá	U'mpa ghodá
Stone	Lúng'to	Lúng'ta	Lúnggwak' wa	Lú ú
Sow	O'ma bó	O'ma bá	U'mma pháuk	Un'ma boó
Sun. Sun- shine	Námliya. Nam	Nám	Nám	Nám
Tiger	Chábhá	Kiwa	Kibha	Dhing'trá
Tooth	King	Kang	Kéng	Ka a
Tree	Song púwa	Sang'táng	Sang'	Sá á
Vegetables	Ság	Limkhám chok- khám	Ságá	Sánkhai lúnkhai
Village	Túng má	Téng	Tén	Tyál
Water	Wá	Cháwá	Chú, wá	Ka a wá
Wife	Mai. U mai	Mechchhachha	Méechhá	Yúh' ú §
Wheat	Chhong. Námbo	Núh'chhong	Jáwá	Docher
Wood	Sang	Sáng	Sáng	Sou
Woman	Márchha	Méechhachha	Máchó	Mim'chha
Yam	Sóki	Sáki	Khi sú wa	Khi yok'sa
Young man	Wálalichhá	Phánta. Phán- táchhá	Wánchábáng	Solo
Young woman	Klámáichhá	Káméchéhá	Káméchéhá	Solome
I	Kágná. Ka. Ingka	Unka. Angka. Ang	A'ká	Kágná. Ká
Thou	Khana	Khana	Haná	A'ná
He, She, It	Khí. Tyako Hyako	Oko. Moko. Euyako. Euyauko	Mogo. Mogwa. Yoko. Mogo	Manka. Yáko
We. Plural inclusive	Kai. Ka í	Ungkan ¶	Kánaná. Kan- ga na	Ka i

\* In all the words sí vel chí vel cha is the generic sign for all fruits. So also cha vel já, = all grains, in the words for barley and rice: ma in Thulung (resopma).

† See notes at "calf" and "bone." U the pronominal, sá the generic definitive—e.g., yu-a or sá-yúba, bone; sa or u-sa, flesh; hokwa or sa-hokwa, skin; hau or na-hau, blood, and also u-neu; hokwa, skin; sá-hokwa, flesh-skin; sing-hokwa, tree-skin or bark.

‡ Sí=sa is the generic sign; kók=hok, vel hokwa, ante.

Wáling.	Yákha.	Chouras'ya.	Kuláng'ya.	Thulungg'ya.
Gnáksi	Chómokla,	Bál chí	Li gnoksí. Li- gnoksi	Lég noksí
A'pa bhéda	Ipáchhabhéda	A'po bhéda	Bhédlámpá (for Bhéda ampa)	U'pápvhéda
Cháyáng Hong' ma	Yáméchchhu Hong' ma	Sórú Gúlo	Séri Yo wá	Soar'. So ar' Kúrkú
Lám Yúm Bheda Sáhok	Lám' bu Yúm Bheda Sáho wárik	Lám Yok'si Bhéda Kwak' te. Kok' te	Lám Gúm Bhéda Soko wári	Lám Yo Bheda Kwok'si. Kok'- si. ‡ Kok'te
Sag'ra	Táng khyáng	Dwám	Ohhúburi. Net- wa. 'Netg	Dwámu
Puchháp. Púchham	PúcháK	Bisa	Pu	Phú chýú
Bákhá Chhá. Dúwa- chhá	Khámbema Chyá. Chwe	Kák'si Táwa	Thám'pu Wáchha chhá	Kwá Chye. Chwe. Waschhwe chwe
Sang gen ma	Chokchígi	Soru	Súnger	Swar
Apa ghodá Lúng-ták Amopha. Khongmá Mámchho wa. Sunshine Dhí na rá. Dhínra Kang Sang u	Ipáchha won Lúngkhok' wa Imáchhá pháK Nám K'iba Há. Háchi Ing tháp. Sing gaitháp	A'po ghodá Lúng A'bomo pá Dwám Gúpsó Gúm'so Sing	Gho dám'pa Lúng Bwam má. Bo oma Nám Nári Káng Thonám	U'pápghodá Lúng U'mám bwá. Umam boó Nepsúng. Nem, sunshine Gúpsyú Lyú Dhak'sa
Ságá	Phiyakhýú	Silim	Kháiyu	Ság
Teng Chá wá A'masang' Cháyong' chhong	Ten Máng chúwa Mechchhá Chíchá ma	Del Ká-kú Bícho Caret	Tel Kát Yuh' u § Docher	Del Kú Kha† Jepser
Sang Adúma Sá khi. Yák Phang' ta	Caret Mecchha yapmi Khe. Súchigwa Wengchá	Sing Richomúyo Rang'jabi Sálá cho	Sing Mim'chhá Khe Solo	Sáng Wo-chýú Balak'pu Swálachwe
Kámecchhá Ingka. Angka	Kime Ká	Sálame U'nggú	Solome Kogná	Twálame Go
Háná. Khana Aya. Hayako. Moko	Ing'khi. 'N khi Khe. Yona. I'khi. Yona. Mona. Tona	Gnome. U'nu Time. Yome. Yame	A'na Náko. Múko. Netako	Gána Hána
Iká. U'ká. Ing kai. Ingka ni	Kani	U'ng gútichra	Keká á, Ko i. Koni	Gokú

§ Yú is wife in Lepcha and in Tamil. U, ind. art., = 'a' prefix in those tongues, a-yú and ta-yú; tayú = u-yú or yú-ú. Yuu' for abrupt accent only.

† Kha = husband or wife. Husband and wife = Khábung'.

‡ This dual is one of the hints for emendation. Most of the dialects have a dual, and one with inclusive and exclusive forms of the first person. Note † p. 184 has them for the Rungchen dialect. See on to grammars for the three persons of the dual.

English.	Rodong, or Chámíng.	Rángchénbáng.	Chhingtángya.	Náchheréng.
Forty	...	...	'...	...
Fifty	...	...	...	...
Hundred	...	...	...	...
Of	Mi. Mo, pro- noun. Mo', noun	No sign, geni- tive first of two nouns *	Caret. ... O, pro- noun	Mi, pronoun
To, dat. and accus.	Caret	Caret	Lagi	...
From, out of	Dáká. Dano	Dángká	Gná	A'm
Towards	...	Yatni. Yatnung. Yatnung on level †	...	...
By, inst.	Wá	Ya. A'	Gná	A'
By, close to, near	Chakda, side in	Chakda, ditto	...	...
With, cum. Sáth in Hin- di and Urdú	Pida	It' nan	Núng	Gnáng. Máng
Without, sine. Bina in Hindi	Madang	Madang. Man- dang	Mángchi	Mángdi
In	Dá	Dá	Be. Po	Pi
On, upon	Choda (top in)	Chokdo. Dungda.	...	...
This, conj.	Hyáo	O' }	O'kú. Bago. Nago	U'nú. ... Angna
This, disj.	Hyáoko	Oko	...	...
That, conj.	Tyá	Mo	Khókhó. Mogo.	Khán kóú. Yakgna
That, disj.	Tyáko	Moko. Khokho †	...	...
Now, §	Wósara. Wos- pa	Hangde. Hande	Bágári	Ha
Then, §	Khónglo. Tes- pa	Khómíó. Khollo	Uílhe	Khóntalo
When ?	Délo	Démkhé	A'nám	A'dem
To-day	A'í. A'le.	A'ya. A'í	Páyam	A'se
To-morrow	Sén la. Sen lam	Mángkolén	Wárangda	Sála
Yesterday	A'se	A'khómáng	A'sinda	A'spa
Here	Wada	Oda	Báye. Báyétni	Ik. Yéksa
There	Túkhe. Tuku	Euhyana. Eudha- ko. Móda. Mi- yanung	Yótni	Méksa. Miyaya
Where ?	Khoda	Kháda. Kháda- nung	Hókét	Háppa. Háp- bále
Above	Dhala. Dhálo	Euchokda. Múdháni } far U'dháni } Euchongda. Eukhukda	Uténbe	Itwa ta. Itó ta
Below	Hila. Hwílúo	Múpúni. Uyuni	Móba	U' yáyu
Between	Mrá. Máru	Lúmáda. Rádoá	U'rhábe	Umlam

\* See notes to the Bahing Vocabulary further on.

† See voce He, page 206.

<i>Wáling.</i>	<i>Yákha.</i>	<i>Chouras'ya.</i>	<i>Kuláng'ya.</i>	<i>Thulung'ya.</i>
...	Lígit	...	...	Naásang
...	Gnágip'	...	...	Naásang ko
...	Maknaibong	...	...	dyám
O	I' Ga, pro- noun	Caret. Lemá, pronoun	Mi, pronoun	Guosang Kam
Caret	A'	...	Caret	Caret
Pangkwa	Bwang	Logno	Gna. A'. Piká	Dang. Káng
Dáng ká	...	...	...	Honthyo
A'	Gná	Kho	A'	Ká
...	...	...	...	Phar'da
Pi. Edá. Inan	Núng	Bilo	Gámpi. Lo	Nung
Mochhi	Mánnúng. Met- ning	Sokho	Mándi	Mánthi
Inan. Da. Ida	Be. Songbe	Lo	Pá. Pi. Gopá. Pi- tú. Themtú	Ná. Dá. Dú. Deuda
O' gná. O'kó.	Khena. Ná.	...	Ingkóng. In-	Wó. Wóram
Ipiña.	Náná. A'me	...	kopi	Wo chi. Dl.
...	...	...	...	Wo mim. Pl.
Khógná. Khó- ko. Haya ya	Yóna. Yó- náná. I'me	...	Múngkong. Ná- kong. Nakopi	Myó. Myóram. Hanám
Iagháring	Akku	Bokkémse. kemmo	Bo- Wadolo. Wolló	A thá
Húlong	I'khóning	Ingyéló	Khodolo	Méchómlo
Dem'kha. Kí- nam	Hétning. Héh'- ning	A'seló	Hádlolo. Háde- miye	Hám syúká
A'ilo. A'yo	Hoh'yen	Tianso	Yése	Anep
Hámáye.	Wáng'di	Dis'na	Désa ah'	Dika
Mangkolen	...	...	...	...
A'se. Akomang	A'chlén	Saiso	Is'pa	Básta
I'yák. Wada.	Khé. Nákhé	Alo. Amna.	Yéksa. Ing-	A'no. A'si.
Waya	...	Alvi	kwápi	Asinda
Múyák. Modo.	Yóna. Yókhyá	Bhanala. Bhána.	Méksa. Na-	Háno. Hanop-
Moya	...	Gnóna	kwápa. Náya	na
Khisi. Kháda.	Héh'na. Hén- néhé	Thálo	Hápiase. Há- wade	Báte. Bánté.
Itá. Adháni.	Tó	Bháta. Intóla	U'mdúptu. Mó- twáka. Metyoka	Deuda
Angyúni	...	...	...	...
Itú. Akhúkyu.	Mó	Bháya. Bhaýola	U'mdhókpu.	Goyu
U'mrápe.	Ilúm	Kháchi. Kha- chilo	Núka ah	Théte
Aráda.	...	...	U'mrápi	...
Adhung'ya	...	...	...	...

† O', Mó, conj.; Oko, Moko, disj.; all genders. Khokho, not present person, sort of relative.

§ Now and then are positive. See note at page 169.



English.	Rodong, or Chámíng.	Rúngghénbúng.	Chhíngtángya.	*Náchheréng.
Without, outside	Búng ya	Ubungya. Udungya. Huviya	Bábáři H.	Pákhá
Within, inside	Kung ya	Ukonghud'ya. Ukóng ya. Kongda.* Eu- hun'ya	U'kúmbe. Khim'- báyu	Khimgwa. Khimgo.
Far	Mokhá. Mise. Mose	Mángsa. Mang- khiyada. Mang	Mángnwa. Mang- no	Chhiburu
Near	Gnan'. Gnan' ge. Nen ge	Nek-ta. Nekkhi- da. Neék	Tanghe. Tangne	Caret
Little	Píchhe	Chi chí	Mih'mo	Chíchha
Much	Kébha	Bad dho	Dhéra. Bádhe	Antkhópa
How much?	Dúm no	Dém ye	A'suk	Dél
As, rel. Jaisa H.	Caret	Caret	Hókhyakkha?	Dákhtó?
So, corr. Taisa H.	Kyaskwa. Kyasokwa	Khóinsa	Hún'gkhyakkha	Khángtokgná
Thus, pos. Aisa H.	Tyaskwa ngó	Wóinsa	Bákhyakkha	Antok gná
How, Kaisa H.†	Dáskwa. Dá- sókwa	Khainsaki. Khá- inse	Hókhyakkha	Dákhtó
Why?	Déma	Déma. Dene	Méchehhá	U'mú
Yes	Ou. Ai	Ang gna	Yé. Yét	Lé. Hó
No, negative	Ai na	Má áng	Máhá	Má. Má á
Not, privitive	I', suffix and in- fix.	Eu, prefix, and Nin, infix ‡	I', infix	I s-a, infix
Not, prohibi- tive	Mi. Mai. Dá	Man	Má. Thá	Nó
Also, And	Caret. Pini. Piti. Gno	Caret. Ning. Chháng	Yé. Nang. Yáng	Sa. Ló
Or	Wó	Hé	Yáng	Lé
Which } rel. Who } .n	Tyósó	Sáng	Hokkogó	A's
Which } corr.† Who } .n	Tyakwa. Chi	Khógná	Hoén	Khan
Which? kon, chhu	Só	Kháwa Sàng-yé	Hokkogó	A'snálé
What? kya, chhu	Dáko	Diyé	Thém	U'lé
Who? kon, su	Sa	Sáng	Hokkogo. Sáló	A's
Any thing, gu- gu, kuch	Dé-i. Dyeu. Nyú	Dichháng	Thém-yáng	Usa
Any body, guhma koi†	Isáma. Sói	Sángchháng	Sáló-yáng	A'sa
Eat { dual { plural	Chó	Chó. Chacheu and Chachí, D. Chanum, Pl.	Chó-ha. Chó-a	Chú-u
Drink	Dúgnó. Dúgnu	Dúgnó. Dugna- chu, D. Dug- nanum, Pl.	Thú-wa. Thú-a	Dúngó
Sleep { dual { plural	Im'sa. Imsana	In'sa. Imsachi, D. Imsanin, Pl.	Ip' sa	I'msa

\* Final da = in, is a true post-position; but there are few such. Nouns in the possessive or locative replace in part or wholly. Here hud is a hole, and kong an interior, each word with the preposit. definitive inhering.

<i>Wāling.</i>	<i>Yákha.</i>	<i>Chouras'ya.</i>	<i>Kulúng'ya.</i>	<i>Thulung'ya.</i>
Hibu. Bung- kháya	Caret	Bháná. Twala, Gota	Hochho. Pótél. Hachhópa	Chépnóa
Khim'ko. Akungya	Caret	Kudukwáya. Koya	Gópa	Góna. Ugwa ana
Máng'khaya	Mangdúna	Bhána	Chhúgri	Chhyubát
Mumikgná. Neh'yang	Ning'dáng	A'mna	Nén'kha	Gnépa
A'chíchi. Achí Dhéráng. Bui- he	Misyháa Pyág ha	Chig'nápu Yétikhólse	Chíchha. Gíchha Waddétwa. Wa- detto	Kichwe Dhékóng
Tem. Dem	Ingkhóg ha	A'skwalo	Déiye. Déi	Hula. Hayu. Hamko
Hagnó kagná	Irók ha	A'sijokcho	Dátúkwa	Heka. Hé- gnám
Múgnék	Ikhók ha	Imsimégná	Khúntúkwa	Mehomka. Mi- hópmá. O'- hópma
Múgnék	Naktog ha. Ná	A'msi mó	Wántwa. Wa- dómmó	Ohom
Hagnékagna	Náhók	A'si chokcho	U'dáim. Dáim	Hésaka. Heka. He
Déhá ná Han an. O'. A' Máin. Má ang'	Irók há. Irók Ikhi Mánna. Im- únna	A' sé. A'má Tíme A'tti	Dái. Dátúkwa Yé Má	Hágna. Hamta Misi. Bú Néé
I', suffix	Ni. Nin, infix	A, prefix	I', infix. Ma, pre- fix	Ma, prefix
Má yó. Máí	An, prefix	A'. Nó	Na	Mé
Chha	Yó. A'ng.	Yé	Só	Nung. Bó
Hó Kháú	E Isá	Ké Thámé	Yo A sú	Dé U'hém
Khógná	Ikhi	Emé	Kho	Myo
Kháú	I sá	Thámé. A'chú	A's. A'sdatukwa	Syú
Tikwa	I. E	A' má	U'so. U'i	Hám
Dei	Hétnámá. Hét ná	A' chú	A'sé	Syú. U'hém
Ti ikébhú	Ichá	A'má yé	U'so	Hambwa
A sakébhú	Isáchá	A' chú yé	Aso. A's	Syubwa
Cho	Cho	Jákátá	Cho	Pé
Dúgno	U'gnú	Túkátá	Dúng'gnu	Dúgná
Im' sa	Ip'sa	Glomtá	Im'sa	A'm's

† See note at p. 169. The second set of native terms is Newari; the first is Hindi or Urdu, i.e., where there are two sets.

‡ Omko, white, eu-om-nmko, not white.

English.	Rodong, or Chámling.	Rángghénbáng.	Chhingtángya.	Náchheréng.
Wake	Púkalénda. Khrupsa	Púwalónta. D. chi. Pl. nin	Pógák	Póka
Laugh	Riya. Rya	I'ya. I'sa, chi, D. nin P.	Réta	Rhésa
Weep	Khápa	Khá-wa, chi—nin	Há-ha	Khápa
Be silent	Maichépda. Chyóma	Wáiwáiyút gna. Manohéháda, chi—nin	Wáyeb	Wáhe
Speak	Chéwa. Pul'sa	Chéwá. Kháng- méttú,* chi— nin	Ché-wa	Nína
Come	Bána	Bána, chi—nin	Thába	Táwa
Go	A'ta. Pung'sa	Khára, chi—nin	Khá-da	Kháta
Stand up	Púkalénda. Ré- ja	Púwalónta, chi— nin	Yéba	Répa
Sit down	Yúgna. Higna	Yúgna, chi—nin	Yúba	Tyúwa
Move, Walk	Póng sa. Lam- tya	Lám dúma. Bí ya—chi—nin	Phána	Lámdíma
Run	Wóna	Lwáya. Lóya, chi—nin	Ping'da	Bal'sa
Give { to me to any	I'dóng. I'du	Púáng. Chang. D. Nang, P. Pú, chi—nin †	Púang. Pú	Pí a wa. Piyo
Take { from me from any	Né. Púkji. Púdyu	Nó. ‡ Battu. Chu. D. num, P.	Khátta	Né. Beh yú
Strike	Chai'yú. Chai- dyú	Mo u. Moa chu, D. Moa num, P.	Téna	Yop'sú
Kill	Sétyú	Séru. Sera chu, D. Sera num, P.	Séra	Sítu
Bring	Baizyu. Baidyu	Báttuki bana, § chi—nin	Tháp ta	Bé'h'yu
Take away	Pugzyu. Púg- dyu (take and go)	Kháttuki khára (take and go), chi—nin	Kháttu khára. Kháttu louta (take, get up)	Khé yu
Lift up, raise	Púku. Sandyu	Théntu. Thenta- chu, D. Thenta num, P.	Khára. Thédak	Théttu
Put down	Gnásyú	Yúngsu. Sa chu, D. Sa num, P.	Yúng'su	Yúk'su
Hear	Yónyú	Yénu. E'nu. Éna chu. Éna num,	Khém sa	Yéna
Understand	Kámmú. Múi- dyu	Mittu, chu—num	Pítta	Chí yu
Tell, relate	Rág'na	Yeng mettu. Khángmúsa? Khangmettu, chu—num	Chépta	Pú u
Good { dual plural	Nyo. Krégne	Núwo. ¶ Nuwo- chi, D. Manu- wo, P.	Núno	Nada. Nat. Natkhi
Bad	I'se. I'seko	Euwo. A'núninko. Euko. Euttko	I't'no	Is'da
Cold	Chiso	Kéngko. Keng- mángwa	Rém no	Chhik' da

\* Khangmettu = show, causal of Khang, to see.

† Puang, give to me, has dual chang and plural nang; pí, give to him, to any, has chi and nin respectively. Again, words ending in u, as battu, mó ú, seru, change the u into i and have chu, num, for dual and plural. "Give" and "take" are given as samples of the expression of the object which the genius of these tongues so rigidly demands (see on the Baling grammar). If the verb, being adjective, cannot express the object, as né = take, the sense is very limited; and, e.g., I can only use né if I tender something at the time.

‡ D., Né khanachi; P., Né Khananin, Boutáwa.

§ Battuki bana = take and come.

<i>Walīng.</i>	<i>Yákha.</i>	<i>Chouras'ya.</i>	<i>Kulūng'ya.</i>	<i>Thulungg'ya.</i>
Thing' ta	Chéng' da	Bákátá. Sáistá	Poka	Báka
I'ya	Yáttucháya	Réndá réstá	Gésa	Rísá
Khá wa Wáyep	Hába Swák wáya	Khráptá Libá	Khápa Wait wáya	Khrápda Liba
Chéwa	Chékta	Bákstá	Nèna	Jéssá
Bána Khára Yó wa	A'ba Khyá Púgá	Pikátá Levástá Yámstá	Bána Kháta Thórépa	Bíka Dak'sa Yép'da
Yúgna Biya	Yúgna Láma	Bákstá Háltá	Túwa Lámóduma	Gáinsa Lámdiya
Lóra	Lúk'ta	Prókátá	Búlsa	Wánda
Púang. Pú	Kapyáng. Pí- ang. Pí	Gaká. Góktá	Piyá. Piyú	Gwá áng. Gwáka
Nó. Báttu	Kwó. A'ktu.	Né. Paistá	Né. Kháu. Kháyu	Né. Briya
Mó-u	Kettu Mók'tu	Túptá	Kéru	Yalsa
Se'ru	Chénu. Sísu	Syáttá	Sétu. Khóksyu	Séda
Báttu	Ap'tu	Phittá	Báh'yu	Phida
Kháttu	Khóttu. Yang- khóttu	Léttá	Kháyu	Daú da
The'ntu	Khá. Théndu	Róttá *	Póka	Phóká. Kwaksá
Yúng' su	Yúk'su	Chóptá	Yúksu	Jíla
Yénu	Khép'su	Thókátá	Yénu	Thýosa
Míttu	Míttu. Mettu ?	Bimstá	Min'nu	Min'da
Khouj su	Yok'méttu	Sokátá	Póa	Sing'da
Ná. Khupunú. Amwa. I'	Náha	Dúcho	Nó. Nól. Nóyu	Nyúpa
Noúdhól. Aítpa	Nú nín ha	A'dúchó	Man'nól. Mánnó	Minyúpa
Waché yang	Chiha	Chisó	Chhike. Chia	Chhákpá

|| Mettu is the general causative, and yok mettu = yengmettu of column 2, is cause to see, used for relate, make known, tell.

\* The generic signs would seem to adhere to the numerals rather than to the qualitatives, or than to both, as in Newari. Thus, in Rungchen one good man is eukchha nuwo mana. Literally, one head good of mankind, whereas in Newari it is chha hna bhing hna manu, of one head, good head of mankind. Again, one good knife is respectively eukpup nuwo chupi and chhagu bhingzu chupi. But note that the generic adjuncts of the numerals are much more clearly developed in Newari than in Kirānti. The dual and plural are always formed as in the samples given under "good" and "sweet." Of gender there is no mark in adjectives.

English.	Radong, or ting.	Rāngchhénbāng.	Chhingtāngya.	Náchheréng.
Hot	Kúrek'wa. Kúreko	Kúko. Ku mang- wa	Kú no	Sémi wa
Raw	Me. Umno	Wománg. U mang	U máng	Mápe
Ripe	Tupsáko. Mat- táko	Túmawo	Uthúbái	Dú wák
Sweet	Lan'chho. Walye, Wa	Lómko. Lem chi. D. Ma lem, P.	Lém' no	Lém da
Sour	Súre	Sún chakwa	Súntá	Chochárpa
Bitter	Khí ke	Khá kwa. Khako	Khak' no	Khik' da
Handsome	Khan nya. Sangnya (to look at good)	Kháng núwo (to look at good)	Uchunúno (to look at good)	Khan náda (to look at good)
Ugly	Kháise (to look at bad)	Khán euttko (to look at bad). Khangeuwo	Uchih' no. Uchui no (to look at bad)	Kháísada (to look at bad)
Straight	Sójho, K.	Sójho, K.*	Cháng no	Séjho
Crooked	Báng go. Koko dyú pa	Yék tu.* Uku- dak dak	Byángkruk	Báng-gq
Black	Makchúma	Mák chakmá	Mákkachúkma	Mokchibpa
White	Páyón ma. Umpayonyon	Omko. Wóm- yáng. Wopi- yangma	Bathrúma	Umlók'pa
Red	Hípákima	Hálalá mang. Hala chakma	Hálachékma	Hálalápa
Green	Hariyo, H. K.	Hariyo	Chak' la	Hariyo
Long	Kile	Akí bang. Amyet- pang. Metta	Keméh' no	Báipa. Répa
Short	Inang kile. Pá- kile	Adúng-pang. Dúng-ta	Báun no	Yétebaipá. Chichhábaipa
Tall	} man	Kile. Run'de	Kéno	Bháipá. Repa
Short		Kiyang. Kong- yang. Kwangta	Unno	Yéterépa. Ye- tebhaipa
Small	Inangko	U'chúk páng	Míkhá	A'máikhólchó
Great	Kó. Mahipmá	Útok pang. Ut- wapang	Thékhá	U'm dheppa.
Round	Búplúngmá	Boptitiwo. Bopi- riri. Hitriri	Kalabok'bo	Yétikhólchó
Square	Plangpáchiná	La ákúná, four corner	Cháraupátyá	U'mkoldu.
Flat, depressed, compressed	Phlémpá	Phemdag wa. Phebdá' wa. Phebdapma	Phémpédépmá	Pápúpa
Level, as a plain	Tém má	Asémtondu. Atemma	Phéphé ya	Phrémprem ya
Fat	Lété	Léyángko. Tok- pang.† Chhú- yangko. Chhuwo	U'sémtondokto	U'mtélmá
Thin	Pálété. Si- mámyo	Yomyangko. Ropyangko	U'sám tánó	U'mdhép pá Lidda
Weariness	Hó sá	Hóttáng	Róng si	Ram dá
Thirst	Wáimá	Wáit má. Wa- mitmá	U' hottáng Wáik má	Haya Wámi má
Hunger	Sáká	Sá á. Súng sá wá	Sangsáwá	Saká á

\* After noun or before.

† Tokpang, fat, is the same as útokpang, great, just above, and which answers to uchuk-pang, small. Tok and chu-k are the crude - tá and chi of Newari, and eu, vel u, prefixed is the pronominal definitive, as pang suffixed is the generic one. The fact is, that Rungchen applies its pronominal definitive equally to substantives (eu-pa, father; e-ma, mother), to adjectives (eu-tok, big; euchuk, small), to pronouns (eu hyaoko, that), and to numerals

<i>Wáling.</i>	<i>Yákha.</i>	<i>Chouras'ya.</i>	<i>Kulúng'ya.</i>	<i>Thulungg'ya.</i>
Kúyang	Kú ha	Táto	Hóke	Glyóglém
Umpáwa. Aa- mang	Núsúmha. Ingrik	Krábó	Mámtumkhápa. Mamdúpa. Mópó	Uchákhlí
Súm'sa. Tup'- sa. Bhang'sa	Usáha. Túp-sáha	Thichó	Tumkhápa. Dápa	Thik'ta. Thókta
Lóm. Lemya	Límha	Jijiláchó	Léma	Jijin
Súnta	Súá. Súha	Járchó	Jujur	Jyúrpa
Khak	Khíka. Khigha	Kháchó	Khíke	Khépa
Khang' nú (to look at good)	Ichhúnúna (to look at good)	Ráchó	Gnáli nupa	Jyópa
Khán i (to look at bad)	Ichhúnúna (to look at bad)	A'ránchó (not handsome)	Gnáli ípa	Mijyópa
Sójho	Sójho. K.	Sojho. K.	Twáipa	Jóngpa
Bánggo	Yégókna. Yek- yang	Ulgúmcho	Mantwáipa	Mijon'gpa
Mákhúma.	Mákhúrúna	Khúchyámo	Gúgrúpa	Kékéma
Makhakchak				
Bóthráma.	Phúna	Búbjóma	Wómlopa	Bábúm
Wompichichi				
Hárehhókma.	Phána	Lakachíma	Hálalápa	Lálám
Halachakchak				
Chak'la	Phína	Sisijókecho. Sisi- joma	Gígípa	Gigim
Badhemet.	Kéna	Hik'bo. Yoti- hicho	Wadbháipa	Dhyúpa
Rhinbo				
Achimé	Lúklúk na	Ahikbó. Amsi- hicho	Chibháí ipa	Dókhóndhyúpa
		Róbó. Rocho	Wadréppa	Vépa
Kíyáng	Kéná			
Dúiyáng	Lúklúkna	A'róchó. Aro bo	Chireppa	Dókhón-yó pa
Achókpa	Mih' na	Yokka	Chisma	Kiehém
Atók'pa	Mákna	Klól bo	Dhéppa	Dókpu
Kalabókbók	Káklíktikara. Pákpuksa	Khítiriri. Dolo	Júmjámpa. Pul- púpa	Pápúlma
Layá khúktáng	Líchina yúsúk	Charkunó	Líh khónglá	Khikér-ma
Phimpichichi	Phékhphékná	Plém plím mó	Phemphémpa	Plém plém má
Tómtá	Idém má	Koyogná	Tél má	Dhép dó
Chitpo. Bad- hépo. Léb	Yémnábá	Khól bó	Léipá	Sénipá
yang				
Róng yang.	Háchigókná	Yokká	Gamsipá	Jerpá
Achitpó				
U' hottáng	Yáksyángná	Bál mó	Gánuó	Griám dá
Wáik má	Wáitmáng	Dak khó	Wámmá	Kodá
Sáng sa wá	Sák	Krómkhó	Sáká	Krúim

(eu-hta, one), and thus shows the extreme prevalence of that feature of the language. Our flexible, simply-structured English often assimilates to these Turanian tongues, more or less; and tok, eutok, eutok-pang may be compared to great, the or a great, the or a great one. A-myot-pang and a-dung-pang of column 2, and a-tok-pa and a-chuk-pa of column 5, are words formed precisely like the above. Elsewhere bo, po = ba, pa, is the formative, and again we have ko as in omko, leyangko, &c.

## CONTINUATION OF THE COMPARATIVE VOCABULARY OF THE SEVERAL DIALECTS OF THE KIRÁNTI LANGUAGE.

English.	Bádinggyá.	Lókhoróng.	Ámbichkóng.	Bádti.	Sángpáng.	Dámá.	Kháling.	Dángmáti.
Air	Jú	Híwá-bá Higwá-phuk	Him-má	Húwápa Húwá-ma	Him-má. Heu	H(h)-ú Hu'-u	Jhúng	Heuk, Himma
Amaranth	Gósráni	Mang gárá búja	Mánggrúja	Mang-gar	Chipanám	Lóng-kúpá	Lóng kúpá	Chhéná
Ant	Gága chimmo	Pong-khorók	Mangza	Yá khlépa	Chhánaphá	Chiká-répá	Grákmó	Chig-yáng
Arm	Gú	Yángkurépa	Póng Khorok	Múk. Muh'	Chhampa-leu	Khúr or Khur-	Khar	Chhúk. Chhu
Arrow	Blá	Phé. Thákla	Múk. Muh'	Húk. Huh'	Háh	Námú-á. No	Sémó	Pé
Barley	Cho'-ja *	Nóbé	Thuk-la. Phet	Thuklá	Sébi	mo wo	...	Chhóng
Bamboo	Páana, large	U'-wa	Sucháma *	Chicháma *	Chhóng-khá	Chóphu	...	...
	Rícho, small	Báphú	Sak'pha. Sak-	Bapho	Baphu	...	...	...
Bird-kind	Chik'ba	Sóng-wá	Nówa	Chhóng-wa	Chhón-wá	Sal-pa	Sal-po	Chhong-wá †
Bird, male	A'po chik'ba	U'pa Sóngwá	Nówa Impá	O pa chhong-wa	U'pa chhón-wá	U'pu vel	U'pép salpó	U'mhá
Bird, female	A'mo chik'ba	U'ma Sóng-	Nówa Imma	Om'ma chong-	U'mma chhón-wá	U'mú U'myám	U'mam salpó	U'mmá
Bitch	A'mo khicha	U'mni húk'wá	Imma Okóchú	Om'ma kochúma	U'mma ha-aga	U'mú vel U'm-	U'mám Khlé-	U'm'má kúti-
Blood	Húsi	Hári	Háli	Hélu-wa. Hei-	U'mma hoga	Hi	Hí	Hí
Boar	A'po-po	U'mpá bág' or	Im'pa óphak	Búcha (gelt) §	Lámi bhá §	Télchyo. Tili	Tél	Umbhá pák
Boat	Dunga	U'mrupa bak'	Im'pa phak	Opa bak	U'm'pa bhá	...	...	Dun'ga
Boiled rice or	Mónura	Dung'-ga	Dung'-ga	Dung-gá	Bakhon	Éakohpá. No	Pókham	KvaE. Koak
Bhat		Chám	Chámá	Chám	Ko	Jyá. Jyá	Já	...
Bone, see Horn	Eisé Ri eye	Syákówa	Rúk'wa	Sátuprá. Sa-tó-	Tum'bu-rup	Sala. Sóló	Solo	Súr-wá
			Rú-k-wa	p-ru	Sá túmburú	...	...	Súr-wá

Boy	A'ta Wáisa bé- báchá. Tá-wa Wáisa táwa	Wátháppapasa pasa Wadhampa	Yém'-bachhá	Pih'-chhá. Wa- thakpachhá	Wáchehachhá Man child	Pi'-dam. Las- bécho Langchábú	Chwe-chwe Las-báchwe	Mir'chbachhá
Buffalo-kind	Mésé	Sáng-wa	Sáng-wa	Sáng-wa'	Mési	Mésé	Mésé	Sang-wá
Buffalo, male	A'po mésé	U'mpá Sánwá	Impá sang-wá	O'pá sang-wá	U'mpá mési	U'pá vel U'py- áp mésé	U'páp mésé	U'mbhá song- wá
Buffalo, female	A'mo mésé	U'mmá sánwá	Immá sang-wá	O'mmá sang-wá	U'mmá mési	U'mú vel U'my- am mésé	U'mám mésé	U'mmá tóng- wá
Bull	A'po bing	U'muruma S.	Impá opit'	O'pa pih'	U'mpa pih'	Bhai. U'pabi	U'chorpobhai	U'mchoshá
Bow	Lí	U'mrupa pi	Im'pa pit	O'pa pih'	U'mpa pih'	Bhai. U'pabi	U'chorpobhai	U'mbha pit
Calf-kind	Bingáta. Bin- gátamiátá	Si gi	Ridaug	Bíchhi	Bhi chí	Bípotehá	Galkámuchésa	U'm'chhapit
Calf, male	Bing, ápoátá- wa. Bug tá	U'mrupa or	Im'pá opit-ichhá	Pih'-pachhá	Pich-chhá	Graipo-úchoyo	Gaipoópápa- chésa	U'mbháchha- pit
Calf, female	Bing, ámoátá- ni. Bing	U'mmá pipasa	Im'ma opit- ichhá	O'pá pih'- pachhá	U'mpá pich- chhá	Gyaipoti- chyoópá	Gaipoópápa- chésa	U'mmáchhapit
Cat-kind	Bir'ma	Myou ma	Mínuma	Mín-má	Mánimá	Birma. Múni	Birme	Mánimá
Cat, male	A'po bir'ma	U'mrupa	Impá-omúnuma	O'pá minimá	U'mpá mánimá	Upu muni. U'	U'páp bir'me	U'mbhá mán- má
Cat, female	A'mo bir'ma	U'mrupa myou ma. U'mniá	Immá-omúnuma	O'mmá minimá	U'mmá mánimá chi, Pl.	U'mni muni	U'mám bir'me	U'mmá mani- má
Child-kind	Támitáwa	myouma	Chhá	Pi-chhá	Chhá-chhe chhá	U'myám	U'chýé	Chháche
	Bébacha	Pasa chi	Chhá	Pi-chhá	Chhá-chhe chhá	U'myám	U'chýé	Chháche
	Bakchám	(chi Pl.) Pasa	Chhá	Pi-chhá	Chhá-chhe chhá	U'myám	U'chýé	Chháche
	Atamiátá**		Chhá	Pi-chhá	Chhá-chhe chhá	U'myám	U'chýé	Chháche

\* Tá vel chhá, and ma, generic sign. See Grain.

† No = Chinese Nyoi and Sá vel Chá (whence song, chon, chong, and chik) are really synonyms of wá vel bá vel pá, and = bird. But the term when used alone is now commonly assigned to the bird of birds, the invaluable domestic fowl. Chinese tsoo-k = bird has the sa root; and k suffix is precisely = the Baling k and the Lohorong, Balat, and Lungmalt ng.

‡ Umpa vel umrupa for mal', U'mma vel ummuma for females, passim.

§ Sa Si Sé syé, the generic sign. See Bie, e and Horn.

¶ Chhá vel ichhá, shows the pronoun definitive, vel it not at will.

\*\* Tá = child, Tá wa boy, Tá mi girl, wa ta máy, i-ta thý, á ta lís, any one's child. Tamitawa is literally girl, boy; and atamiata his or her girl, his or her boy, used for children.

§ Búcha, Lámi = gelt male.



English.	Bühngpni.	Lóhóóng.	Lámlichhóng.	Báliti.	Sánpáng.	Dáni.	Kháing.	Dángmáti.
Cow	A'mo bing	Pik. Pí úmma U'muruma pí	Pii' Imna-o-pih'	Pih'. O'ma pih'	U'mma pí	Gy'ai. Bí	Gai, H.	U'mmá pí' *
Cook	A'po ha Sori wá Gá-gúba	Wápa. U'mprú- pa wá	Impa-wá Wá lu'pa	Wápa	Wápa	Koklap K'pá-phú	Koklap	U'mbhá-wá
Crow		A'rá-wá	Gáh'-wá. Gak-wá	A'ra'-wá	Ar'-wá	Gápo. Gagak	Gágakpo	Gah'-wá †
Daughter †	Támi. Mim- che bébacha	Mimum pasa. Mennumma	Méchichha-chhiá	Mimáchháchhiá	Mimáchháchhiá	Méshéghyo	Mésimá-ehyé	Méchichhá
Day	Nám'ti	Léutá. Len.	Ilémba (i prefix)	Létta	Lépa. Umlépa	U'nyol, Núlu	U'nyol	Lento. Lentok U'mléntok Umlénto
Dog-kind Dog, male	Khili-ha. A'po khlichá	Hú' wá U'mprúpa	Kochú Impá kochú	Kochúmá O'pa kochuma	Há-éga. Hoga U'mpa há-aga Um'pa ho-ga	Khléb, Khl-i-bu U'pu. U'pyap Khléb	Khléb U'páp khléb	Kúti-má Umbhá kúti- má
Ear	Sámá-nyéú Wáleko	Nábak. Nába Ba kha	Noro Khamhangtang- ba	Naba Bah'kha	Naba Báhá	Nécho ...	Nécho ...	Náphak Wálikha
Earth, the globe	Khapi	Bá-khá	Khám	Bah'khamá	Báhá	Pok. Pu-khu U'tti. Ti	Pakh Phátte	Pakhha' W'mting. Ting
Earth, a little	Di Bá-di, fowl egg	Wé-thin. Ithin. din	Wá-thin	Wádin §	Di	Hátti U'pá hátti	Háti	Hátti
Elephant-kind	Hátti	U'mprupa or U'mprúpa	Hátti Impá ó hátti	Hátti U'pa hátti	Bon-lan U'mpa bon-lan	U'pá. U'pyap hátti	U'páp hádi	U'mbhá hadi
Elephant, male	A'po hátti	U'muruma or U'mma	Immá ó hátti	Umma hátti	Umma bon-lan	U'mú. U'myam hátti	U'mám hádi	U'mmá hadi
Elephant, fem.	A'mo-hátti	U'mma hatii	Immá ó hátti	Umma hátti	Umma bon-lan	U'mám didimá	U'mám didimá	Umma bheđa
Ewe	A'mo bhéđa	U'mruma or U'mma	Imma ó bhéđa	Umma bhéđa	U'mma napchu- bema Nap- chu bema	U'mám didimá	U'mám didimá	Umma bheđa
Eye	Michi. (Mi chi da si-D. Mi chi da P.)	Mik' chi D. and P.)	Mik. Mih'	Múuk. Múh'	Mák. Múh'	Mas. Miksi	Mash	Mak

Face	Káli	Gnáchyák.	Gné Náphák	Gnáchelh'	Gnába	Káphú	Káphi	Nýalung
Father	A'-po	Um pa	Impá	O'pa	Um'pa	Uryap. Upú	Uryáp	Umpa
Fire	Mi	Mi	Mi	Mi	Mi	Mi	Mi	Mi
Fish	Gná	Gná sá *	Gná sá *	Gná	Gná	Gno	Gno	Gná
Flesh	Syé	Sá	Sá	Sá	Syá	...	...	...
Flower.	Phung	Hing	Phung	Bung.	Bung-wa	Púmmá	Púmmá	Pung
Fowl-kind	Há	Wá	Wá	Wá	Wá	Pho. Phú	Pho	Wá
Foot. See Leg	Kholi-biém **	Lang = leg	Temmalang	Lák phákma	Lán pháma	Syáb. Yú	Syál	Láng
Fruit	Sichí	Lang phokma biém = flats	Ysa. Sing ísa	Omchási	Chási	Bopsás	Phém-sas.	Sas Umsiwa
		Sí. Sín	comp.					
Girl	Támi. Ming' chabébachá Atami	Minnúminapasá Masa	Méchháchhá	Píchelhamimá-chhá	Mímachháchhá	Mésbécho. Nis-chumchú	Mélsenchye	Méochachhá

\* 'Pit', 'pib', 'pit' of this series merely denote the abrupt tone with 'pi', perhaps also some slight dialectic differences, but the tone is very decided and the final consonant nearly merged in it.

† We have here another sample of the generic sign. See note at the word Millet. Wá vel Bá vel Pó is the class sign for all birds, and the specific name for crow precedes it, precisely as in Chinese, whereh, moreover, the specific name (aa) is identical with the Sungpang name. Thus teok = bird and aa-teok = crow. So also kal = fowl, whence Shan-kai, a pheasant. So also Shu = tree (whence Kai-tan vel Kai-lum : and observe that here the two words, being treated as a vine. In like manner kal = fowl is added to the specific names for egg, whence Kai-tan vel Kai-lum : and observe that here the two words, being treated as a compound like our fowl's egg, the genitive goes first, minus the mark of case, though kal be in fact as much a generic sign in this instance as in that of Shan-kai = pheasant ; and in fact the generic sign may be prefixed or suffixed, and this whether it stand alone or be blended with the numeral. Thus, Shan = mountain, Myung, a proper name, whence Shan myung. So Yat ko yun, or Yun yat ko = a man, precisely as in Newari we say Chha hma manu, or Manu chha hma. In all these respects Chinese agrees entirely with our tongues.

‡ See Girl. There is no proper name for daughter. Own girl is used often. So also Son. See notes at Bird and at Millet. In Dumi and Dugmali the U' vel Um prefix is not the same, but the ordinary articular prefix, as in U-pa, U-ma = father and mother. This prefix and its equivalents are hardly found, and if having a sort of relational sense, has not been generalised into a sheer article. So in Khassia the Ka and U, elsewhere generalised, have taken a putative sense = the article. It will be shown elsewhere that these special uses do not militate against the essential oneness of the particles in question, but as to origin and function. Thus U-pa, U-ma, vel O-pa, O-ma of these tongues are demonstrably = wo-po, wo-mo of Gyarung, which again has the synonym Moun for moun po, the mother-po, whence of Khassia, and Ta-ga-pa = father, whose ta, yu again = mother, is pure Lepcha, as is its alternative form a-yu. The yu vel Yu-mo vel Yu-mo, wife in Tamil and Lepcha, from the yu root for man, yu-n in Chinese and Yon-k in Burmese. Just so from the Rí root we have ta-gri in Lepcha and Ta-grí in Tengri (gri in Holo and Kech) for father, man. Ta-rí, ga-rí, ta-ga-rí = Ta-pa, ga-pá, ta-ga-pa. G soft k, as d soft t. In all none of the dialects can the pronoun definite be omitted in father or mother. In Bábhing, a change in the root as well as in the definitive occurs (apo for wapa). But this is limited to those two words. See Grammar in sequel. A-yu, my father ; ipo, thy father ; apo, his, any one's father, a father. In Lohorung, umpa is my father, ampa, thy, umpa, his father, a father. \* In these two, sa final is the generic sign.

† See note at Hand, page 179. Suffixes biém, pua, phok, with or without the ma, are signs of flat things.

English.	Báthnggá.	Lóhóng.	Lámlichóng.	Búitli.	Sóngpáng.	Dámi.	Khaling.	Dángmái.
Grain	Jáma	Cha. Bujá	Chápá. Búja	Cháma	Cháma	Jyá	Já. Dyu vel tyu? Grodyú	Chámcha Cha ma
Goat kind	Song'gara	Mithuba	Méudi	Mithibá	Chhán'-gara	Grot Chan'-gar	Grodyú	Chhagar
Goat, male	A'po songgara	Umpa mithubá or Umprupa	Im pá oméudi	U'pa mithibá, ba a last sign like u k ape	U'mpá ohháng- gará	U'pá. U'pyáp gót	U'páp grodyú	U'mbá chhá- gar
Goat, female	A'mo songgará	U'mma Mithubá or Umprupa	Im' má oméudi	U'mmá mithibá	U'mmá chháng- gará	Umú. Umyám grot	U'mám grodyú	Ummá chhá- gar
Hair	Chám. [Sung of head] all	Tagna. Mith' of head all and feather	Mung. Tang. phúkwa (tang = head)	Tagná. Chámi. Mung	M. wa. Támu sám (ta = head)	Dosúm. Uson	Umaram	Mú-a
Hand, see Arm	Gúbem * arms flat	Húh'-phékma *	Temma-núk	Húphek'-ma	Huh'-pháma	Khar	Phlemkhar	Chhók
Head	Piya	Tákhrok'. Ning. tang wa. Um- mrupa	Táng	Tákh-lo	Tákhúlo	Dhong. Dakh- lok	U-dhong	Táng. Um- táng
Hen	Bá. A'mobá	Wámrup'ma	Wá imma. Im- ma wa. Wámá Phák	Wámá. Wá- oma	Wámá. U'mma- wáma	Phyám. Phá- mu. Umuphú	Uphám	U'mmá-wá
Hog-kind	Po	Bá'. Bak'. Bag'	Tang	Báh'	Bhá	Po. Pwo	Po	Pák. Pa
Horn, see Bone	G-ro-ng Grong	Tang	Singa	Sátáng +	Tán. Umtán	Grong. Gro	Ughrong	Khúkmútáng
Horse-kind	Ghoda. [Apo amo, m. & f.]	E'n. [Umprupa. Umurupa, m. & f.]	Ghoda	Yen. Eún	Phu yempa +	Ghoda H.	Ghoda H.	Ghoda H.
House	Khím	Khím	Khím	Khím	Khím	Kám. Kim	Kám	Khím
Husband	Wán-cha	Nupa, see wife	Yemba	Om dap'mi	Dhám. Um- dhambi	A'dumbo	A'dumbu	Pádum
Iron	Syál	Chyak'-chi	Chyak'chi	Phálám	Sel. Syel	Sel	Caret	Caret
Kid-kind	Songara-atá- miáta §	Mithubapasá	Mendi-ichhá	Mithbami-up- chhá. Mithi- bampacha	Chháng-gara- chhá	Grot-poúchyo	Grot poúchy- esá	Chhágarezhá
Kid, male	(A'po) songara- atáwa	Umprupa vel Umpa mithu- bápasá	Impá oméudi- chhá	U'pa mithibámi- upchhá	U'mpa chháng- garachhá	Upú U'pyap grot-poúchyo	Grot poupáp- úchye	U'mbiá chan- garchhá

Kid, female	(A'mo) songá-rá-átami	U'mmuma vel. U'mmá mithu-bápasá	Imná omendi-chhá	U'má mithi-bámi-upohhá	Umma chháng-garachhá	U'mú U'myámi grot-póchyo	Grotpo umám-úchye	U'mmá chan-garchhá
Lamb	Bhedá átá-miata	Bhedapasá	Bhedá ichhá	Bhedá pachha. Bhedi upchha	Náp'chu bema-chha	Phesia Bhendi pot-chyo	Didimo-úechy	Caret
Leaf	Sopha Sá pha Hwa	Singbak' Nám-woge	Láphák Khaté yú	Singbak' Bák Nam-oh'wa	Sánhá Khásama	Sapam. Sapho U'nel	Sapang-phung Háhám	Sum-phá
Leg	Kholi	Láng	Láng	Láng	Lán	Syál	Syál	Khou. Sam
Maize	Grele womo	Mákai K.	Mákai	Mákai	Múlung-bap	Syál Makai	Syál Bápasa Hash	Láng Makai Mina
Man-kind	Muri. [Dual Muri daa si. Plural Muri daa]	Yápmi. Yápmichi D.	Mah'-mi. mi chi	Mina chi D. no Pl.	Mina	Has	Has	
Man, male	Wáisa	Wáthappa. Wa-thangpa	Pá. Páchhi	Wathakpa. Wá-thiappa	Wáchehhá	Las'be	Las'be	Mirchha. Pá
Mare	A'mo ghoda	U'mmá én. Um-muma en	Imná o-ghodá	O'ma yen. eun	Phún yemná	U'myám ghoda	U'mám ghora	U'mmá ghoda
Millet (kan-gani)	Besára	Piya	Peya	Phesá	Phisá	Bú-o. Bu-hu	Bú-o	Phesá ¶
Millet (kodo)	Chátjá	Pánke	Sámbo	Kháwá	Lang-chá	Lójá	Laújá	Sambichá
Monkey-kind	More. Mooryo	Púbáng	Kubáng	Púbáng	Popán	Nás. Nukan	Nás	Násá
Monkey, male	A'po more	U'mupa	Impa o kubáng	U'pa pubáng	U'mpa popán	U'pyáp nús	U'páp nús	U'mbhá nasa
Monkey, fem.	A'mo more	U'mpubáng	Imná o kubáng	U'mma pubáng	U'mma popán	U'myám nús	U'mam nús	U'mmá nasa
Moon	Lá	Lá	Ládi-ba	Lá	Lá	Lám-wámtn. Lu	Lýá	Ládima. Lá-dipma

\* Blem and phlek are always, but ma suffix not always, added. See note at Hand.

† Sá generic mark, see Feshi. In compounds it is dropped, e.g., kis-a-dang, deer's horn. Column 4 has the generic definitive, and columns 5, 7, the pro-nominal one.

‡ Er, yen, eun, pusim, is horse. In Sangpang, phukpa, phuruma, mark the sexes. See note at Horte, p. 180.

§ A rá yas, ; atami fam. ; both = our kids or kid kinu ; apo = áta, repeated in male, and amo = atami, in female.

¶ Sing. generic mark, see Wood.

¶ The sá final of this series, as well as the chá vel já of the next series of words, is the generic sign for all grains. It will presently be shown in detail that this fundamental characteristic of Tartaric modes of speech is common (like most others equally normal and essential) to Chinese with all the neighbouring languages of Tibet, Himalaya, Indo-China, and the islands. The word "egg" presents another sample, and the word "plantain" yet another, wa=fowl, and a = fruit being the respective generic signs.

English.	Bádinggyá.	Láthóng.	Lámichhóng.	Báititi.	Sángpáng.	Dáni.	Kháing.	Dángmá.
Mother	A'mo *	Umma	Ima	U-ma	Má, Umma	Myám, Umyam	Mám, U'mám	U'ma, Umma
Mountain	Serte, Kongkú	Sani, Kongku	Síng-gú	Yák-phú	Bhúri	Caré	U'hiám	Caré
Mouth	Syau	Yá	Yá-si	Yá	Gno	Kwom, Ko-m	Kwom	Twó
Musquito	Seupyel, Sip-yel	Bhúsuná K.	Tong-geng-wa	Khank'ma, Lamkhútia	Tokli-hán, Ba-hauma	Sápal	Sápal	Kong kon'gma
Name	Ning	Ning	Ning	Nang	Nang	Nang	Nang	Nang
Night	Tyngnáchi	Sen, compare	Isembá, Semba	Setta	Sepá, Umsepá	U'senyám	U'senám	U'mkhákhá
Oil	Gyá-wa	Kewa	Kiya	A'h'wá	Khil'lam	Khil'lem	Khilam	Khákhú
Old man	Gná-wa	Thap'pa	Pádhúba, Hú, root	Tháp-pá	Pásang, Pasy-ung	Páchhá	Páchhá	A'h'-wá
Old woman	Gná-mi +	Thap'má	Má húma	Thap-má	Másang, Masy-ung	Máchhá	Máchhá	Táppá
Ox-kind	Bing -	Pi	Pih', Pít	Pih'	ung ma	Bí	Bhai	Pit
Paddy	Bura	Cham	Chá-yák	Chámang	Chá	Ryá	Ré	Kará
Plantain	Grámuchi	Cháng-mak' (si added or not?)	Guákíá-bu	Gnák íási +	Gnákíasi +	Legnási +	Legnáksi +	Gnákasi +
Ram	A'po bheđa	Umpa bheđa	Im'pa ó bheđa, Impa bheđa	O'pa bheđa, Bheđa pa	Namchubepá, Umpá náp-chu-bema	U'pyáp bheđa	U'páp didimo	Caré
Rice or chaul	Seri	Si-a	Chásák	Siya	Sira	Syor, Syar	Bé-ser	Chásárák, Chasra
River	Gúlo §	Yú wa, Hong'-ma, Dihongma	Wáyá	Hong'-ma	Hokoma, Hong-koma	Rú	Yó, Ká-wá	Hong-ma
Road	Lám	Lám, Lam'-phú	Lámbo	Lam	Lám-daú	Lám-mí	Lám-mí	Lám
Salt	Yák'si	Yúm	Yúm	Yúm	Rúm	Ram	Ré, -dó	Yúm
Shade, shadow	Bála	Nani dungwa	...	...	...	...	Jatm	...
Sheep-kind	Bheđa	Bheđa	Bheđa	Bheđa	Napchúbe, Nap'chu	Bheđa	G'	Caré
Skin	Kok'si, syu	Kok- Sáhok'	Sáhok'-wa	Sá-ho'	Sáhok'-wa	Saká, U'pyar grot-r-	Didimo	Hok-wa, U'mhokwa, Sa hokwa

Sky	Dwá mún	Námtrúngma	A'tto, 5 chhri	Nám- Nám	Nínámbohi. Nám/chho.	Nám-tú	Dhám	Nám
Snake	Búsá	Pú-se. Pusema	Pú	Pú	Nánu	Phéi	Bheí	Púchháp
Soil	Wáleko.	Bah'khama. Ba'kha	Khámhángtám- ba,**	Bah'kha	Caret	Pok	Caret	Wáli-khá
Son = child	Khápi.	Wátháp pa pasá	Yembachhá.	Wáthapachhá.	Wáchébháchhá	Lasbéchyo	Tarápáchye	Mirchháchha
Star	Tá-wa ††	Wátháp pa pasá	male child	Súng-emma	Sáng-geun	Song-ger	Song-gar	Sáng-geumá
Stallion	Só-rú	Sángo. Sám-gemná	Chocheung-gi	O'pá yen	Umpa phun yemýa. Phún- yemýa	U'pyáp ghodá	Upáp ghorá	U'mbhá ghodá
Stone	A'po ghodá	Umpá	Impá ó ghodá	Lu'ko'wa	Lúng	Lúng	Lúng	Lúng-tá
Sow	Lúng	Lúng kong-wa. Língkátáwá	Lúng. Lúngo. Lung-ok'wa	Oma bak'. Bak'	U'm- Khói'-ma. U'm- lo'pá	U'm- Khóm	Khóm	U'mmá pak
Sun. Sunshine	Khómni when old. A'mopó	Ummruma bak'	Phak' imma	mi óma	Lopá	Nám	Nám	Námehon'g- wa (sky bird)
Tiger	Nám	Nám	Nám	Nám	Kipa	N'yor	N'yor	Khibhá
Tooth	Gúpsá	Kíba	Kéng	Keuba	Kán	Ang'lo	Gnálu	Kang
Tree	Khéú	Kéng	Sin'gángli ††	Sin'tenda	Tup-sáng	Topshú	Dhyáksá	Sang'pu
Plant	Sing. Dhyáksi	Sin'g táng-dák.	Sin'gángli ††	Tenda=vegetal.	U'm-po ††	...	...	...
Vegetables,	Sim mak	Tangli \$§	Tangli \$§	Phikhen	Khá-h'-yú	Ság	Gilokvái	Limkhan- chokkhan
greens	Tangda	Sing phá ó lúng.	pháo	Phikhen				

\* Ama my mother, so a pa, apo. Last = Hany upa and Sontal apú a-ma my, i-mo thy, a-mo his, mother. See father. The pronominal definitive is indispensable in all the dialects.

† Gwawa, gwami, agrees with tawa, tami, boy and girl, as to the position of the sex-signs; but in columns 5, 6, and 7 that position is reversed, while in column 3 the sign is put both before and after. Such free-lion of style is frequently met with.

‡ Gúlo recalls Khóla of the Khas tongue, and Dihong of next column reproduces exactly the proper name of the great river of Assam. See "XXVII. Records of Government of Bengal," page 94.

§ Sa, generic sign (see Flesh); sa loak, skin; sing loak, bark; sa = flesh; sing = tree (see it and notes at pages 176 and 182).

¶ A'tto = above and sky.

\*\* My son, wa ra; tuy son, á tá; his son, á tá. Tá and táwá = son; tá mí = daughter.

†† Sing í tangli, literally tree or wood, its plant = liquens plant. See Fruit.

‡‡ Sing í tangli, literally tree or wood, its plant = liquens plant. See Fruit.

§§ Tangli = vegetal = ma Newar and úo of Sámphóng = c-o, oak = wai-po. Its seed, wai-si; Pá, trees; S'í, fruits; Khí, roots; Syápa = potatoes; syápa khí, potato root; syápa khí-m-po = p-pato, plant. Sing í tangli, wood-yielding plant; phing í tangli, flower ditto. Raka í tangli, grass ditto; ísa tangli, fruit ditto.

Si-ma, swá-má, Guaf-ma Newar. A'pim Bahing, Sing á-gum, Phung á-pum, Sichi á-pum.

English.	Bukhinyá.	Lohróng.	Lámlichhóng.	Bilúli.	Sángpáng.	Dámi.	Kliding.	Dángmái.
Roots	Caret		...	Caret	Khiyá	...	...	...
Village	Dyal	Nam khi	Ten	Ten	Té	Dél	Dél	Ten
Water	Pwá-ku.	Gáu wá	Chú-wá.	Kúng-wá	Wá.	Kú	Kú	Cháh'-wa
Wife	Ming	Yó-wá	Wét	Núna	Yú	U'mel.	U'may	Mádúm
Wheat	Choja *	Nít-má	Meechha	Chichama	Don-cher	D'cher	Docher *	Chhong
Woman	Min-chá	Mendmá	...	Memchhá	Mimá-chhá	Mes-bé	Mesá	Umma
Wood	Sing	Sing	Sing	Sing	Sang	Sang	Sang	Sang
Yam	Rébe.	Námthe.	Súa.	Khá	Khi	Ki	Sás-ros	Sakhi
	kokti	Khibre	Nángkhi					
Young man	Swaláchá	Weuchá	Wángchabáng	Wah'-chhá	Sanlan	Sálachyo	Sálachye	Wángchhá
Young woman	Swá-lani	Láng-mé	Kám-rum-mé	Lángna-mé	San-lan-me	Sála me	Sálame	Mechhábung
I	Gó	Kágná.	Kágná.	Kágná.	Kágná	U'ng.	U'ng	Ang'-ka. Ing-
Thou	Ga	Háná.	Khána	A'ná	A'ná	In.	In	Hána
He, she, it	Harem.	Mo-uu.	A'ko.	Mo.	Moko.	Mam.	Tam.	Múgo
	Mogó	Mo.	Yona.	Kho	Moko.	Yákam.	Mam.	
We, dual in-	Gosi	Káchí	Káuchhi	Káchí !	Káchí	Nomi	Yákam	Anchákáche,
clusive						I'chi	Ichl	che suffix
We, dual ex-	Gosúkú	Káchika	Kánehhúna	Káchiká.	Káchiká	O'chú	O'chá.	In'kachága
clusive				chiga			Anchú	
Ye, dual	Gasi	Hánáchi	Kháuchhi	Anáchi	A'náchi	Yechi	Yechi.	Hánahe
They, dual	Haremdeá si	chí. Hanchina	Yona chíhi.	Khóchí bipáng.	Mókóchi.	Yákám-sú.	O'msa	Mu. Makha-
		Igachi. Mochi.	na chíhi.	Mochi-hippáng.	kochhippang	U'mmi		che. Moko
		Mátháchi. Mo-	chhi. Oukha					chi
		gochi	chhi. Ako chíhi					
		Káni	Káui	I'kin	Káyí.	Iki.	I'k	Ankán. In-
We, plural in-	Go-i				Kaye	Inki		kan
clusive								
We, plural ex-	Gokú	Káníng-ka	Káni-gná	I'kká	Kani. Kákiká	O'gne.	O'k	Inkán-ga
clusive				Anin	A'náni	A'nui	Yen	Hánáin
Ye, plural	Gáni	Haniua. Aniná	Khánáni					
		Kang-ná						
They, plural	Haremdeá	Mihána. Miha-	Oukha. A'okhá.	Khóchí.	Mekoni.	Yákám háam.	Am ham	Mú kha. Ma-
		chi	Yokhá. Mo-	Moch	chi	Mam háam		kha
			kha. Tokha					

My	A' + Wa	U'ng	Ang. U'ng. Um	An	O'	A'	Ang
Mine	Wáke	Kágnámi	Kágnámi	A'ami	O'po	A'po	Ang-bi
Thy	I'	A'm	A' Am. An	A'm	A'	I'	A'm
Thine	I'ke	Hágnámi	Khágnákhá	A'mmi	A'ppo	I'ppo	A'm-bi
His, her, its,	A' Haremkéá	Um	A'ko-in-§ Im	U'm. Mek'um	U'	Yákam. U'	I'gem. Mo-
attributive							gom
His, hers, its,	A'ke. Haremké	Momi.	Yonágnákhá.	Momi. Khomi	Mompo	Yákámpo	I'gámbi. Mo-
predicative		mi.	A'kognákhá				gom-bi
Our, dual in-	I'si	Káchim. En'chi	Káuchhi	Káchim	I-chi	I's	Angchu.
clausal							Angchu.
Ours, dual in-	I'sike	Káchim. En-	Káuchhi	Káchim-mi	I-chi-po	I'chipo	Ang. A'cha
clausal		chi					chabi
Our, dual ex-	Wási	Káchikám.	Káchigná	Káchigám	O-chu. An'chi	O's	Ang. A'n-
clausal		chi					chaga
Ours, dual ex-	Wásike	Káchikámi.	Káchigná-khá	Káchigám-mi	O-chupo. An-	O'chúpo	Ang. A'cha-
clausal		Ung chimí			chipo		ga-bi
Your, dual	I'si	Amchi. A'ná-	Khána chhi	A'náchim	Yechi. A'nchi	Yés	Amcha
		chim. Auchhi-					
Yours dual	I'sike	Anchinámi.	Khánachhikhá	A'náchim-mi	Yechipo. A'n-	Yechipo	Am. Kan-
		Amchimi			chipo		chabi
Their, dual	A'si. Harem-	Máháchim.	Akoehhi. A'u-	Kho-chim. Mi-	Yákam supo.	U'n-sú. U'	Mugum. Mu-
	dosike	Umchi	kháchigná-	chim. Moehi-	Momni.	Amsa	khacha-cha
Theirs, dual	A'sike	Máháchimi.	khá-inchhi	hippáng chimí	U'mni.		
		Umchimi	Akoehhi khá	Miehimi. Mo-	Yákam su.	Yákám-súpo	Mukhacha-bi
			A'ukháchig-	chihippáng-mi.	Momnippo.	Amsapo	
			nakhá	Kho chim mi	U'mippo.		
Our, plural in-	I'kke	Kánim. Enni	Káni	I'king	I'nki. Iki	I'k	A'n-ga
clausal							
Ours, plural ex-	I'ke	Káni-mi	Kánikhá	I'kim-mi	I'kipo. I'kpo	I'kpo	A'n-bi
clausal							
Our, plural in-	Wakke	Káninkám.	Kánigná	I'kkám	Angkú. Ok	O'k	A'ng-ga
clausal		Ungni					

\* Suffix *já* vel *chá*, vel *ché* of this series is the generic sign, derived from the name of all grains. See note at Millet.

† The third pronoun and its equivalents, the demonstratives, are apt to be very minutely specific, expressing not only proximity or remoteness, but also every position, as above, below, on a level with, &c.

‡ A only with the words for father and mother. See Father, p. 197.

§ His tree is not good, my tree is good. Akoin sing angli nuyuk nuu kha; kákhá-ug sing itangli nu yuk kha



English.	Bhthingná.	Lóhóng.	Lám-bichhóng.	Bátáti.	Súnpáng.	Dámi.	Kháting.	Dángmáti.
Ours, plural, exclusive	Wakke	Káninkammi	Kánigákhá	Yékám-ni	Angkám	Angkúpo. Ok-po	O'kkam	A'ng-gabi
Your, plural	Y'ni	Anni. Hánam Hauham	Khánani	A'nim. A'nim	A'mnú	Anni	Yén	Anga
Yours, plural	Y'nike	Hannam-ni. Hánámni	Khánamkhá	A'nim-mi	A'mnúmi	A'nipo	Yénpo	Kán-bi
Their, plural	Harendaake. Ani	Um-chi. Mihac- chim. Igachim	A'okhá	Mochim. chim	Me-ko-chim	Manhám	Yákám. U'	Mugum ga. Makhá-úm- cha
Theirs, plural	Ditto	Umchimi. Mihachim-mi. Igachim.	A'okhákhá	Mochim-mi. Khochimmi	Meko-chimmi	Manhám-po	Yákám-po	Makha-bi
One	Kong. Kwong (unchanged all) *	Yekko. hic hae hoc things and animals	Thili, n. + bang, men only	Ik'kú ± un- changeable	Ita, n. § Eukla-pang	Manhám-po Táu. Tá-wa (Ta Burmese)	Tau. Tá-wo (Ta Burmese) Thi Lam	Ak'po, m. (po = pang bang)
Two	Niksi	Hieh'chi, n. Hip- pang, m. and f.	Hieh'chi. Hip- pang	Hieh'che	Hieh'chi. His- sali. Hisala	Sak'pu	Sakpo	Hieh
Three	Sám	Sum-chi, n. Sumpang, m. and f.	Súm'chi. Sum bang	Sung'che	Súm'chi. Sum- kali. Sum- ka la pang	Súk'po	Súkpo	Sum'chi
Four	Lé	Lieh. Richi. Li-bang	...	Liji	Lákkabo. Lak- kali. Laka la	Bhyál	Bhál	Lieh. Richi
Five	Gno	Gnáchi. Gna- bang	...	Gnáji	pang Gnákabo. Gna- kali. Gna- la pang	Bhiong Blwong	Bhiong	Gná-chi
Six	Rukka	Túk-chi. Tup- pang	...	Túk'chi	Tók'kabo. Tuk- kali. Tu ka	Rá wong = pong, m.	Ré	Túk'chi
Seven	Chan ni	Nú-chi. Nu vung	...	Núji	Núkkabo. Nak- kali. Nuk- kala pang	Nak-Ré	Tár	...

Eight	Yá	Yé-chi. Ye-pang.	...	Yéchi	Rekabo. Re-k-kali. kala pang	Rek. Rí	Rin
Nine	Ghú	Báng-chi. Báng-pang	...	Báng'ji	...	...	...
Ten	Kot dyum	I'p'pong, hic, hec, hoc	Ippong, m. n. f., all gen., see 2	I'p'pong	...	...	Ghú
Twenty	Kwong'asing	Ní bong	...	...	...	...	Tadham
Thirty	Kwong asing-kot dyum	Sum bong	...	...	...	...	Khál-tau. Kál-tau-khál
Forty	Ní pachi	Rík'pong	...	...	...	...	Tadhamkhál-tau
Fifty	Ní pachi-kot dyum	Gná-k'pong	...	...	...	...	Khál sákpo
Hundred	Gno asing = 5 score	Ippong'pong	...	...	...	...	tadham
Of	Ké. Kem dim (Omitted except when used conjunctly)	Mí. (Ditto)	I. Khá. Im. Guá ka	M. Mí	Mí	Pó	Pó
To	Ding	Báng. Páng	Behong	Páng. Pí	Piká	Biká	Biká
From, personal	Keding. Keng	Ditto	Gná	Gná	A' Pí	A' Gná	Bang. Iban'gá
By, inst.	Mí	E'. Yé.	Lok	Lóng	Mand. Mán	Bí. Ke	A' Póbi. Kólo
With, cum	Nung	Nung.	Mángchi	Medding	...	Mánthine.	Bit'pi. Náng
Without, sine	Mán-thi (not is)	Medding'†	Burmese thi)	...	...	Mándi	Mánchihi
In. Within	Yá. Bóre. Gware.	Be. Bí	Dé	Pí. Chápítu	Pí	Yó. Bí	Bí
							Pí. Yá

\* For Baking nurseries, see full treatise of sequel, and for the other dialects see and compare those foregoing, p. 333 et seq.

† If for one chi for rest, is neuter; pang for men only, animals are neuter. Thili is the minor, Thibang the major.

‡ Ká, undivided hic, hec, hoc; chi, things and animals; bang, men.

§ Sangyung; chi-pi, one cow; hi-si-pi, two cows; samkai-pi, three cows, and so of all animals. Euklapang mina, one man, hial'pang mina, two men, samkalapang mina, three men.

|| See references afore made at Yéchi and Grammr in sequel.

¶ Not is. Compare mandong of Gyurung and man of Newari, both with same sense.

English.	Bühingyá.	Lóhóróng.	Lám-bichhóng.	Bálditi.	Sángpáng.	Dáni.	Kháng.	Dángmáti.
On, upon	Tóre. Taure	Wétú. Songpi. Sokhe. Langbe	Temdú	Chápittú	Chhopi	Cho-tu. Teyo	Ti	Chokpi. Chokyá ...
Under, beneath	Háyula. Pú- mai	Khukmu	...	...	...	...	...	Ighári
Now	Yekhoná, yé this khona	Hog'nok. Ho- nok. Igorok-	Halik	Hogno	Obolo. Wotolo	Tuolo	A'nagná	U'ghári
Then *	timé Mekhona †	konok' Wá. Moklona. † Wá.	U'ndena	Múdoklo	Khotolo. Kholo	Melo	Mebeo	Khinám
When ?	Gyána	lonak' Hándam	Hemlina	Hademlo	Hallo	Hélo	Hebeo	A-i
To-day	A'na	A'yu	Hálok	Isin	Yése	A'nyol	A'nyalo	Hámá-yóng
To-morrow	Dilá	Weng-dá	Wáring	Selmá	Selmá	Dis'vá	Dis'á	A'asé
Yesterday	Sasam'ti	A'sei. A'sen	A'sen	Yé-má	A'thépá	A'meski	A'miske	
Here	Yákire. E'ke.	Ighé. Ig'yú.	Nábe. Nate	Kobi. Koyú	Nopyá. Nopi	Tébi	Tabi. Tabigné	Ibi. Yák
There	Yéke. Mé	Kiyú. Mobe	Yó	Mobi. Moyú	Meni. Mopyá	Yákambi	Yákambi	Háyéá. Mú- hyák
Where?	ka. Hare	Hakiyu	Héne	Hápábi. Hápáng	Há-pi	Khebi	Khábi	Khí- biyá
Above, up	Gyála. A juu di	Songpittú. Mit-	Itemdu. Tó	Múttú	Mitáni	Tókálá	Tóká	Hátá dá
Below, down	Hut'yu. A'nye di	tú. Mito	Ikhuák-bé-Mó	Múh-mú	Mú-yuni	Yákálá	Yáká	U'ngkhok-mo [ábi]
Between	Háyu. § Apum	Khukmu.	Ilám-bé	Májhábi. Lub'pi.	Ammrápi	Májhábi	O'hiphíbi	U'mrá. U'm- Kábú-yá
Without, out	di	Mit-mú	A'yó	Pákha yú	Amkoonpó	Ghoyó	Páse	U'm-kong-yá
Within, in, inside	A'yo. Aleu-da	Lámbe. Lúmpi	Ichhite	Hoksáyú	Hoptán	U'tong	Ugo-yá	Máng. Máng- Khá-yá
Far	A'gwáli	Song-phú	Mánglok	Tárho	Chhúsi	Chhyú	Chhy-ápá	Nek. Nektáng
Near	Braba. Hare	Wó. Miyo	Tang-neklok	Netá	Neti. Yúbbi	Meigné	Néphám	
	N'ng-tha	Nen. Ning- táng						
	Pumbi							

Little Much	Ká-chi Yáko	Mig'-mo Dhe-rok. Dúik. Badhebak Kli'wa.	Míyo Caret	Meehúik Dúko	U'ttó-chhe O'tto. Wotto	Tibichyo Thebe	Tibiche Thebe gole	A'chichi Nínám-má
How much? As, rel.* So, correl. Thus, correl. How? What like Why? Yes	Gisko Caret Mekho. Yekho. Gekho Mar'cho. Mar'cha Mokho	Chopmo Yeh-wa. Mantok'. Mato-knok Idok. Mo-dok Mantok Mantok'ye Inang-musi Manthong Yé	Caret Caret Natte Natte-khá Hende-khá Thimma Yé	Antoklo Caret Kodokpá A'pto U'khálo Hegne	Dáñile Caret O'tá Yán-táko Yán pi Yé. Inehháng. Ingúá Máná Man, prefix. si, suffix Na	Hebe Caret Temphem Hemphem Máñe A'má Mo-ó Ma, prefix Mó	Hebe ... Támphém Hemphem Máñi Gó. A'm'má Ma-an Ma, prefix Dokha, pre- fix Mó	Tem ... Ig-ne-go Tete Tená Has-an. Gó. Imchang bá Mán. Já. Soh' I', suffix Man'-to
No, negative No, privative	Máh'-á Dekho. Ma Man, prefix	Caret Ni, suffix E, prefix	Máhá. Mále Nin, suffix Ang-n (ang be- fore; n after the word)	Hé-guane Ní, infix Ná	Man, prefix. si, suffix Na	Mo-ó Ma, prefix Mó	Ma-an Ma, prefix Dokha, pre- fix Mó	Mán. Já. Soh' I', suffix Man'-to
Not, probi- bitive	Ma, prefix	E, prefix	Ang-n (ang be- fore; n after the word)	Ná	Na	Mó	Mó	Man'-to
And * Also Or This	Caret Yó Ki. Caret Yam. Yem	Caret Sá. Song Dá. Dó I'go	Sáng ... A' Ná. Nárok	Sáng Kó-ó ¶	Sang Lé Noko. Nokog- ná Moko. Mokog- ná	Yó Yé Tem. Temgna. Tami Momi. Yákam. Yakamguá	Núng-yo Yé Tomgna Mángná	Chhang Hé Igo Mgt-o ...
That Who or which, relative	Myám. Mem Havem Caret	Mo ** Caret	Y'oná. Yonarok A'ko Caret	Mo-ó ...	...	...	...	...

\* See note aforogone, p. 169. The now and then at this place are positive.

† Hóna thic. ‡ Lónk = time.

‡ Go up, Hiat-yu lawo. Come up, Yu wo. Come down, Yu wo. Come on level, pí wo. Go on, go back, gnalla lawo, nóthia lawo.

§ Come in, Kihá di. §ware phien. Come out, át-cha phien. See full treatise in sequel.

¶ A'guá di = its inside in. A'guá lá, its inside to. So á to lá, its exterior to. A púm di, its base in, A'juu di, its top in.

‡ The vowel repeated denotes the pausing accent.

\*\* Yen neu, this is good; mem ná neu, that is not good, Báñinggyá. Mó-nú, that is good; ígo-nú, that is good; nú-ní, not good, Láñé-óng.

English.	Báikúnyá.	Lóhóróng.	Lémbúchhóng.	Búlláti.	Sángpáng.	Dámi.	Kháitng.	Dángmáti.
Who or which, correl.	Móm = that	Carot	I'ndok	Khosá. Khosálo	Khogná	Mom	...	Há-go
Who or which? interrogative	Syú. Séú	A'sá	Sé-ong	A'sálo. A'sá	Asá. Asále	Syúgo. Syú	Khám	Ság. Khigo
What?	Mara	Imang	Thiá	U'kla	Yen	Mingna	Mang ga	Tigo
Anything	Márye	Imung-sáng	Thichhá	U'k-háng	Yon sáng	Mang-yó	Mang-yó	Tichhang
Anybody	Syúyo	A'sa-sang	Sichhá	A'sáue	A'sa sáug	Syúyo	Sú-yo	Ságchhang
Eat { dual	Báwo. Jáwo	Cháé. Cho-ye.	Choi.	Chó. Chá chi. D.	Chó.	Jyu	Jyú-ye.	Káye Chúye
Eat { plural	Já se, D.	Chái' che, D.	chu. D.	Chá nin, P.	Chó chu, D.			
Drink	Já ne, Pl.	Chái' ne, P.	sa num, P.		Cho num, P.		Tyung'-ye	Túgne
	Túgno	Dúng-é * Dun-	Thágua. Thágua	Dúgno.	Dugnu. Dúgnú	Túgne		
	Túse, D.	gache, D.	chu, D. Thag-	Dugna chi, D.	chu, D.			
	Túne, Pl.	Dungane, P.	nanum, P.	Dugna nin, P.	Dugna num, P.		Am'si	Im'se
Sleep	Ip'po. Ipse, D.	Y'ne. Imache,	Im'sa. Imsachi,	Ipcha.	Ipsa.	Am'si		
	Ipine, Pl.	D. Immaue,	D. Imsa ni,	Ipchasi, D.	D. Ipsa ni, P.			
Wake	Bakko Bokse.	Cheno. Póge.	Poga. Pogachi,	Politi'	Thittá-chi-ni.	Phúge	Phók'ye	
	D. Bokine,	Póglante	D.	Polita chi, D.	Chi D.			
	Pl.		Poga ni, P.	Polita nin, P.	Ni, P.			
Laugh	Riso.	Yichae. Ichóye.	Risat.	Yúcha.	Ghisá.	Réche	Réche	Rige
	D. Ri'sini,	Ichare. Ichá-	Risa chi, D.	Yúcha chi, D.	— chi, D.			
	Pl.	che, D. Ichá-	Risa ni, P.	Yúcha nin, P.	— ni, P.			
Weep	Gnokko.	Hábe.	Hába.	Khába.	Khápá,—chi-ni	Gnoke	Gnoke	Khá-be
	Gnokse, D.	Habache, D.	Haba chi, D.	Khába, chi, D.				
	Gnokine, Pl.	Habáne, P.	Haba ni, P.	Khába, nin, P.				
Be silent	Lihabrukko.	Chichú-ye. Chi-	In'che-nan.	Chichu-wet.	Wai-wai-táva	Lábamo	Leba	Mánchéptáyo
	Liba-bwak	chuyache, D.	Chichu-wetech,	Chichu-	—chi-ni			
	se, D. Liba-	Chichayane,	D. Inche nan chi,	D. Chichu-				
	bwaki ne, Pl.	P. Yonga.	D. Inche nan-	wetennin, P.				
		Yonga che, D.	nin, P.					
		Yonga ne, P.						

Speak, n. utter	Boh'-ho. Bwó- se, D. Bwokine, Pl. Pi-se, D. Pi-ne, Pl. Láwo. Láse, Pl. Láse, Pl. Ráppo. Rong- so. Rap'she, D. Rapine, P. Nisyo. Nis- che, D. Nisine, P. Gwakko. Gwakshé, D. Gwakine, P. Wángo. Wan- she, D. Wan ne, P. Giyl. Giwo. Gise, D. Gine, P. Né, immut- able. Lato. from Já-po. Bla- wo	Chega. Che ga'Púkúsa. chi, D. Che ga ni, P. Thába. Thaba. chi, D. Thaba. ba ni, P. Daba. chi, D. ba nin, P. Kháda. Kháda. chi, D. Kheta chi, D. Khe- da ni, P. da nin, P. Poklounda. Yé- ba. Yépo. Yéba. chi, D. Ye po ka chi, D. Ye po ka ni, P. nin, P. Yúgná. Yugna Póh-yúsa. chi, D. yusa chi, D. Yugna ni, P. Feyusa nin, P. Phana. Jaoma. Be. chi, D. Duma chi, D. ni, P. Duma nin, P. Pin'da. Phina. chi, D. Phina ni, P. Phina nin, P. Píráng. ching D. ning, P. Píra. chu, D. nu, P. Kó, unchanged. Thépta	Puk- lusa chi, D. Puklusa nin, P. Báná, —chi-ni Kháda, —chi-ni Ripá, —chi-ni Túwá, —chi-ni Lándúma. Bi, —chi-ni Phána Bhása, —chi-ni Pían, —chi-ni. Piyú, —chi-ni Né. Kháyú Yosu. Kiru. Yop-su	Jé	Jeye	Ché bé
Come					Paú-ye	Tábe
Go					Kho-che	Khá-de *
Stand up					Rep-ye	Rebe
Sit down					Guáche	Yú-gue
Walk or move					Lámthúye	Lám-túme
Run					Ghúre	Róde
Give { to me + to any					Bignáye	Piyáng-ye. Píye
Take { from any					Careté	Né. Kháyó
Strike					Yál'ye	Nó-re, sing. Nor chie. dual. Nor numye, pl.

\* Meite is the general causative. Hence dungme'te is cause to drink; innotte, cause to sleep; pugmette, cause to wake (from póce), &c.  
† Give to me, giyl. Give to him, to any one, giwó. For an explanation, see foregoing, p. 190. Also grammars in sequel. In column 3, píráng, give to me, makes dual ending and plural ning. Píra, give to him, to any, dual chu and plural nu.  
‡ See note at p. 190, or full treatise of the sequel. Bábbling grammar.  
§ See full treatise on Bábbling in the sequel. Tyuppe, vei teupé o is the right form. The vowel is = French eu for peur, heur or English u in pure, aure.



Hear	Ni-nó. nishe, D. Nim ne, P.	Ni- Khemne. — a che, D. — am ne, P.	Khemasa	Yé-nu	Yénu	Ni	Niye, S. Ni- iye, D. Na niye, P.	Yé-ne, S. Yen che, D. Yenanum'ye, P.
Understand	Mim-to. Mim tise, D. Mim tine, P.	Mitte. — a che, D. — am ne, P.	Mim'-da	Mittu	Mit'nu	Momsi	Mam'de, S. Mi miye, D. Mam naye, P.	Mih'-ye, S. Mih'yechie, D. Mih'-ye- num'ye, P.
Tell or relate	Sogno, utter. Sodi, to me. Sodo, to any†	I'se. — a che, D. — am ne, P.	Tumlusa	I'su	Pá-yu	Blet'te, b Le'tte	Blátte, b. La- t'te, S. Blatte-chi, D. Blatte- sna, P.	Lá'-ye, S. Lá- chie, D. La-numye, P.
Good { dual plural	Nyú-ha, N. Úba daa si, b. Nyúba daa, P.	Nú-ye, Nuk chía, D. Nuk mihá, P.	Náyu-kkha	Nú-ne, Nup	Ni	Nyúpa	Nú, S. Nú- chie, D. Man'nú, P.	Nú- chie, D. Man'nú, P. I, S. Yéchie, D. May', P.
Bad	Mányú-ba. Manvuba daa si, D. Ma- nyuba daa, P.	I'su, Pienna. — chia, D. — miha, P.	Núyuk-ninkha. Núyusi yukha	I'sáne, Isa'p. Kúmine	I'si	Mánipa. Mú- myúpa	Mányúpa	Kóng, S. Keng chie, D. Ma- keng', P. Kú, S. Kú- chie, P.
Cold	Chhik'-bá. Chhikpa daa si, D. Chhik- pa daa, P.	Yep se, Yempa. Yemukye, D. — chia, P. — miha, P.	Chiyúkha	Ipehhiyúne	Chhiki	Chhú	Chhak'pa	Kóng, S. Keng chie, D. Ma- keng', P. Kú, S. Kú- chie, P.
Hot	Glegem. Glegem daa si, D. Gleg- gem daa, P.	Kúe, Kú. Kukchiá, D. Kuk miha, P.	Kúyu, Kúyú- kha	Káne, Kú	Háki. Púti	Wál. Hai	Giogloma	Ummáng, S. Ummáng- chie, D. Ummangne, P.
Raw (green)	Achekhi. Achekhi daa si, D. Achek- khi daa, P.	Men tum pa. Mákan'-pa. Men chin, D. Men wihia, P.	Hing-li. Hinglikha	Mátúpti	Man'-lú. Mandiwako. Mansetnáchli. Mántumako	U'súta	U'súta	

\* Causal of pl-w, to come. See full treatise in sequel.

† Láwo, go; láyo, take away, i.e., cause to go; lápatyo, cause to take away. Newari, hon, go; wonke, causal; yenke yon, take away; causal, yenke byu, give to take away.

‡ See note at page 191, or full treatise on the sequel. Bahling grammar.



English.	Bühinggyá.	Lôhóróng.	Lámichihóng.	Biláiti.	Sangnáng.	Dáni.	Khaling.	Dángmáli.
Ripe	Ming'-ta. Jita. Jíba. —daa si, D. —daa, P. Jijim. —daa si, D. —daa, P.	Dumem' pa. Tu mem' pa	Thúyá yekha. Tua-yu	Támáp = Tu-m- pa	Tu- Setnúchi. mako. Dú- wako	Mis'te	Dham'pa	Tum'sá, S. Tum sa chie, D. Ma tum' sa, P.
Sweet	Jjím. —daa si, D. —daa, P.	Lim'pa. Lim-ni. neg. Limte, —chia, D. —miha, P. [Lim uk gna, Lim ti ne, I am sweet.*] Sin'ta. Lim ni + Sá-yu-kha —chia, D. —miha, P.	Lim-yu-kha. Lem-yú	Lim	Lími	Lem	Lempá	Lem, S. Lem' chie, D. Ma lem', P.
Sour	Jyúr-ba. —daa si, D. —daa, P.	Khik'ta. Khik'. Ka. [Khik gua, Khik ti gua, verbal.*] Khik chia, D. Khik miha, P.	Sit'tu	Chúri	Júúr	Júúr	Jhár'pa	Sún, S. Sun' chie, D. Ma sun', P.
Bitter	Ká-ba. —daa si, D. —daa, P.	Kam-núye + —chia, D. —miha, P.	Khy-u-kúp. Khe u kúp	Khíki	Khepa	Khepa	Khápa	Kh-k, S. Khak' chia, D. Ma- khák, P.
Handsome	Rim'-ba. —daa si, D. —daa, P.	Kamisa + —chia, D. —miha, P.	U'chunú-yu-kha	Khánni	Bhan'gpa = bhing-hma	Bhan'gpa = bhing-hma	Bhang pa	Khán-nu, S. 'Khannú chie, D. Khan- manú, P. Kha-t'kha-ik' pu, S.
Ugly	Márim'-ba. —daa si, D. —daa, P.	Lóng-káye. Cheng-ye. —chia-miha.	U'chu núyuk nin. U'chu- gnasi yukha	Khéh'-yúg. Khen ni nung	Má-bhang'pa	Má-bhang'pa	Mábbán'gpa	Cháng *
Straight	Dyom'ba. —daa si, D. —daa, P.	Lóng-káye. Cheng-ye. —chia-miha.	Sori. Sorikha	Lúng-ku	Toh'-no	Dan'ta	Dhraipa	Cháng *
Crooked	Mádyom'-ba. Gung gung me.	Kho-kho. O'ok' ye	O'krik'-pa. Bang'krik'-pa	Khok khok- pugu	Toh'-noná	Kháda	Gúng-gúngma	Okrokrak'ch

Black	Kyá-krám. — daa si, — daa, P.	Máik' ye. Máye. chia-miha	Má-yuk'kha. Mak-yuk	Makthro-pa	Máo. chik'-pa	Máka- Mak'chupa	Kekem	Mákhaacha, S. Makchak' pa chi, D. Makchak chak chiye, P.
White	Bu-bum'	Bihá. Biye	O'm-yuk'-kha. Om-yuk	Béye-pa	Om'han-lonpa	Bubum	Bu-bum	Om, S. *Om- chi, D. Ma- on gache, P. Harchhop'- chho, S.
Red	Lá-lám. — daa si, D. — daa, P.	Hár'rá. — chia, D. — miha, P.	Wára-wába	Ha lá-pa	Halalápa	Halála	Halalam	Harchhop'- chho kachi, D. Har- chop'chho makat' ka chie, P.
Green	Gigim	Phiye	...	Phiphi-pa	...	Wálu	Gigi-ma	Mak po keke, S. Mak'po- keka-ka chi, D. Makpo kekemakat- kechie, P.
Long	Jhoi-ba	Kéye. Kibe	Ke-yuk-k. Ké yuk'-kha.	Kepa	Máipa	Song-pa	Song'pa	Ki. Kigo, S. Ki. sha-go, D. Maki- gochie, P.
Short	Dyakhojhoiba. Dekhojhoiba. — daa si, D. — daa, P.	Taks'ye. Tyaksu. — chia, D. — miha, P.	Wun yuk-k. Wun yuk'-kha	Ték-sip	Dui-pa. Dwipa	Tibichyám	Dokhaisong'-pa Tun. Tungo, S. Tun'- chie, D. Matun go- chie, P.	

\* What is bracketed refers to the further researches previously adverted to. The verbs were quoted to show the participial nature of so many of the qualities—a point as to which see the analyses of the Vayu and Baling tongues in the sequel.

† Lim-ni = sweet not; khik-ni = bitter not.

‡ Kam (recte kang) nuye, good to look at; Kam ísa, bad to look at. In most of the other dialects the construction is the same, e.g., úchu nuyukha; uchu nuyuk nin vel uchuñsai yukha. Nin vel guási is negative.

<i>English.</i>	<i>Bühlingpá.</i>	<i>Lóhóróng.</i>	<i>Lámbichhóng.</i>	<i>Báidá.</i>	<i>Sánpáng.</i>	<i>Yámi.</i>	<i>Khalíng.</i>	<i>Dángnádí.</i>
Tall (high)	Lá-ba	Keye	Ké-yuk. yuk-kha	Ke Kí byép	Otto-ripiko	Song'pa	Song'pa	Badhemgo, S. Badhe- mechago, D. Bádhe- mene-ka- chi, P.
Short (low)	Dyákhodáa. Dekhó laba	Tukaye. Mih-mu. Mih-mu	Wu-yuk'-kha. Wu-yu-k	Ták-sip'	Utuchhe-ripiko	Tibichiyom	Dokháisong'-pa	Tungo, S. Tun'chago, D. Matun'- gohive, Pl.
Small	Kachim	Mi sy u ma. Misup'-pa Mi su k'-pa. Misu-yukha	Michi yuk'-kha. Michi-yuk	Mépa-ehhá (small child)	Tuchheppa	Tibichiyom	Tibichem. Yakhe	Umchuk'pang or Chuk, S.* Chukche-ehi, D. Machuk'- kache, P.
Great	Gnulo — daa si, D. — da, P.	Dhe-a. Delia. — chia-milha	Theuyuk'-kha. Theu yu-k'	Dhé-pa	Um-dhep'pa	Gholpa	Ghálpá	Dhigo, Dhí, S. Dhi-ehi, D. Madhik' ehi, P. ...
Round, circular	Khukhirme	Wengwengma. Tong-kuye	Tong-yuk Kák'lik-lik'-kha	Wángwang pa. Wáng-wáp	Khikhirko	Khokhor'ma	K'iaakharma	Um-pop, S.* Um-pophi- ehi, D. Um- pochiye, P.
Round, spherical	Pupul'-me	Pum pumma. Pum pumye	...	Puk luk-luk	Phuphul'ko. Pupul'ko	Pupul'mu	Papal'ma	Rik'tum, S. Phepchiák- da, S. Phep' chirak'-da- kachi, P. Puen'ehi
Square	Lapataye	Rik' suk ye	Raurankha	Phék phék-pa	Likapáta Phem phem'-ko	Phlem phlem'- me	Phem phem- me	dak'da ma- makat go- che, P.
Flat, com- pressed, de- pressed	Piem piem'me	Phekphék'-ma	...	...	...	...	...	...

Level, as a plain	Dyom-ba, Adel'de	Tem'-ma	Tenlang tong- yuk, Tenlang- ton'kha	Caret	em'-ma	Udel'mo	Dhoipa	Légó. Um- téma, S. Légo hiehi. Hiehi légo, D. Légo- chive, P. Dhi } Chuk }
Fat	Seneuba (flesh, good†.) Guoloi Kachim.	Yám-nuye	Isamtai mekha	Yám'nu Dhé-pa	Litiko	Léi	Senupá	
Thin (lean)	Ryam'ba	Yám-isa	Heksu reksukha	Mépa-chá	Romiko	Róm	Jyor'pa	
Weariness	Bál	Yáktáng	Su-a	Yák'ta. Yák	Ho yán	Gluum'ma	Ghri-ma	Mibo
Thirst	Bwaku dwaktu	Walt'má	Walt'ma	Waine	Wám'ma	Kumána	Khuur' nuu'	Ku- Chú-mít'ma
Hunger	Solimi	Sák'	Sák	Ságe	Sáka	Sú-a	Sú-o	Ságá

\* See note at the word Fat, p. 102, and compare the adjectives here and there throughout.

† Sē neuba, flesh good, who is well fleshed. So yam nuye is abounding in fat (yam). Yam isa, bad in fat, low in flesh.

# END OF THE COMPARATIVE VOCABULARIES.

## III.—GRAMMATICAL ANALYSIS OF THE VÁYU LANGUAGE.

## A.—VÁYU VOCABULARY.\*

## 1. Nouns Substantive.

<i>English.</i>	<i>Váyu.</i>	<i>English.</i>	<i>Váyu.</i>
Air (wind)	Hójum	Bear	No word
Affection, love	Chháusa	Beard	No word
Abuse	Jesi	Boar	Loncho pok
Abode	Múlúng	Body	Chho
Agriculture	No word	Burden, load	Khuli
Agriculturist	Kóduvi. Vikpóvi	Bone	Rú
Amaranth (grain)	No word	Breast	Ripcha
Aqueduct	Dunri. Tílóu	Breast, nipple	Chuschu
Ankle	Léthulung	Bow	Liwo
Arm—all	Gót	Bowman	Liwo-wo
Arm—fore	Gót	Bottom, lowest part	Hutti
Aunt, paternal	Nini	Boy	Loncho, choo. Tawo
Aunt, maternal	Yeng-yeng	Buffalo-kind	Mechho
Ant	Chikibula	Buffalo, male	Loncho mechho
Anus	Pó-chíng	Buffalo, female	Mescho mechho
Arrow	Blo	Buffalo, young	Mechho choh'mi or cho'-mi mechho
Axe	Khoyóng	Bull	Loncho gai (see Ox)
Alder-tree	Lichhing	Breath	Hemchi
Bag. Basket	Guh'mi †	Branch, bough	Rámá
Barley	Sáká	Brother	Bólo, elder. Bálu, younger
Bamboo	Pholo	Brethren, uterine	Bolungcho
Bark of tree	Sing kokchho	Calf	Gai cho'mi
Back	Séuti	Calf, male	Loncho gai cho'mi
Backbone	Gátachu	Calf, female	Mescho gai cho'mi
Belly	Muli (organ). Bimli (whole)	Can, cup	Boguna
Beast, quadruped	No name	Cart	No name
Box, chest	No word	Cat-kind	Dána
Bat-kind	Pókheún	Cat, male	Loncho dána
Bird-kind	Chinchi	Cat, female	Mes'cho dána
Bird, male	Loncho chinchi	Cat, young	Cho'mi dána
Bird, female	Mescho chinchi	Carpenter	Sing chuk'vi
Bird, young	Bengáli chinchi	Cheek	Gwong-gwong
Beer	Soe. Swe	Chestnut-tree	Sé'lu
Bread	Pipra	Chin	Kumching
Bitch	Mescho úri	Child-kind	Choo. § Tamtáwo-Bokvi
Birch-tree	Toura	Child, male	Táwo
Bed	Blem'chum'	Child, female	Támi
Bedchamber	Imlung †	Clay	Nakch Yongkó
Bedtime	Insing †	Cloth	Jéwa
Bee	Singwo	Cloth, cotton	Rowa jéwa
Blacksmith	Got thutvi. Khak-chingtuvi	Cloth, woollen	Belisong jéwa
Blood	Vi	Clothes, raiment	Jéwa
Buttocks	Petuna	Cloud	Kowál
Battle, fight	Pat	Cold (frigor)	Jungsa
Boat	Dunga		

\* This analysis is divided into (A) a vocabulary and (B) a grammatical portion; but both are so framed as to bear on the structure of the language and to dispense with a separate array of rules.

† The h thus marked h' denotes the abrupt tone, which is of very frequent occurrence. The h is often omitted, as cho'mi, little; to'po, strike; cho'no, the nose, &c.

‡ Im is the verb to sleep, and lung and sing are affixes of place and time respectively, but useable only with verbs, with which, however, they form very many useful terms—e.g. mülúng = abode.

§ The repeated final vowel marks the pausing tone, which is as common as the abrupt tone.

|| Tá is the crude, = Sontal and Uraon Dá, and wo, mi, are the suffixes of gender.

<i>English.</i>	<i>Vāyu.</i>	<i>English.</i>	<i>Vāyu.</i>
Colour	No word	Its father	The same
Cane (calamus)	Di	Fever	Jun'gsa
Cock	Loncho khocho *	Fair, market	Inglungthamlung (buy- ing and selling place)
Cousin, paternal	{ Bo'lu	Fear	Ramsa. Ram
Cousin, maternal	{ Bālu (see Brother)	Ferry	Theklung. (Lit. cross- ing place)
Cow	Gai	Fire	Mé
Cough	Khwen khwen	Fire-place	Phulung
Copper	No name	Field, arable	Wik. Vik
Cowherd	Gai táuvi	Finger	Blemen
Cotton	Rówa	Finger-nail	Demen, got demen
Crow	Gágin	Fellow-country- man	Angki mulung-wo-mi. Angki namsang-wo-mi
Daughter	Támi	Fellow-tribeman	Angki thoko-wo-mi †
Daughter-in-law	Choyongmi	Fish	Ilo
Dance	Hóli	Fist	No name
Day	Náma. Nómo	Flavour, taste	No name
Dust	Pínko	Flesh	Kwón. Kon
Darkness	Kwung-kwung	Flint	Bo-chhá-tumphu
Death	No word	Flour	Mádi
Desire, wish	Daksa	Flea	Ri'michhing
Deer	Kécho	Flower	Pung'mi
Dispute	Phwé	Ford	Theklung
Dog	U'ri	Fly	Jáma
Dog, male	Loncho úri	Food	Játáng
Dog, female	Mes'cho úri	Fog	Kow-al
Dog, young	U'ri cho'mi	Fowl-kind	Khocho, or Khwocho
Dog, wild	Ghárímu uri. Béne úri	Fowl, wild	Rikkho
Dream	A'múng	Fowl, male	Loncho khocho
Drink	Tántáng	Fowl, female	Mescho khocho
Earth, the	Kó	Fowl's egg	Chálung. Kho-chalung
Earth, a little	Kó	Foreigner, m. and f.	Gyetinam'sang-wo-mi ‡
Ear	Nók'-chun'g	Forehead	Tángláng
Egg	Chálung	Filth, dirt	P'enki
Elephant	Háti	Foot	Lé
Elephant, male	Loncho háti	Form	Nárun
Elephant, female	Méscho háti	Forest	Vik. Ghári
Ewe	Méscho béli	Fruit	Sé. Sí
Eye	Mék' (abrupt tone)	Frog	Boyukwong. (Khwo- cho is toad)
Eyebrow	Mék' kwúyu	Garlic	No name
Elbow	Koko-chus'-chu	Girl	Támi. Méchochoo. § Cho'-mi
Evening	Nomothipsing	Glue, cement	No word
Exorcist	Bálung	Grandfather	Kiki
Earthquake	Dukku	Grandmother	Pipi
Face	Gnáru	God	Caret (Bhem Sen is the usual object of adora- tion)
Feather	Chínchi swám' (= bird hair)	Gold	Heldungmi. (Lit. the yellow)
Feast, festival	No word	Goat-kind	Cho'li
Father	U'pú		
Father-in-law	Chákhi		
My father	Ang úpú		
Thy father	Ung úpú		
His father	A' úpú Wáthim úpú. I'nung úpú. Minung úpú		
Her father	The same		

\* Kh uttered like kw, deep in the throat.

† Angki thoko is our tribe; angki namsang, our smell; angki mülung, our dwelling-place. Therefore the suffixes wo, mi, here form derivative substantives, like countryman from country. So also li-wo-mi, male and female archers, from li, a bow; and heng-ng-wo-mi, a male and female of the Newar tribe (page 240 in the sequel). But in tá-wo-mi, boy and girl, from tá, a child, these suffixes are mere signs of gender. Again, in choti-wo-mi, strong, from choti, strength, they form adjectives from abstract substantives. See and compare the several uses in the sequel.

‡ Gyeti namsang wo, literally one of another smell. It answers to angki namsang wo, one of our own smell, supra.

§ Cheo is probably cho'wa, a male child, and cho'mi, a girl, answering to tá-wo and tá-mi. But cho'mi is now chiefly used for a little one, and rather adjectively than substantively.

English.	Váyu.	English.	Váyu.
Goat, male	Loncho cheli	King	Pogu
Goat, female	Mescho cheli	Lamp, torch	Tuphi
Goat-herd	Cheli tunvi	Language, speech	Dábo. Dávo
Grain	Jomsit	Lip	Kumching
Groin	Chhlágalung	Leaf	Ló
Hammer	Topehyang	Tree's leaf	Sing ló†
Hammerer	To'vi*	Leather	Kokchho
Hand	Gót	Leg—all	Ló
Handle	Luthchyáng (English th)	Leg—true	Poktólo
Spade handle	Chukha luthchyáng (English th)	Light, lux	Dáng-dáng
Hair	Swom	Lightning	Dángdáng bikup
Hair of head	Puchhi swom	Life	Hémchi (breath)
Hair of body	Dukhu swom	Liver	Ding
Herdsmen	Gaimchho-tunvi	Louse	Be'mere
Head	Páchhi	Lungs	Iot'
Heart	Thum	Loom	Punc'hyáng
Heel	Konteng	Load	Kholi. Khúli
Nail	Bopum	Maize	Mákai, H.
Hemp	Lapchhyo	Master	Mó
Hen	Mescho khochi	Mark	No name
Hip	Gangpangrú	Market	Inglung thamlung‡
Hope	No word	Mason	Kem povi
Hoof, cloven, solid	Khokhek	Mankind	Singtung
Hog-kind	Pok'	Man, male	Loncho
Hog, male	Loncho pok'	Man, female	Mes-cho
Hog, female	Mescho pok'	Man, adult	Bangcho, male. Bang. mi, female
Hole	Hom (like kh). Hom- lung	Maker, doer	Povi
Hoe, spade	Chokhá	Madder	Láru
Husk	Ingu	Maro	Mes-cho goḍa
Hook, peg	Khondu	Mill, hand	Rechyang
Horn	Ráng	Mill, water	The same
Horn, goat's	Che'li ráng	Millet (kangni)	Levi
Honey	Singwo khudu	Millet (kodo)	Dusi
Horse-kind	No name (Goḍa used)	Millet (juwar)	Densom
House	Kém	Millet (sama)	Náwáli
Home, dwelling- place	Mu-lung	Milk	Dádú, H.
Hunger	Suk'sa	Mist	Kokcho (cloud)
Husband	Rócho	Manner, mode, way	Bá
My husband	Ang rócho	Monkey, Macacus	Phoka
Thy husband	U'ng rócho	Monkey, Semno-Phoka	
Her husband!	U'nung rócho. Minung rócho. Wáthim ró- cho. A' rócho	pithecus	Pokchyáng
Instrument, Implement	Póchyáng	Measure	No name
Intestines	Chyot	Medicine	Thum
Iron	Khakchhingmi (Lit. the black)	Mind	Cholo
Jaw	Rá	Moon	Cholo
Joint	Thulung	Month	Dumku
Juice	Bulung	Music	U'mu
Knife	Yukchyang	Mother	Ang úmu
Knee	Khokáli	My mother	U'ng úmu
Knot	No name	Thy mother	Inung úmú. Minun úmú. Wáthim úmu
Kitchen	Khoklung	His, her mother	A' úmu
		Mountain	Chhaju
		Mountaineer	Chhajuwo. Chhajub mut'vi§

\* Topchyang is the instrumental, and to'vi the agentive participle. See grammar in sequel.

† Tree alone is singphum. See it and the note there.

‡ Buying and selling place.

§ Chhaju-wo-mi, male and female mountain-eer. Chhaju be mutvi, one (m. or f.) who dwells in the mountains. So also in sequel at native of the plains. Mutvi, the participle -mi, to dwell, has the pronoun inherent, and can be used, like every other word of the sort as adjective or substantive.

<i>English.</i>	<i>Vāyu.</i>	<i>English.</i>	<i>Vāyu.</i>
Mouth	Mukchu	River	Bingmu
Moustache	Mukchhu swom *	Rivulet	Gāng
Mosquito	Kānānāng	Root	Rochhing
Morning	Nomoloksing	Rust	Kēē (pausing tone)
Mouse	Chuyu	Rudder	No word
Nipple	Chúschu	Road	Lom
Noise	Sangma	Rope	Dāmā
Neck	Chhidī	Roof	No name
Name	Ming	Rhododendron	Thán-kapu'li
Night	Ekša. Yekša	Salt	Chia, culinary. Jikhom, other
Net	No name	Silence	Giwon
Needle	Pichyáng. Chuschung	Spade. Spud.	Chokhá
Nose	Cho'no	Hoe.	
Nostril	Cho'no humlung †	Spear	No word
Navel	Sólipun'g	Shape, form	Nárun
Oar	Yo'king	Sheep-kind	Beli (Bhenglung is the Barwal)
Oil	Kí		
Oak-tree	Chyakphen	Spirits (distilled)	Buke'ha
Odour, smell	Namsang	Spindle	Chingch'at
Onion	No word	Spinner	Chingvi
Ox-kind	No word. (Gai is now used)	Skin	Kókehho
Ordure	Epi. Yepi	Skull	Puchhi rú
Pain	Yáma	Shoe, sandal	Khokhek
Palm of hand	Penteng	Sole of foot	Lé pengteng
Penis	Thólu	Seed	Rú (bone)
Place	Lúng (in composition, with verbs only)	Sieve	Yáyáng
Plant	Levi	Sleep	I'mpi
Pleasure	Bong	Sail of boat	No name
Plough	Rukchyang	Sand	No word
Ploughman	Rukvi. Rukcho-wo-mi ‡	Spittle	Cheku
Plain	Tengteng	Silver	Dawángmi. (Lit. the shining, the white)
A native of the plains	Tengteng-wo-mi. Tēng-tengbe mutvi	Sport, play	No word
Plate, dish. Plat-ter	Tálung	Sisterhood, the	Nunung-cho
Parent	Phokvi. Bok'pingvi §	Sister	Nun, elder. Diyu, younger
Plantain	Risa	Sitting chamber	Múlung
Pine (tree)	Thong chhing	Spider	No name
Pepper	No name	Smith	Khakching tovi
Potter	Ko-chonvi	Snake	Hóbu
Pouch	Powasse	Sky	Nomo (sun)
Priest	None. (Pater familias performs the part)	Son-in-law	Jánwai
Ram	Loncho-beli	Son	Táwo
Rat	Chuyu	My son	Ang táwo
Rain	Nánum	Tiny son	Ung táwo
Rains, the	Nánum tokvínúma ¶	His, her son	A' táwo. Wathim táwo.
Rice in husk	Bojá		I'nung táwo. Minung táwo
Rice, unhusked	Chhán'ga	Shoulder	Pháka
Rice, boiled	Ham	Shepherd	Beli túnvi
		Side	Yákaju. Khuk
		Star	Khwámen

\* Mukchhu swom = mouth hair.

† Place where nose is perforated.

‡ Wo is masculine suffix; ni, feminine = hal-wala-wali of Hindi.

§ Phokvi, who begets, a parent, answers to bokvi, who is born, a child. Phok, the transitive, is formed normally from bok, to be born, the neuter. Both take the common transitive formative, pingko; and hence bokpingko = phokko, and, at pleasure, phokpingko, which is a double causal in the sense of to cause to be born, or a single in that of cause to beget. This tallying of transitive and causal and this making of double causals are Dravidian traits common, like many more traits, to Vāyu and to Kirānti, not to add more of our Himal tongues.

|| Sē = fruit, generic sign, as plum is for trees.

¶ Literally, rain pelting days, or rainy season.



<i>English.</i>	<i>Vāyu.</i>	<i>English.</i>	<i>Vāyu.</i>
Summit, top	Wani	Summer	Jekhom nūma
Snow	Liri	Storm	Kungjūm
Steam	Hilili	Valley	No word
Smoke	Kulu	Vulva	Juju
Strength	Choti	Wall	Khoksu
Song	Kwom	Water	Ti
Sow	Mescho pok'	Water spring	Ti vok lung
Sun	Nomo, Numa	Drinking-water	Dakmung ti ‡
Sunshine	Lo-gáng	Cooking-water	Khoschyang ti
Sunrise	Nomo-loksing	Washerman	Up'vi
Sunset	Nomo-thipsing	Washing-water	Upohyang ti
Still	Bukcha pochyang	Weight (instru- ment)	Pok'hyáng
Stone	Lunphu	Weight, heaviness	No word
Stomach	Muli (the organ)	Wife	Romi
Shade, shadow	Veli	My wife	Ang romi
Straw	Khisti	Thy wife	Ung romi
Sword	No name	His wife	Wathim romi. A' romi.
Tail	Mán		Minung romi. I'nung romi
Testicle	Chálung (egg)	Dual {	Our wife Angchi romi, excl.
Tiger	Bilu		Ungchi romi, incl.
Thigh	Phekteng		Your wife Ungchi romi
Thirst	Tidaksa		Their wife A'chi-romi § or A'- or Wathim- { nakphum or Minung- { romi
Tooth	Lú	Plural {	Our wife    Angki romi, excl.
Turmeric	Sinphi		Our wife Ungki romi, incl.
Toe	Lé hlómen		Your wife Unni romi
Toe-nail	Lé démen		Their wife A' khata-romi. I'nung khata-romi. Wathim khata-romi or Mi- nung khata-romi
Tongue	Iá		
Time	No name. (Sing in com- position with verbs)		
Thread	No word		
Thunder	Nómosangma *		
Thief	Khútumún		
Theft	Khutu		
Tree	Singphum † (Phum in composition)		
Tree bark	Sing kokehho (= tree leather) †	Wax	Dikphi
Uncle, paternal	Pongpong	Wheat	No name
Uncle, maternal	Kuku	Winter	Jungsa nomo
Urine	Chipi. Chepi	Wizard	Jochháng póvi
Man's urine	Singtong chipi	Witchcraft	Jochháng
Goat's urine	Che li chépi	Witch	Jochháng povi
Vein	Viehho lom	Wealth	Penku. Gosta
Vegetables, wild herbs and roots	Chokphi setung	Weaver	Jeva pungvi
Vetch, pea	No word	Weed, grass	Moksa
Village	No word (Mulung = dwelling-place, is used)	Woman	Mescho
Victuals	Játáng	Wood	Sing
Vice, sin	No word	Wool	Beli swom
Voice	Sángma	Work	No word. Kam is used.
		Wound	Buma
		Wrist	Gót thulung
		Year	Thoug

\* Nomosangma, one word; literally, sky sound.

† See tree's leaf, where also sing only is used. So also in branch of tree, root of tree, flower or fruit of tree. Newari is the same, si hau = sing lo. With the entire tree of all sorts phum is suffixed, as risa phum, plantain-tree = kála má, Newari.

‡ Khoschyang is the instrumental and dakmung the infinitival form. See Grammar. Both these sorts of words are used as adjectives constantly. Note how nicely the more active agency of the water in cooking is discriminated.

§ The possessive m, mu, is repeated or not, and given either with the pronoun or with the numeral, thus: "of them the two the child" is Wathim nakpom cho'mi or Minung nakpo cho'mi.

|| Wife or wives is the same. The plural sign khata is seldom or never added to the noun when the pronoun conveys the sense, or when the verb conveys it, e.g., mescho imchimen, the women sleep.

2. Pronouns.

English.	Váyu.	English.	Váyu.
I, ego	Go	Which, What?	Hánung, subs. and adj.
Thou	Gón	Who, Relative,	Hánung nakpo, m. f.:
He, she, it	Wa'thi. Mi. I'.	of all genders,	Hanung nayung, n.:
We two	Gonakpo *	subs. or adjectival, and	Dual
incl. excl.		Which? What?	Hánung hánung or
Ye two	Gonchhe *	Interrogative,	Hanung khata, Pl.:
They two	I'nakpo Wathinakpo.*	relative, Which	m. f. n. : inter. and
	Minakpo	of several ex-	relative ‡
	Gokháta	hibited persons	
We all		or things: subs.	
incl. excl.		adj. m. f. n.	
Ye all	Góne. Gónékháta	Who?	Su. Suna, m. f. Suna
They all	Mikháta. Wáthikháta.		nakpo, Dual. Susu,
	I'kháta.		Suna suna or sukhata,
This	I', † all three genders	Whoever	Pl. m. and f. : subs.
That	Wáthi, Mi, ditto	What?	and adj.
These, dual	I' nákpo : m. and f. I'		Sunado ~, ~, ~
	náyung : n.		Mische, n. : subs. Mis-
These, plural	I' kháta : m. f. n.		che náyung, Dual.
Those, dual	Wáthi nakpo. A'nakpo.		Mische khata. Mis-
	Minákpo, m. f. Wa-		che mische, Pl.
	thi náyung, &c. n. ‡		
Those, plural	Wáthikháta } all gen-	Whatever	Mischeda
	Mikháta } ders	Either	I' ki wathi. I' ki mi
Self, selves	None	Both	Nakpo, m. f. Nangmi,
Myself, thyself,	None		f. § Náyung, n.
himself			
Own, my, thy,	None	Several	No word
his own		My	Ang
Any, some (koi)	Su; Suna, D. Su nákpo,	Thy	Ung
person	Pl. Sukháta or Susu;	His, her, its	A' }
	m. and f. subs. and		Wáthim }
	adj.		I'nung }
Any, some	Mische : n. subs. only.		Minung }
(kucch) thing	Mische náyung, D.		
	Mische khata or Mis-		Anghi, excl.
	che Mische, Pl.		Ungchi, incl.
Many, much	Ohhingnak { m. f. n.		Unehi
Few, little	Yanggnak { subs. and		I'nakpum.    Minak-
How much, many	Hátha { adj. and		pum. Wáthim nak-
	adv.		pum. A' nakpum or
			A'chi
So much, many	Mitha		Angki, excl. Ungki, incl.
All	No word		Unni
The whole	Khiri. Khulup in num-		A' kháta. Wáthim khá-
	bering		ta. Minung kháta.
Half	Phak : com. gen. subs.		I'nung kháta
	and adj. Bá, adj. only		Ang mu

\* Chhe, the dual sign of 2nd pronoun, is not used with 1st and 3rd. The numeral two (nakpo) is substituted.

† I', this, and mi, that, have the pausing tone. I sometimes represents it by doubling the vowel, it, mi.

‡ E.g., Hánung gothato'pungmi mií nóni, the hand with which I struck pains me; literally, what hand with I struck that pains. \* However much the Tartar tongues eschew relative pronouns, they still can and do use them in this way; and Newari, which is one of the simpler Himalayan tongues, herein agrees with Váyú, which belongs to the complex class. So also you can say for "call the man who has come" Hánungdo dongmi mií khamto, or, more usually, Phikta khamto.

§ See numerals. Nakpo, m.; Nangmi, f.; Náyung, neuter, is no doubt the proper form. But these signs are passing out of use, and nakpo is now often used for all persons, male or female.

|| I nak pum, or Inung nakpo, or Inung nakpum. The possessive nung is peculiar to the demonstratives, which it distinguishes from the adverbs of time and place. Inungmu or minungmu, of him. Inuhemu, minuhemu, of here, of there. Ithemu, mithemu, of, now, of then.

<i>English.</i>		<i>Váyu.</i>	<i>English.</i>		<i>Váyu.</i>
Thine		Ung mu	Ours		Angchimu. excl.
His, hers, its		A' mu. Wathim mu.	Yours		Ungchimu. incl.
		Minung mu. I'nung mu	Theirs		Unnimu
Dual	Ours	Angchimu. excl.			Wathim khátamu. Mi
	Yours	Ungchimu. incl.			khátamu. A' kháta-
	Theirs	Ungchimu.			mu.* A' khátamu,
		A' chinu. Wáthim nak			or rather
		pomu. Minung nak			Minung kháta mu.
		pomu. I'nung nak			Unung kháta mu.
		pomu.			

3. *Adjectives.*

	<i>Crude.</i>	<i>Affixes.</i>
Good	Noh'ka	wo m., mi f., mu n.†
Bad	Máng noh'ka	wo m., mi f., mu n.
Cunning	Chek pángsing	wo m., mi f., mu n.
Deceitful	Máng pingvi	m. f.
Candid	Diksa hotvi	no affix
Truthful	Noh'kathum gotvi	m. f.
Malicious	Yángsa hávi	no affix
Benevolent	Bóng havi	ditto
Industrious	Kam povi	ditto
Idle	Hanvi. Mutvi	ditto
	Kam máng povi	
	Diksa	wo m., mi f., mu n. Diksa
True		= truth
	Diksa hotvi	no affix; participial
False	Máng diksa	wo m., mi f., mu n.
	Diksa máng hotvi	no affix
Passionate, hasty	Risi bukvi	m. f. } participial
	Risi not'vi	no affix
	Risi —	wo m., mi f. Risi is anger
Placid, patient	Máng risi bukvi vel notvi	m. f.; no affix
	Máng risi —	wo m., mi f.
Cowardly	Ránvi	m. f.
	Ran not'vi	
Brave	Máng ránvi	no affix
	Rammá not'vi	
Constant-minded	Wonvi	
Unchangeable		
Inconstant	Máng wonvi	participial
Changeable		ditto
Wasteful, profuse	Hokeho	wo m., mi f.
	Ho'vi	m. f.; no affix; participial
Niggardly	Kháii	wo m., mi f.; no neuter

\* I or inung, that is, the genitive sign, is repeated at pleasure. Nung and ni, as well as m and mu (and also mi), are genitival and inflexional. Inung, of this person; ini, of this place.

† Wo and mi for rational; mu for other beings.

‡ True adjectives are rare; most are participles (see on to grammar). In participles the relative pronoun inheres. They can be used as adjectives or any substantives without any affix beyond their own signs (vi ta tang). Thus hóuvi, literally who obeys, is used for obedient and for the obeyer. Adjectives that are not participles, if used in the latter way, should have the wo, mi, mu affixes, but need them not if used in the former way—e.g., noh'ka loncho, a or the good man; but ka of noh'ka is probably formative from noh', to be good. Possessive mi also makes adjectives from substantives, as chhomu, b. dily, from chho, the body; thummu, mental, from thum, the mind; chhinji, sw. etness, chhinjimu, sweet.

	Crude.	Affixes.
Kind, gentle	Yānsa mānghāvi	no affix
Unkind, harsh.	Yānsahāvi	no affix
Obedient	Honvi	m. f. ; no affix
Disobedient	Mānglyonvi	no affix
Mad, idiotic	Thumnasidumta	no affix
Licet	Īstāng, n.	no affix
Illicit	Māng pātang	ditto
Bodily, physical	Chhomu	genitival, n. Chho is body ;
Mental	Thummu	thúm, mind
	Suksa	wo m., mi f. Suksa is hunger
Hungry	Suksa metvi	m. f.
	Suksa meta	no affix
	Tidaksa	wo m., mi f. Tidasksa is thirst
Thirsty	Tidaksa metvi	m. f.
	Tidaksa meta	no affix
	Gunangsenti	wo m., mi f., mu n.
Naked	Īuphta	m. f. n. ; no affix
Libidinous man	Īoncho daksā metvi	m. ; no affix
Libidinous woman	Mescho daksā metvi	f. ; no affix
Gluttonous	Chhing gnak'jovi	m. f. ; no affix
Drunkard, drunken *	Chhing gnaktunvi	ditto, ditto
Foul-mouthed	Jit'vi	m. and f. ; ditto
Abusive	Jisi	wo m., mi f. Jisi is abuse
	Kenki	wo m.,† mi f., mu n.
Alive	Gotvi	m. f.
Dying	Met'vi	m. and f.
Dead	Me'ta	m. and f.
Sick	Met'kenvi	m. f.
Sickenings	Māng phat'vi	m. f.
Sick, sickened	Met kinta	m. f.
Healthy, healthful	Phatvi	m. f.
Sleepy, asleep	Īnvi. Imp'yo't'vi	Participial ; no affix of gender
Healthful	Īnta. Impi yos'ta	
Wakeful, waking	Si'vi. Bok'vi	m. f. n. ; no affix ‡
Awake, intr.	Sipta. Bokta	
Awakened, tr. and causal	Sipta. Sip pingta	m. ; cho affix ‡
	Pokta. Pok pingta	
Young	Cho'mi	m. ; mi affix ‡
Youthful	Īthijila (= small)	m. f. n. ; no affix ; participial
Mature, in prime of life	Bang-cho	wo m., mi f., mu n. and com.
	Bang-mi	m. f. n. ; participial
Old, aged	Chokta	wo m., mi f., mu n.
Strong	Choti	no affix ; participial
	Choti notvi vel khotvi	m. f. n. ; participial
Weak	Mang choti	wo m., mi f., mu n.
	Mang choti kotvi	no affix ; participial
Confined	Thikta	m. f. n. ; no affix
Free, freed	Teshta	m. f. n. ; no affix

\* Drunken = drunk, cannot be applied to a being any more than eaten, though beaten, seen, &c., can. The inference of the passive sense in the past participle generally is the reason why the present participle of transitives is aoristic. Tunvi is he who drinks or drunk. Tanta is what is drunk.

† Wo, vo, and mi for masculine and feminine of rationals ; mu for irrationals, but often used for all, as a sign of common gender

‡ The words bangcho, bangmi, and bingcho, bingmi, are now commonly used as substantives ; and to make them adjectives they take the forms, bangchowō, bangchomi, bingchowō, bingchomi. So also rocho, romi. The words cho'mi and ithijila, small ; nyesi, new ; and tering, ready, are, like nob'ka, good, true adjectives, needing therefore no affix. Such addition, if male, has the same effect as that of adding wala, walli, to qualificatives in Hindi.

	Crude.	Affixes.
Handsome	{ Bing-cho Bing-mi Bingmu	m. } rationals * f. } n. and c. ; bestials
Ugly	Mang bing-cho	mi f., mu n.
Tall, high	Jongta	m. f. n. } no affix
Short, low	Mang jongta	ditto } participial
Great, big	Honta	ditto }
Small, little	{ Cho'mi Ithijila	{ See note *.
Fat, fattened	Lonta	ditto
Thin, thinned	Gerta	m. f. n. } no affix
Tired, weary	Jyopta	m. f. n. } no affix
Fresh, not tired	Mang jyopta	ditto
Lame	Khokbappovi	m. f. n. } all participial
Lamed	Mang khokvi	no affix
Blind, blinded	Mang yenvi	m. f. n. }
Deaf	Mang thatvi	m. f. n. } i.e., rationals & beasts
Bumb!	Mang hot'vi	m. f. n. }
Alone, solitary	Chhaling	cho m., mi f., mu n. and com.
Companioned	Kácho gotvi	m. f. ; no sign
Wise	Juk'vi. Set'vi	m. f. ; no sign
Foolish	Mang yukvi. Mang setvi	ditto } participial
Learned	Lista	m. f. ; no sign
Ignorant	Máng lista	ditto
Rich	{ Got'vi Penkhu	{ m. f. ; no sign ; participial wo m., mi f., no, n. Penku is riches
Poor	{ Mang gotvi Mang penkhu Penkhu mang gotvi	{ no affix ; participial wo m., mi f. m. f. ; participial
Noisy, talkative	{ Dávo povi† Hotvi Itvi	{ m. f. ; no sign
Silent	{ Botvi Giwon ponvi†	{ participial m. f. ; no sign
Dirty	{ Penki Penki notvi	{ wo m., mi f., mu, n. and com. Pénki is dirt
Clean	Wota	m. f. n. ; no sign ; participial
Cleansed	Penki mang notvi.	
Married	{ Ro-cho‡ Ro-mi Ro-cho-gotvi, f. ; Romi gotvi, m.	{ m. } or Rochowo f. } Rochomi
	{ Bia pota, m. f. Máng rocho Máng romi	{ participial m. } or Mang rochowom-i
Not married, single	{ Biá máng pota Ro-cho-romi máng gotvi	{ f. } c. }
Taxed	Phengvi	
Exempt	Máng phengvi	m. f. n. } no affix participial

\* See note † on previous page.

† From páko and póche respectively. See grammar.

‡ Rocho and romi are so generally used substantivally for man and wife that there is some hesitation about the adjectival use of them, though "cho" and "mi" as suffixes are demonstrably equivalent to wo, vo, and mi. Still, as they are somewhat obsolete, the latter are often now superadded, bing-cho-wo=pulcher, bing-cho-mi=pulchra. Other words of the same form, as bangcho, adult or an adult, are also used in the same two ways, viz. bancho, bangmi, and bangchow, bangchomi. Compare lon-cho, a man, and me-cho, a woman, among the substantives. Bo-cho=the white-bodied, a white man, is quite a different affair.

	<i>Crude.</i>	<i>Affixes.</i>
Old	{ Yukháng Mithong	{ wo m., mi f., mu n. and c.
New	Nyesi	{ wo m., mi f., mu n. and c. See note at Bangcho
Ready, prepared (clothes, food, &c.)	{ Chusta Minta	{ n.; no sign; participial
Unready, not ready	{ Máng chusta Máng minta	{ wo m., mi f., mu n. See note at Bangcho, p. 223.
Ready	Tering	{ wo m., mi f., mu n.
Unready	Máng tering	
Common, abundantly procurable	{ Lingtang. Chhing gnák lingtáng	
Scarce, rarely procur- able	Yáng gnák lingtang	
Public, assert, revealed, patent	Khunta	{ m. f. n.; no sign; participial
Private, secret, con- cealed, latent	{ Khista Hokvi *	
Successful	Hokta	{ m. f. n.
Prosperous	{ Hoktang Máng hokvi	
Unprosperous	Máng hokta	
Unsuccessful	Máng hoktang	
Saleable	Thám táng	{ m. f. n.
Sold	Thamta	{ m. f. n.
Purchaseable	Lugtáng	{ m. f. n.
Purchased	Ingta	{ m. f. n. } no affix; participial
Similar	Tot'vi	{ m. f. n.
Dissimilar	Máng tot'vi.	{ m. f. n.
The same	{ Kwongmu † Kwong nárungmu	{ genitival, all genders
Different	Gegemu	
Another	Gyetti. Gyeti	{ see note at Bangcho
Easy	Mang chamta, m. f. n.	{ past participles; no sign
Difficult	Chamta, m. f. n.	{ participles pr. and f.; m. f. n.;
Changeful	Jyapvi	{ no sign
Changeable	Jyaptang ‡	{ p. part.; no sign
Changed	Jyapta	{ pr. and fut. participles; no
Changeless	Mang jyapvi	{ affix
Unchangeable	Mang jyaptang	
Unchanged	Mang jyapta	
Orderly, set in order	Tophta (Tosta)	{ m. f. n.; participial } no affix
Disorderly, disordered	Khálím khulim pota	{ m. f. n.; participial }
Having, possessed of, tenens	Got'vi. Tovi	{ m. f.; participial; no affix
Dispossessed	{ Mang got'vi Mang gota	
Ousted	Mang tota	{ m. f.; participial; no affix
Not having	Thosta	
Ornamented	Bing chopota	{ m. f.; participial
Plain	Máng bing chopota	

\* Hok', a neuter verb, is the source.

† Kwongmu comes from kyong, one; and nárungmu, from narung, form. In these, especially in the latter, the possessive sign is needed. Not so in gegé and gyeti, which are pure adjectives. See note at p. 223.

‡ These agree as being derived from intransitive verb jyapche. Jyapvi, who or what changes; jyaptang, who or what is wont or liable to change.

	Crude.	Affixes.
Useful	Kammu, genitival	{ Kampovi, m. f. } no affix ; Kampachyang, n. } participial
Useless	{ Mang kammu Kam máng povi Kam máng páchyáng	{ negatives of Kammu ; no affix ; participial
Quick-moving, active	Plakvi	m. f. ; no neuter
Slow-moving, lazy, inert	Gatvi	m. f. ; no neuter
Wholesome, eatable	Játáng	n.
Unwholesome, uneatable	Máng játáng	n.
Manufactured-wrought	Pota	n.
Unwrought	Máng pota.	no affix
Sharp	Ye'vi.	
Sharpened	Yepta. Yeppingta.	n. (verb yep')
Blunt	Gnumvi	n. (verb Gnum)
Blunted	C. ita. Gnut'pingta	past participles
Grinded	Reta	
Woven	Pungta	
Spun	Chingta	
Platted	Pungta	participial
Spacious, wide, ample	Byengta	
Contracted, narrow	Máng byéngta	
Moving, capable of motion	Duk'vi	m. f. n.
Movable, capable of being moved	Thuktáng	m. f. n.
Motionless, n.	Máng dukvi	m. f. n.
Moved, a.	Thukta	m. f. n.
Moved, n.	Dukta	m. f. n.
Immovable	Máng thuktáng	no affix ; participial
	Nárun	wo n., mi f., mu n. and com. Narung is form
Figured	{ Nárun notvi	no affix ; participial.
Figureless	{ Nárun má notvi	
	{ Máng nárun	wo n., mi f., mu n.
Figurable	{ Nárun pátang	
	{ Nárun hátang	no affix ; participial
Unfigurable	{ Nárun máng pátang	
	{ Nárun máng hátang	mu affix ; genitival
Luminous	{ Dang dang mu	
Shining	{ Dang dang dumta	no affix ; participial
Illumined	{ Dang dang notvi	
Illuminated	{ Dang dang pota	
Illuminable	{ Dang dang thumta	
	{ Dáng dáng má pátang	mu affix ; participial
Dark, obscure	{ Kung kung mu	
	{ Kung kung no'ta	no affix ; participial
Darkened	{ Kung kung pota	
	{ Kung kung thumta	
Flaming	Navi, candle	
Burning-self	Jotv'i, fire	no affix ; participial
Kindled-self	Náta josta	
Kindled	{ Náta. Josta *	
Lighted	{ Nat' pingta	
Infamed	{ Jot' pingta. Dupta	

\* One great defect of this language (largely participated by the cognate tongues and even by English) is rendered peculiarly observable in its adjectives, owing to their being so very commonly the same with its participles. The defect is this, that all sorts of verbs (neuter, reflex, and transitive), and even the various forms of the same verbal root, are confounded in the participles ; that is, they take identical forms as participles, though the senses be often

	Crude.	Affixes.	
Burnt, consumed by fire	{ Yemta, general Umta, a corpse	no affix ; participial	
Burning, in process of destruction by fire	Yemvi		
Extinguishing self, going out, dying (flame)	Met'vi		
Extinguished self, gone out	Me'ta		
Extinguished by other, put out	Met'pingta. Sishta		
The upper, superior	Lonkha *	cho m., mi f., mu n. cho m., mi f., mu n.	
The lower, inferior	Yonkha		
Right	Jájá-mu	genitival. Mu is the geni- tive case sign : •	
Left	Khánjá-mu		
Central	Mádum-mu		
Eastern	Nomo loklung-mu		
Western	Nomo thiplung-mu		
Northern	{ Liriphum-mu		
Southern	{ Lonkha-mu		
Passable or accessible	Khoktáng	no affix ; participial no affix ; infinitival	
	Khokmung		
Impassable	Máng khoktáng	negatives of two preceding	
	Máng khokmung		
Cultivated (soil)	Rukta. Dota	no affix ; participial	
Uncultivated	Máng rukta. Máng dota		
Cultivable	Ruktang. Dotáng		
Uncultivable	{ Máng ruktang.		no affix ; participial
	{ Máng dotáng		
Fruitful, rich (soil)	Hokvi	no affix ; participial	
Barren, poor, sterile	Máng hokvi		
Sandy	No name		
Clayey	Chotáng		
Calcareous	Chummu		
Saline	Jikhommu	mu affix ; genitival	
Muddy	Pes-chyongmu		
Dusty	Penkimu		
Brackish (water)	Jikhommu	no affix ; participial	
Fresh	{ Dáktáng (desirable)		
	{ Chhumta (sweet)		
Flowing	Gik'vi		no affix ; participial
Still	Máng gikvi		
Deep	A'hosta †		
Shallow	Máng khosta		
Windy	{ weather		
Stormy	Hojumpovi		

very different. Thus náche, kindle thyself or be kindled, and náko, kindle it, and náto, kindle it for him, all alike give návi and náta ; and as there is no separate form of the agent, návi is also the kindler. Pains are taken by the multiplication of roots to keep the several sorts of action distinct ; but the further distinctions of active, intransitive, and transitive action are lost in the participles by defects of structure in the language. Thus sishta is self-killed and killed by another, and náta is self-kindled or kindled by another, though nátpingta, the causal, may be used to express the latter sense. The defects of English aggravate those of Vāyu. Thus a lamp that has been lighted, while it burns, is a burning lamp or lighted lamp, though the last word seems to infer what is past. In Vāyu you can similarly say návi or náta tuphi, though návi (trans.) be also the lighter, not the lighted. In English you cannot say the lighting lamp for the lamp that is kindled and burning. In Vāyu you cannot use the word burning, which is appropriated to destruction by fire.

\* Lonkha, yonkha, like jaja, khanja, which come next, can be used without any affix.

† See note at p. 242, and conjugations of verbs in the Grammar. Khosta, nasta, is the true form, and so rista, rotten, infra, and musta, scated, and wasta, abandoned, &c. &c.



	<i>Crude.</i>	<i>Affixes.</i>
Fine, fair	Noh'kamu vel nohka	see note at p. 224
Cold	Jungsamu	1, 3, genitival; 2, participial
Hot	Jeta. Jekhommu	
Cloudy	Kokohomu. Kokchho not'vi	1, genitival; 2, participial
Sunshiny	Logángmu	genitival
	Logáng katvi	participial
Rainy, wet	Nánummu	genitival. Nanum is rain
	Nánum tok'vi	no affix; participial
Dry, fair	Nánummáng tok'vi	
Moist, full of vapour	Kowál not'vi	
Moist, sappy	Chhá'lángmu	genitival; mu affix
Green (wood)		genitival; mu affix
Juicy (fruit)	Bulummu	participial; no affix
	Bulum notvi	
	Bulum má notvi	
Jviceless, dry	Soommu	
	Máng bulummu	
Wooden	Singmu	mu affix; genitival
Leathern	Kokchhomu	
Stony, made of stone	Lumphumu	no affix; participial
Stony, stone-bearing	Lumphu notvi	
Wet (clothes)	Ná'ta. Nasta *	genitival; mu affix
Dry	Dungta. Bo'ta. Supta	
Wooded (land)	Thinthimmu	
Open, naked	Lálakákamu	
Coloured	Chikta. Blekta	no affix; participial
Colourless	Máng chikta	
	Máng blekta	
Colourable	Chiktang	ditto
Fit to be coloured	Blektang	ditto
Red	Lángchhing	wo m., mi f., mu n.
White (thing).	Dáwáng	wo m., mi f., mu n.
White (man)	Bochho	wo m., mi f.
Black	Khakchhing	wo m., mi f., mu n.
Blue	No name	
Green	Girung	wo m., mi f., mu n.
Yellow	Heldung	wo m., mi f., mu n.
Sweet	Chhingjimu	mi affix; genitival
Sour	Juta (from Juto, make sour)	no affix; participial
Bitter	Kháta (from Kháto, make bitter)	
Ripe, ripened	Minta. Jishita	
Ripening	Minvi. Jitvi	
Raw	Chhá'áng	wo m., mi f., mu n.
Rotten	Rista. Wonta	no affix; participial
Sound, fresh	Mang rista. Máng wonta	
Coarse	Hokhro	wo m., mi f., mu n.
Fine	Nápi	wo m., mi f., mu n.
Rough	Hokhro	wo m., mi f., mu n.
Smooth	Liku	wo m., mi f., mu n.
	Likyep	wo m., mi f., mu n.
Polished	Likyep pota	no affix; participial
Unpolished	Likyep má pota	
Straight	Cheng-cheng	wo m., mi f., mu n.
	Kojuláng	wo m., mi f., mu n.
Crooked	Kwonghhet	wo m., mi f., mu n.

\* See note (f) on previous page.

	<i>Crude.</i>	<i>Affixes.</i>
Full, filled	{ Phul	wo m., mi f., mu n.
	{ Danta	no sign, m. f. n.
Empty	Poláng	wo m., mi f., mu n.
Self-emptied	Poláng no'ta vel dumta	
Emptied by another.	Poláng pota	
Causal of the last	Poláng pápingta	no affix; participial
Solid	Phul *	wo m., mi f., mu n.
Hollow	Poláng	wo m., mi f., mu n.
Heavy	Lista	no affix; participial
Light (levis)	Oksáng	wo m., mi f., mu n.
Great	Honta (size or rank)	no affix; participial
	{ Cho'mi (size and rank)	
Small	{ Ithijila (young)	see note at p. 223
Long	Phinta	n.
Short	Máng phinta	n.
Wide	Byengta	ditto
Narrow	Máng byengta	ditto
High	Jongta	all genders
	{ Máng jongta	ditto
Low	Tésre	wo m., mi f., mu n.
Angular	No word	
Round	Teltel	wo m., mi f., mu n.
Spherical	Kulkul	wo m., mi f., mu n.
Pointed	Kyerkyer	wo m., mi f., mu n.
Edged	Yé'vi. Yepta	
Broken	Reta (self)	
Burst	Kheta (by other)	
Broken, long things	{ Jekta (self)	no affix; participial
	{ Chikta (by other)	
	{ Jekta (self)	
Torn	{ Jita (by other)	
Split	Chita †	
Entire	{ By negative prefix to all	
	{ or. any of the above	
	{ seven words	
Porous	Jot'vi	
Imporous	Máng jot'vi	
Opening	Hovi	
Open	Hota	
Shutting	Thikvi	
Shut	Thikta	
Spread	Chhyásta ‡	
Folded	Khosta	
Expanded, blown (flower)	Bo'ta	
Expanding (ditto)	Bot'vi	
Closed, shut = not ex-		
panded (ditto)	{ Máng bo'ta	no affix; participial
Unblown, not blowing	Máng bot'vi	
Tight	Khwásta	
Slack	Woso. Wosc nuu	
Loose, unsteady		
Slaking	{ Hokvi. Hoktang	
Shakable		
Fixed, firm	Dosta ‡	
Unshakable	Dot'pingta	

\* Phul, poláng, and tése may all be used without affix, and therefore may be added to the small number of primitive qualities; also woso, slack, infra.

† These six are nearly equal to Urdu and Hindi túta, tóra; phúta, phóra; phata, phara.

‡ See on in Grammar.

	<i>Crude.</i>	<i>Affixes.</i>	
Unshaking	{ Máng hoktang Máng hokvi	no affix; participial	
Cooked	Khosta		
Boiled	Tibe khosta		
Roasted	Sonta		
Grilled	Chota { Mebe khosta *		
Hairy	{ Swom gotvi Swom mu	genitival	
Hairless	{ Swom má got'vi Máng swommu	1, 4, participial; 2, 3, genitival	
Feathered	{ Chinchí swommu Chinchí swom notvi		
Falling (on ground)	Rukvi	m. f. n.	
Falling (from aloft)	Dukvi	m. f. n.	
Fallen	Rukta. Dukta	no affix; participial	
About to fall	{ Ruktang. Duktang		
Ready to fall			
Falling (tree)	Likvi		
Fallen (tree)	Likta		
Felling (man)	Photvi		
Felled (tree)	Phosta		
About to be felled	Phostang		
Rising. Standing	I'vi. Buk'vi		
Erect. Risen	Ipta. Bukta †		
Raised. Made erect	{ Ippingta. Bukpingta. Pukta ‡		
Lifted up, aloft	Reta. Guta		
Put down	Tóta		
Sitting	Mutvi		
Seated, self	Musta (Muphta)		
Seated by other	Mut'pingta		
Lying down. Recumbent	Likvi	m. f. n.	
Laid down. Reclined	Likta (self)	no affix; all participles save those in mung, which are infinitival	
Prostrated. Laid down	Likpingta (by other)		
Wakened {	n. and a. Sipta		
Awake			
Awakened, causal	Sippingta		
Waking	Sipvi		
Wakening	Sippingvi		
Sleeping	Imvi		
Asleep	Imta		
Sleepy	Impi yot'vi		
Put to sleep	Impingta		
Foreign	Gyeti namsang	wo m., mi f., mu n. §	
Home-bred, of one's	Angki namsang	wo m., mi f., mu n.	
own race	Angki thoko	wo m., mi f., mu n.	
Written	Blekta		
Read	Lista		
Desirous	Yotvi, dakvi	no affix; all participles save those in mung, which are infinitival	
Desired	Yosta, dakta		
Desirable	{ Yostang, yot'mung Daktang. Dakmang		

\* Mè bè khosta, literally cooked in or with fire; and tí' bè khosta, cooked in or with water.

† Ipta if previously seated, bukta if lying down.

‡ From neuter buk, transitive puk = bukping; and double causal pukping, formed like bukping. These are all normal traits. See on to Grammar.

§ Literally of another smell, smelling differently from one's own folk. See note at p. 217.

	Crude.	Affixed.
Eaten	Jota *	
Drank	Tungta	
Loving	Chhanvi	no affix; all participles save those in mung, which are infinitival
Loved	Chhanta	
Amiable, fit to be loved	Chbantang	
Payable	Phentang. Phengmung	
Paid	Phengta	
Well odoured	Noh'ka namsang	wo m., mi f., mu n.
Stinking	Máng noh'ka namsang	wo m., mi f., mu n.
Tibetan	Chhugong	wo m., mi f., mu n. } see note
Nepalese	Hengong	wo m., mi f., mu n. } at p. 241
Of the plains of India	Gágin	wo m., mi f., mu n.
Woollen, made of wool	Beliswommu	n.; mu affix; genitival
Woolly, wool-bearing	Beliswom notvi	m. f.; no affix; participial
Wooden, made of wood	Singmu	n.; mu affix; genitival
Timber-bearing, woody	Singnot'vi	n.; no affix; participial
Golden	Heldung-mi, f. ?	genitival; mi affix; adjectives or substantives
Iron, adj. made of iron	Khakchhing-mi, f. ?	
Silver, adj. made of silver	Dwáng-mi, f.	
Hairy, made of hair	Swommu	n.; mu affix; genitival
Hairy, bearing hair	Swom not'vi	m. f.; no affix; participial

COMPARISON OF ADJECTIVES.

As great as he	Wathim báhamu honta	
Greater than he	Wathim khen honta	
Greatest of all	{ Ini khata- Mini khata- }	khen honta, or Sabim khen-honta
As small as she	{ Wathim- Minung- }	báhamu cho'mi
Smaller than she	{ Wathim- Minung- }	khen cho'mi
Smallest of all	{ Inung khata- Minung khata- }	khen cho'mi, or Sabim khen-cho'mi
Very great	Chhing gnák honta	
Very small	Chhing gnák cho'mi	
Very cold	Chhing gnák khimta	
Very hot	Chhing gnák jeta, or jikhommu	
Cold	Khimta	
Colder	{ Ini- Mini- }	khen khimta
Coldest	{ Ini- Mini- }	khata khen khimta, or Sabim khen khimta
Hot	Jeta, Jekhommu	
Hotter	{ Ini- Mini- }	khen jeta, or jekhommu
Hottest	{ Ini- Mini- }	kháta khen jeta or jekhommu, or Sabim khen jeta

\* The English senses of the participles eating and drinking must be variously expressed by the participles, infinitive, and gerunds, thus, Don't hinder the eating man, Jovi or jovi singtong thá thikto. By dint of eating, or by excess of eating, he will get ill, Jáhe jáhe nómí (no to be ill and to be). Eating is better than drinking, Tungmungkhen jánung noh'ka. By drinking to excess he got intoxicated, Chhinggnak tungtungla vimí. Drinking water, Dakmungti.

† These last three words mean literally the yellow, the black, and the shining or white. Very much as in English, they are of the same form as substantives and adjectives. They appear to be regarded as feminines, because they have the feminine suffix formative, or mi.

‡ I' and Mí the demonstratives make ini, inung, mini, minung, for casus constructus; but as khata, the plural sign, seldom admits of inflexion, the sign of the genitive, which is required by the preposition, is attached to the pronoun in singular, sometimes to both, inung khatau. Newári agrees so far that in all the construct cases it rejects the plural sign. Thus ji-ping, we; wo-ping, they, mako ji-mi, wo-mi, ours, theirs.

## 4. Numerals.

SEPARATE.	MASCULINE.	FEMININE.	NEUTER AND COMMON.
1. Kolu	{ Kom-pu <i>vel</i> Kwong-pu	{ Kwomi <i>vel</i> Kwongmi	{ Kolu
2. Ná-yung	Ná-k-pu	Náng-mi.	Náyung
3. Chhu-yung	Chhu-k-pu	Chhung-mi	Chhu-yung
4. Bli-ping]	Bli-k-pu	Bli-ng-mi	Bli-ning
5. U-ning	Ung-pu ?	Um-mi ?	U-ning
6. Chhu-ning	Caret	Caret	Chhu-ning

## NUMERAL COLLECTIVES.

5. Kolu got' khulup = one hand entire, or five fingers.  
 10. Náyung got' khulup = two hands entire, or ten fingers.  
 15. Náyung got' khulupha kolu got' khulup = two hands, plus one hand. Ná-yung got' khulupha bá khulup = two and a half (bá) of the whole hands.  
 20. Le got' khulup = hands and feet or fingers and toes complete.  
 20. Chholok = a score, also kolu cholok.  
 40. Náyung cholok = two score.  
 60. Chhuyung cholok = three score.  
 80. Blining cholok = four score.  
 100. Uning cholok = five score, or Kolu got' cholok = one hand of scores.

## ORDINAL NUMBERS.

There are none such. No first, second, third, &c.

## ADVERBIAL NUMBERS.

No firstly, secondly, thirdly, &c.

Once	Kóphi	} And so on to 100 by adding "phi," a turn or bout, to the numerals.— The interrogative particle "ha" can be similarly used. How many times? Há-k-phi. Phi is the crude of the verb to come, thus Kó-phi = one coming, &c.
Twice	Nakphi	
Thrice	Chhúkphi	
Four times	Blikphi	
Five times	Kolugot khulup-phi	
Ten times	Náyung got khulup phi	
Twenty times	Le got khulup phi or cholop phi	

## NUMERATION OF WEIGHTS.

1. Koti.
2. Nakti.
3. Chhukti.
4. Blik ti.
5. Ukti or Kolu got khulup ti.

## NUMERATION OF DAYS.

1. Ko buk'.
2. Na buk'.
3. Chhu buk'.
4. Bli buk'.
5. Ubuk, or Kolu got khulup buk'.

\* *Remark.*—The adverbials are declinable like the cardinals, and may be regarded as compound substantives, which should therefore in strictness be put in the locative case, thus, kophe phine, come ye all at once. But this nicety is little regarded, and kophinakphi la'lam is = he went once or twice. So Newári has as the equivalents of the above chha ko lang wá and chháko niko wana. In general the adverbs, when not gerundial, are subject to declension like the nouns.

## 5. Adverbs.

## ADVERBS OF TIME.

To-day	Tiri
To-morrow	Nukun
Yesterday	Tenchong
Day after to-morrow	Niha

Day before yesterday	Nithibuk
This year	Tin thong. Ithongè
Last year	Ninganung. Mithongè
Year before last	Chhukthongnung
Year before that	Blikthongè
Coming year	Ningahe
Year after that	Chhukthongè
Year after that	Blikthongè
Now	Abo. Ithe. Umbe } ithi-hè = in this, and mīthi-he
Then	Mithe } = in that (time) *
When? When	Hákhe. Hákhanúg. Interrogative and relative
Since when?	Hakhanungkhen
By and by	Omop'hè. Later. Omhè
Instantly	Wáliga
At once	Kophe (Kophi hè)
Before, priorly	Húbong, Húnko
After, in composition	Khen
Afterwards	Nungna
Since	Hakhanungkhen
Till, until	Bong
Till now	{ Umbe bong. Itham bong. Abo bong. Abonung bong
Hitherto	
Till then	
Till when?	
From when?	Mithanung bong. Mithong bong. Mithe bong
Formerly, long ago	Hakhe bong. Hakhanung bong
At present	Hakhekhen. Hakhanungkhen
Now-a-days	Mithong. Hónko
Whilst	{ Tiri nukún
Henceforth	
Hereafter	Not'he (in the being)
Thenceforth	{ Ithekhen. Umbekhen. Abokhen. Tirikhen. Ithong-
Thereafter	
Ever	khen
Never	{ Mithekhen. Mithongkhen. Mithongnunkhen
Often	
Sometimes	No word
Early (shortly)	Hákhele
Soon (quickly)	Giri giri
Late (slowly)	Kopli nak'phi
At night, in the night	{ Plak'plak'ha (literally, having hastened)
In the day	
All day	Gat'gat'tha (literally, having loitered) †
Daily	Eksahe. Eksa nung. Yeksa-nung-he
At sunrise	Numa nung. Numa he
At cockerow	Numa khiri
At dawn	Hátha numa
At sunset	Nomo loksinghe
At dusk	Khochho oksinghe
At nightfall	Dángdáng dumsinghe
From night till morn	Nomo thipsinghó
Noon	Kungkung dumsinghó
Midnight	Eksa dumkhen
Till noon	Eksakhen nomolok bong
At noon	Khángse numa
To-morrow morning,	Khángse yeksa
to-morrow at dawn	hángse numa bong
	Khángse numa he
	Nukun dúng-dúng dum he

\* See note (\*) at next page.

† Gerunda constantly, as here exemplifies supply the lack of adverbs (see on to conj. of adverbs in sequel); more rarely, nouns in the ablative or instrumental case, e.g., chotihe, forcibly.

Yesterday night  
 Yesterday at night  
 In two or three days  
 In one or two days  
 In three or four days  
 How long ?  
 At once, at one time  
 Once  
 Twice  
 Thrice  
 Four times  
 How often  
 Again

Tenchong eksa  
 Tenchong eksa dum he  
 Nak buk'chhuk buk'he  
 Kwong buk'nak buk'he  
 Chhuk buk blik buk'he  
 Hák'buk'  
 Kophe  
 Kophi  
 Nakphi  
 Chhukphi  
 Blikphi  
 Hákphi  
 Gessa

Ko-phi, &c., are regarded as compound substantives in the nominative case. In the locative, kophe, &c., best agree with our idea of adverbs. But they are used in either case. All are regularly declinable. P'hó, verbal root, to come, occur.

## ADVERBS OF PLACE.

Here and there  
 Hereward  
 Thereward  
 Here  
 There

I'thá dokhá  
 Inirek. Inungrek. I'tha  
 Minirek. Dokhá. Minungrek. Wathimrek  
 Inhe  
 Wáthe. Minhe \*

Where ?

Hánhe { Used also relatively, and minhe correlatively.  
 So also the interrogative of time

Hence  
 Thence  
 Whence ?  
 Which way  
 By what way ?  
 By that way  
 By this way

Inikhen  
 Minikhen. Wáthimkhen. Minungkhen  
 Hánikhen. Háuungkhen  
 Háuung lom  
 Háuung lom khen  
 Wáthim lom khen  
 I lom khen

This far  
 That far  
 How far  
 By that way

Inibong. Inungbong  
 Minibong. Minungbong. Wathimbong  
 Háuibong. Háuungbong  
 Mi.† Wáthi lom khen

Near  
 In the near  
 From the near

Khe'wa  
 Khe'wabe  
 Khewakhen

Far  
 In the far  
 From the far  
 To, up to, the far  
 How far ?

Kho'lam  
 Kho'lam be  
 Kho'lamkhen  
 Kholam bong  
 Hátha kholam

Thus far

Inhe bong

How near ?

Hátha khewa

This near

I'tha khewa

That near

Mitha khewa

Nearer

Inikhen-khewa. Minikhen-khewa

Nearest

Minung kháta khen khewa

Very near

Chhing gnák khewa

Rather near

Yang gnak khewa

Further

Inikhen-kholam. Minikhen-kholam

Furthest

Inung khátakhen-kholam. Minung khátakhen kholam

\* "In," the locative, has two forms, hé and é or hé. Wathé = wathi-he and minhe = mini-he, in that; so wanhe = wani-he, in the top. Again, in the hand, eye, head, fire, is hé; gotbe, mokbe, puchhibé, mebe. In the house is kemé, and in the tree, singphum-é. The present gerund has hé, phit-hé; also nung, phit-nung. The words for place and time, or "lung" and "sing," cannot be used with pronouns, only with verbs (nu-lung = place of sitting; lok-sing = time of rising); and hence now and then, here and there, are but in this or that. There is no real difference between the two. The inflective signs ni and nung are equally applicable to both.

† Mini or Minung lomkhen and Wathim lomkhen are the inflected phases of the term. They are as usual and more correct.

Rather far	Yang gnak kholam
Very far	Chhing gnak kholam
Down	Yonkha
Up	Lonkha
Above	Wanhe (wani-he, in the top)
Below	Fatthe (huti-he, in the bottom)
From above	Wánikhen
From below	Hutikhen
From top to bottom	Wánikhen hutim bong
Under, by under way	Hutikhen. Kuđi kha
Over, by the top	Wánikhen. Kha khakha
Towards	Rek
Upwards, towards the top	Wánim rek
Downwards, towards the bottom	Hutim rek
Between, in the midst	Mádumbe. Madumna
From between	Madum khen
By the middle	Mádum na
By the midway	Mádum lom
On the right	Jájá be
On the left	Khánja be
From the right	Jájá khen
From the left	Khánjá khen
Towards the right	Jájá rek
Towards the left	Khánjá rek
Out	Tong ma
In	Bhitari
Through	{ Thekthekha (crossing) Kuđikha (undering) Madumna (midways) Khak khakha (overtopping) *
Across	
On this side	
On that side	
On both sides	Imba homba
From this to that side	Imba khen homba bong
Round	Vinvinha (literally, having rounded)
Before	Honko
Behind	Nungna
Aside, at, or on the flank	Khukbe
To the side	Khukrek
By the side	Khukkhen
Face to face	{ Kakpháng
Opposite	
Abreast	Chelchelha. Kwongha
Straight	Kakpháng
Onwards	Chyeng chyeng ha
Forwards, on	Honko
Backwards, back	Nongna

ADVERBS OF MANNER, CAUSE, QUALITY, QUANTITY, ETC.

How?	Háгна. Hágnaśhá. Hánung báha
Thus, in this way	I'nhá. Inung báha
Thus, in that way	Mimhá. Minung báha
Why?	Mischepá
How much?	Háthá. Hayung, n.

\* All these save the third are gerunds of past time, and therefore should be Englished, having crossed, &c. A verb must succeed, as, thekthekha la'lani, he went through. Gerunds not only thus express the modes of action, but they link the several members of the sentences, replacing the conjunction "and." Intrinsically relative (conjunctive) participles make up the rest of those links, precisely as in the Dravidian languages.



How many?	Hakpu, m. f.
As much	Hátha? Háýung? Caret
So much	Mitha
As many	Hakpu, m. f.
How often?	Hátháphi. Hakphi
How great?	Hátha honta
How small?	Hátha chomi. Hátha ithijila
Well, rightly	Bingchoha. Bineho báha
Ill, badly	Máng bingchoha. Máng bingcho báha
Neither well nor ill	Bing chole má máng bing chole má
Wisely	Sit'sit'ha. Juk'juk'ha
Foolishly	Máng sitsithá. Máng jukjukhá
Hungrily	Suksa met'met'há
Thirstily	Tidaksa met'há or met-met'há
Angrily	Risihá. Risi not'ha. Risibukbukha
Gladly, or	{ Bongbongha, or
Joyfully	
Willingly	Yot'yot'ha. Yot'ni yot'.* Thumha. Thumsengha
Unwillingly	Máng yot'yot'há. Máng thumha. Máng yot ni yot. Máng thumsengha
Strongly	Chotihá
Weakly	Máng chotihá
Gently	Pomha. Pomhana
Noisily	Tamtamha. Tamnitam
Silently	Giwonha
With blows	Topnitop
Evenly, straightly	Chyengchyengha
Unevenly, crookedly	Kwonchyángving chyánggha
Much, a great deal	Chhing gnák
A little	Yáng gnák
Neither more nor less	Chhing gnák le má yánggnák le má
More	Khapkhapha
Most, very much	Chhinggnák khapkhapha
Less	Yáng yáng ha
Least, very little	Chhing gnák yáng yáng ha
Again (afresh)	Gessa
Back (the same)	Liplipha
Thoroughly	Chhinggnák
Completely	Khuluphá. See Numerals
Partially	Ithi
By halves	Phakha
Heavily	Lid'lid'ha
Lightly	Oksangha
Tightly	Khwát'kwat'ha
Slackly	Wóso-wóso-bà. Woso báhá
Greatly	{ Chhinggnakhà
Increasingly	
Trivially	{ Yánggnákhà
Decreasingly	
In cowardly way	Ramram ha
Boldly	Máng ramram ha
Modestly	Khot'khot'há
Impudently	Máng khot'khot'ha
Secretly	Khita báha. Khit'khit'ha
Openly	Khunta báha. Khun-khunhà
Hastily	Plak plakha. Waliga
Slowly	Gat'gat'ha. Pomhana.
Jestingly	Wásong pápáha. Wásong pánipá

\* Yotniyot is the iterative form of the verb, as is bongnibong, above, and tamnitam, below. Yotyotha, &c., is the ordinary gerundial form.

Seriously	Diksa pápáha
Mortally	Met'bong
Skin deep	Kokchho bong
Together	Kolube.* Ko'na
Separately	Gégé gégé
Singly	Kwongpu kwongpu, m.
One by one	Kolu kolu, n.
Solitarily	Chhále chhále
Afoot	Khokkhokha (literally, having walked)
On horseback, or mounted	Changchangha (literally, having mounted)
Truly	Diksa pápáha
Falsely	Máng diksa pápáha
Similarly	Tot'tot'ha. Kolu báha
Differently	Máng tot'tot'ha. Máng kolu báha
Look upwards, up	Ionkha chusto
Look downwards, down	Yonkha chusto
Look forwards	Kakphang chusto. Honko chusto
Look backwards	Nongma chusto
Look here and there	I'tha dokha chusto'

DECLENSIONAL SIGNS.

G.	Mu, ni, nung ; ni and nung to pronouns only. If two substantives come together the sign is usually omitted, and the first in the genitive
D.	None
Ac.	None
Abl.	Khen, with inflexion if pronoun
Inst.	Há, without inflexion in any case
Loc.	Bé, hé, é. Both commonly used with ; the latter always if the governed word be a pronoun
Soc.	Nung
—	Up to, as far as
—	Towards
—	On, upon
—	Off, under
	Bong
	Rek
	Wauhè†
	Huthè

6. Prepositions.

At this time	I'the (itha-hé)
At that time	Mithe (mitha-hé). Wáthe (wathi-hé)
At this place †	Inhe (ini-hé). I'tha
At that place	Min-he (mini-hé). Dókha ‡
In this year	I'thong-he
In a little time, shortly	Omop, he
By and by, after a little more delay	Omhé
During, pending this year	I'thong not'he
Pending his coming	Wáthimáng phitbong
At home	Kém-é
At our house	Angki kemé
In the house	Kémó

\* Kolube, literally in one, means in one place. Lung, the affix of place, can be used only with verbs.

† Wanhè = wani hè, in the top; huthè = húi hè, in the bottom. See declension (in Grammar, and where, by the way, these "signs" should have stood.

‡ I'tha, dókha = idher, udher; inhé, minhé = ihán, uhán, or hither and thither, and here and there; the first with less of rest and definiteness. As already noted, the words for time and place (sing and lung) can only be used in composition with verbs, e.g., mulung, abode; nomoloksing, morning.

In the wilderness	Ghári-bé
In my hand	Ang got bó
In, at Darjiling	Darjiling-é
Go into the house	Keme la'la or kem bhitari beklá
In me, thee, him	Angbé, ungbé, minúgbé
Come into the house	Kem bek'
Go into the house	Kem beklá *
Go into the water	Tibe beklá
Come out of the water	Ti khen lok'
Inside the house	Kemmu bhitari. Kemé
Outside the house	Kemmu tongma
Out of the house	Kem tongma
Come from the outside of the house	Kemmu tongma khen bek
Come out from the house	Kem khen tongma lok
Come out from inside or within the house	Kem bhitari khen lok
Go with me	Ang nung la'la
Sit by me	Ang be musche
Come near me	Ang khéwa phi
Sit beside me	Ang khuk be musché
Sit on my knee	Ang bimli be musché
Sleep in his bosom	A bimli be imche
Put on my shoulder	Ang pháka be cho'ko (chokko)
Put in or on the fire	Me be táko
Put on (above) the fire	Mé wanhe táko
Take from off the fire	Mé wanikhen thosto
Put on, upon, the table	Mech wanhe táko
Take from off the table	Mech wanikhen thosto
Get on the horse	Ghorabe chyánche
Mount the horse	
Get off the horse	
Dismount from the horse	Ghora khen lische
Put on the horse (goods)	Ghoramu wanhe (or senti be) táko
Take from off the horse	Ghora wani (or senti) khen loko
On the head	Puchhibe. Puchhi wanhe
Under the feet	Le huthe
Put cap on head	Puchhi be topi chupche. Puchhi wanhe topi chupche
Put straw under thy feet	U'nglo huthe-khisti táko
From above the head	Puchhi wanikhen
From below the feet	Le hutikhen
On the head	Puchhi wanhe
Under the feet	
Above	Lé huthe
Higher than	
Beneath	Puchhi khenlonkha †
Under	
Lower than	Lé khen-yonkha †
Above the mouth is	
the nose	Múkchhyu' wanim rék cho'no; múkchhyu hutimrek
Below the mouth is	
the chin	kamching

\* Observe that bek is come in; beklá, go in. La thus added to other verbs expresses fromness. Bek is enter, consequently the borrowed bhitari is superfluous.

† Lonkha and yonkha refer mainly to the course of the water in this mountain country, and to relative position on a hill slope.

To, up to, as far as	Bong
As far as him	Inung-bong
To, as far as, Nepal	Nepal bong
Towards Nepal	Nepal rek
North of Nepal	Nepal khien liriphumbe
Near Nepal	Nepal khewa
Far from Nepal	Népal khien kholám
Towards night	Eksa dumhe
Cruel toward his children	Ang tantawo rek yánsa povi
Sit above me	Angkhen loukha musche
Sit below him	Minung khien yonkha * musche
Between us two	Ungchi mádumbe
On me (touching)	Ang wanhe
Under me (touching)	Ang huthe
The water comes from above and goes below	Loukhá rek khienti yumi, yonkha rek giklam
On the top of the hill	Chháju puchhibe or wanhe
In the mid ascent of the hill	Chháju madumbe
At the base of the hill	Chháju phumbe or huthe †
From top of hill	Chháju wanikhen
From middle of hill	Chháju madumkhen
From base of hill	Chháju hutikhen
He dwells above me	Ang khien loukha muschem
He dwells below me	Ang khien yonkha muschem
Sit on me	Ang wanhe musche
Pressed under me	Ang huthe napta
Underneath the chair	Chouki huthe
Lower than the chair (in position)	Chouki khien yonkha
Put under the table	Mech huthe or hutibe táko
Take out from under the table	Mech hutikhen thosto
Go through the door	Kámung khien lokla
Go through the hole	Hom kuðikha, or Hom madumbe thekla
Go through the river (wading)	Gang thek thekha la'la
Go over the river (by boat)	Gang thek thekha la'la
Go over (by over) the couch	Khát lumlumha la'la
Go under (by under) the couch	Khát homlung khien lok'la or kuðikha la'la *
Come with me	Ang nung plii
Go without me	Ang má nosa la'la
Strike with force	Chotiha to'po (toppo)
Strike without force	Choti máng khot'khot'ha to'po (toppo) ‡
Sit before me	Ang houko musche
Sit behind him	Anungna musche
Before-behind the door	Kámung-houko-nungna
Opposite, in front of, vis-à-vis	Kakpháng
Sit at my side, on my flank	Ang khuk be musche
Towards the side	Khuk rek

\* See note (t) on previous page.

† Puchhi be, in the house, top = wanhe; phum be, in the base = huthe.

‡ Literally, strength not having put forth strike; and of course the precedent term can be expressed similarly, though there the noun in the instrumental case is preferred to the gerund.

Before nightfall	Ekka mádumsa
After nightfall	Ekka dumkhen. Ekka dumdumha
At nightfall	} Ekka dumhe
Just as night falls	
Since dawn	Nomoloksing khen
Since I came	Ang phit' khen
After my arrival	Ang dong khen nungna
After to-morrow	Nukun khen
By nightfall	} Ekka bong. Ekka dum bong
Up to night	
Until night	
Towards night	Ekka let'he
Towards dawn	Dang dang dumhe
At dawn	Nomo lokhe
During the night	Ekka nung
While it was night	Ekka not'nung
By the time I arrive	Ang dongainghe
Before my arrival	Ang dong singkhen honko
After my coming	Ang dong singkhen nungna
Round about the house	Kemmu thelim phoksit
About the house	Kemkhukhe itha dokha
In the middle of the village	Mulungmu mádumbe
On this side the river	Gangmu imba or Gang imba
On that side the river	Gang homba
He pierced him through the body	Chho chepchepha sastum
Go by the door	Kámung lomkhen la'la
At a distance from the house	Kem khen kholám
Near to the fire	Mé khewa
Near me	Ang khewa
After that	Minung nongna
Before that	Wáthim honko. Minung honko
Instead of that	Inung let'ehhing
In lieu of him	Inung iyapchhing. Minung iyapchhing
For the sake of me	Ang lisi. Ang duli khen
For the love of me	Gochhan chhanha
On this side of, short of, not so far as, the house	Kem khen imba or Kemmu itha
On that side of, or beyond, the house	Kem khen homba or Kemmu dokha
Far from the house	Kem khen kholám
With a house, i.e. having	Kem not'he or got'he. Kem not'nam. Kem not'khen
Without a house, wanting	} Kem máng not'he. Kem máng nosa. Kem máng not'khen
With me, accompanying	
Without me, leaving	Ang nung
For the purpose of, on account of, the house	Go wat'wat'ha. Angmá nosa
In the middle of the house	Kem lisi
Even with the table, on level with table	Kem má dumbe
Through the house	Mech nungteng tengha
Through the thigh	Kem kudikha. Kemmu mádumna or mádum khen
With a will ( <i>bon gré</i> )	Phekteng sat'sat'ha or mádumna
Without, against the will ( <i>mal gré</i> )	Bong ni bong. Bongbonghá. Bonghá
Willy, nilly	Máng bongbongha. Máng bongha
	Bongha máng bonghá

In spite of her husband	Rocho máng-honhonha *
For the love of her husband	Rocho chhan-chhan'ha
After the manner of the Newars	Hengong-wo báha †
In the form of a fish	Hō nárungmu
After the manner of the Tibetans	Chhogongwo báha
In the guise of a Tibetan	Chhogongwo narungbe or nárunghá

7. Conjunctions.

And	No such word
Also, likewise	Lé. Nung
Or	No word. Ki is used
Nor	Máng (not)
Nor this, nor that	Íi máng, mú máng (ii, mii, the pausing tone)
Moreover	Mekhen
Besides	Wánikhen
In excess of	Wanhe
Than (comp.)	Khen
As	Hágnado
So	Mimha
As, so	Ímha. Mimha
As well as	Hágnado noh'ka
As ill as	Hágnado máng noh'ka
But	No word
Nevertheless	} No word
Notwithstanding	
Though, yet	Mithele ‡
If	Sa. Nam, with present tense. Phen, § with preterite
If not	} Can only be used with a verb ; máng nosa, if there be not ; mápo nam, if he do not
Unless	
Except	
Whether or not	Nole má nola
In the meanwhile	Íthe
Thereon, upon that	Mithe
To wit, that is to say	Id'he. It h
Because	} Mischepá
Since	
As	
Wherefore	} Ipánung
For this cause	
Therefore	
For that cause	Mipánung
	Wáthi pánung
Yes (assent)	} No words
No (dissent)	
Verbal negative	Máng (prefix)
Verbal prohibitive	Thá (prefix)

\* Literally, husband not having obeyed; and the next is husband loved—the usual gerundial style.

† Hengong means what in India is called a *banghy*, and hengongwo is Indicé *banghywala*. In the plains every one so carries burdens; in the hills the Newar tribe only; and therefore the other hill tribes, who seldom have proper names for their neighbours, denominate the Newar tribe from that circumstance—*e.g.*, the Khas, who call the Newars *nhól boknya*, a term having the precise sense of hengongwo. Of chhogong, just below, I could not learn the sense; but the name for a Tibetan is formed precisely like that for a Newar.

‡ Passionate, yet good; or, though passionate (he is), not harsh or cruel, *risiwo mithele noh'ka* or *risibuk'vi mithele yánsa máng povi*.

§ If I come or shall come, *phiguonam*; if I had come, *phisung phen*. See Grammar.

Noun primitive

Alas !

Bravo !

Hurrah !

Máng. Má (prefix)

No words

## 8. Verbs.

Cause, tr.

Cause not

Be born, n.

Cause him to be born, tr.

Phá-(s)-to.\* Pingko (see on +)

Thaphá-(s)-to. Thá ping

Bok'

Bok ping ko. Also phoko, which  
seeCause thyself to be born or to be born  
for thyself Bok pingche

Cause me to be born, &amp;c.

Beget or give birth to

Beget or produce me or for me ‡

Beget or produce for thyself

Beget for another

Cause to beget or to be begotten or pro-  
duced

Bokpingsung

Pho'ko (phok-ko, conj. xi.)

Phoksung

Phokche

Phokto

Phokpingko

Cause thyself to beget or to be begotten  
for thyself Phok pingche

The same for another

Cause me to beget or to be begotten

Be not born

Cause not to be born

Beget not or give not birth to

Beget not for self

Beget not for another

Beget not for me

Live, n.

Live not

Cause him to live

Cause me to live

Cause thyself (or for thyself) to live

Cause to live for him, for his sake.

Do not cause to live

Do not cause thyself to live

Die, n.

Die not

Cause to die

Enable to die

Cause thyself to die

Cause me to die

Cause not to die

Phokpingto

Phok pingsung

Thá bok'

Bok' tká ping

Thá phok'

Thá phokche

Thá phokto

Thá phokgno

Gó

Thá gó

Got'pháto (phasto). Got'pingko

Got'pingsung. Got'phassung

Got'pingche. Got'phasche,

Gotpingto. Got phasto

Got thá phá'to. Got thá ping

Got thá pinche. Got thá phá'sche

Met'

Thá met'

Met'pingko

Met'phá'to (phasto, conj. vii.)

Met'pingche

Met'pingsung

Met' thá ping. Met' thá phá'to

(phasto, conj. vii.)

Met' thá pinche. Met' thá phasche

Sisto. Sissung. Sische (conj. vii.)

\* The "s" is essential, as proved by the whole conjugation, which see at pages 290 ff. Nevertheless, in the imperative, as spoken, the sibilant is replaced by an abrupt tone or accent, thus represented, phá'to. As the comparative strikes the keynote to the whole conjugation, its proper form needs much care. In the Grammar I have spared no pains to be correct. To it I refer, merely noting here that in verbs of the 7th conjugation, to which phasto belongs, the abrupt tone stands for a dropped sibilant, which must be restored; and that in conj. viii. and xi. it stands for a dropped consonant, identical with the consonant of the root, and which must be similarly restored. Thus, for to'po we must write toppo, and for pho'ko, phokko, &c. &c.

† These two verbs are used to make causals. Pingko and phásto are often identical; at other times, more or less discriminated in a way that may be best appreciated by a sample. Thus, khut pingko is cause to steal, and khut phásto, make a thief of.

‡ See note at page 261.

Kill thyself or for thyself, or do thou	Sische
thyself kill, int.	
Cause to kill or be killed	Sit' pingko
Cause thyself to kill, or to be killed,	Sit' pingche
or to be killed for thyself	
Cause him to kill or be killed for another	Sit' pingto
Kill me or for me	Sissung
Kill me not or do not kill for me	Thá sit gno
Cause me to kill or be killed, or for me	Sit pingaug
Cause not, &c.	Sit thá pinggno
Be, n.	Nó
Be not	Thá nó
Cause to be	Not' pingko
Cause to be for self	Not' pingche
Cause to be for me or me to be	Not' pingaug
Cause it to be for him	Not' pingto
Do not cause to be	Not' thá ping
Do not cause me to be or it to be for me	Not' thá ping gno
Because, n.	Dum
Because not	Thá dum
Cause to become	Dum pingko. Thumto
Cause to cause to become	Thum pingko
Cause me or for me to become	Thum sung
Cause thyself or for thyself to become	Thumche. Dum pingche
Be able, ac. intr.	Phásche. Wonche
Enable, tr.	Phá'to. Phásto. Wonto
Cause to be able or to enable	Phát pingko. Won pingko
Do, perform, make, tr.	Páko (conj. x.)
Do not	Thápo
Do for me	Pásung *
Do not for me	Thá págno
Do for self	Pánche
Do not for self	Thá pánche
Do for him	Páto
Do not for him	Thá páto
Do me, passive	Posung *
Do self (see Grammar)	Ponche
Cause to do or to be done	Pápingko
Cause me to do or to be done to me	Pápiugsung
or to do or be done for me	
Cause thyself to do or be done to or for	Pápingche
thyself	
Cause to do or to be done to, for another	Pápingto
Keep doing, intr.	Pánapá nó. Pápiha musche
Cease doing. Desist, intr.	Wásche
Cease doing it, tr. Desist from it	Wá' (s) to (conj. vii.)
Suffer, endure	} Ronche } These two reflex verbs serve
Submit thyself	
brace thy mind to sufferance	
Observe, take heed of, examine, think,	} Wonche } to convey the only and very
intr.	
Observe it, take heed of it, think of it, tr.	Chusche. Chikche.
Observe me or for me	Chuphto (Chusto). Chikto
Cause to observe or to observe it, or it to	Chussang. Chik-sung
be observed, tr.	Chut pingko. Chik pingko
Cause to observe or to be observed for	Chut pingche. Chik pingche
thyself or thyself, intr.	

\* See remarks on the verbs Páko, Táko, and Jáko.



Cause me to observe or me to be observed, quasi passive	Chut pingsung.	Chik pingsung	
Understand, intr.	Sêache		
Understand it, tr.	Sêko		
Cause to understand or to be understood	Sê pháto (phasto)		
Understand me or for me *	Sêsung		
Understand thyself or for thyself, or simply understand	Sêche		conj. x.
Understand it for him or on his account	Sêto		
Understand not	Thá sêche		
Understand it not	Thá sê		
Remember, intr.	Chikche		
Remember it, tr. (see Observe)	Chikto		
Remember not	Thá chikche		
Remember it not	Thá chikto		
Do not cause to remember or to be remembered	Thá chik phá'to (phasto, conj. vii.)		
Forget, intr.	Mángche		
Forget it, tr.	Mángto (conj. vi.)		
Forget me or for me	Máng sung		
Forget me not	Thá máng gnó		
Forget thyself (= err)	Mángche		
Forget not thyself or do not thou forget	Thá mángche		
Forget him or it	Mángto †		
Forget him not	Thá mángto		
Cause to forget (= deceive) or to be forgotten	Máng pingko.	Máng phá'to (phasto)	
Cause me to forget or to be forgotten	Máng pingsung		
Cause thyself to forget or to be forgotten	Máng pingche		
Cause him to forget or to be forgotten on a third party's account, or cause it to be forgotten by him	Máng pingto (pingkto).	(Doubly objected transitive)	
Desire, n. and p.	Dak' ‡		
Desire it or make him desire	Dakto		
Cause to desire or to be desired (per alterum, laud per se)	Dak pingko.	Dak phá'to (phasto)	
Do not cause to desire or to be desired	Thá dak ping.	Thá dak phá'to (phásto)	
Cause me to desire or be desired	Dak pingsung		
Cause thyself to desire or be desired	Dak pingche		
Cause him to desire or be desired on another's account, or him to desire it	Dak pingto (pingkto)		
Love or love it, trans.	Chhánto		
Love thyself or love simply, intr.	Chhánche		
Love me, p.	Chhángsung		
Love him, tr.	Chhánto		
Love not	Thá chhánche		
Love not it or him	Thá chhánto		
Cause to love or to be loved	Chhán phá'to (phasto).	Chhán pingko	
Cause me to love or to be loved	Chhán pingsung.	Chhán phassung	
Cause thyself to love or be loved	Chhán pingche.	Chhán phásche	

\* The word, when used in the latter sense, with *lisi*, on account of, is frequently put in the transitive form *ang lisi sêko*, understand it for me. The alternative results from the imperfect development of the voices.

† Compare the transitive and causal transitive. Verbs in *tó* have no form = *Sénto*, *Páto*, &c., or the transitives in *ko*. The transitives in *pó* have this form, thus *topo* has *topto*; *ipó*, *ipóto*; *pípó*, *pípóto*, &c.

‡ *Dak*, like *Bot*: tell is used rather as a passive than active. Its form is passive: its sense both apparently. *Dak gnóm*, I desire or am desired. *Daksungmí*, I desired or was desired. In *Khas*, *Nawári*, &c., it is much the same.

Cause him to love or be loved on another's account	Chhán pingto. Chhán phá'to (phásto)
Hate or hate it, trans.	Chekto
Hate thyself or hate simply, intr.	Chekche
Hate me, p.	Cheksung
Hate him or for him (see note voce for-get)	Chekto
Cause to hate or to be hated	Chek phá'to (phasto). Chek pingko
Cause thyself to hate or be hated	Chek pingche. Chek pháche
Cause him or it to hate or be hated for another's sake, or him to hate it	Chek pingto. Chek phásto
Be modest, n.	Khó
Cause to be modest	Khót' phá'to (phasto). Khot' pingko
Laugh, ac. intr. (ride, Latin)	Yische
Laugh at, tr. (irride, ditto)	Yisto. Yissung. Yische (conj. vii.)
Cause to laugh	Yit' phá'to (phásto). Yit pingko
Weep, n.	Ok
Weep for, tr.	Okto
Cause to weep	Ok phá'to (phásto). O'k pingko
Dance, intr. and tr.	Holi páche, intr. Holi páko, tr.
Sing, intr. and tr.	Kwom páche, intr. Kwom páko, tr.
Hope	No such word
Fear, n.	Ram
Fear not	Thá ram
Frighten, tr.	Ram pingko. K'ham to (Arabic kh)
Frighten not	Ram thá ping. Thá kham to
Frighten me	Ram pingsung. K'hamsung
Frighten thyself	Ram pingche. K'hamche
Cause to frighten or be frightened	K'ham pingko
Cause me to frighten or to be frightened	K'ham pingsung
Cause thyself to frighten or be frightened	K'ham pingche
Cause him or it to frighten or be frightened for another's sake	K'ham pingto
Tremble, ac. intr.	Hokche
Cause to tremble by own act or make him tremble, tr.	Hokto. Hoksung. Hokche (conj. vii.)
Cause to tremble through another's agency or cause him to be made or to make to tremble	Hok pingko
Tremble not	Thá hokche
Make him not tremble	Thá hokto
Cause him not to be made to tremble or to make tremble	Hok thá ping
Be good, n.	Noh'ka dum or ponche
Make good, tr.	Noh'ka thumto or puko *
Make thyself good, intr.	Noh'ka thurnche or páche
Be glad or gladden thyself, ac. intr.	Bongche
Gladden, tr.	Bongto
Gladden me	Bongsung
Gladden thyself or cause thyself to be gladdened	Bong pingche
Cause him to gladden or to be gladdened	Bong ping ko
Cause him to gladden or to be gladdened on another's account	Bong ping to
Cause me to gladden or to be gladdened	Bong pingsung

\* Neuter dum becomes normally transitive thum. Both alike can take the causative pingko, and double causals like thumpingko can be made at pleasure.

Be not glad	Thá bongche
Gladden not	Thá bongto
Be sad, vexed, or sadden thyself	Thukeche
Sadden, vex, tr.	Thukto
Cause to sadden or to be saddened	Thuk phá'to (phasto). Thuk pingko
Cause thyself to be saddened	Thuk pingche
Cause to sadden or to be saddened in lieu of or on another's account	Thuk ping to
Cause not, &c. &c.	Thuk'thá ping. Thuk thá ping to
Speak, utter, n.	Hot'. Dávo pinche
Utter not	Thá hot'. Dávo thá pinche
Utter thyself or for thyself, intr.	Hosche (the s like English th)
Do thou not utter for self	Thá hosche
Utter in lieu of another, or for him	Hophto (hosto)
Utter not for him	Thá hophto (hosto, conj. vii.)
Cause to utter or to be uttered	Hot' pingko
Speak to, tell, narrate, talk to, tr.	Isho. Chhisho. Dávo páko
Speak to me, tell me or for me	Ishung. Chhishung. Bo'sung* (Bo'to, the transitive, is lost)
Speak to thyself or tell it for thyself	Ishche. Chhishche
Cause to tell or to be told	It'pingko. Chhit'ping ko. Dávo pá-ping ko
Cause not to tell or not to be told	It thá ping. Chhit' thá ping. Dávo pá thá ping
Tell on his account, tell his tale	Dávo páto (conj. vi.)
Tell on my account, tell my tale	Dávo pásung
Let speech be had	Dávo ponche
Tell on your own account, tell your own tale	Dávo pánche
Cause his tale to be told for him	Dávo pá pingto
Cause thy own tale to be told	Dávo pá pinche
Cause my tale to be told	Dávo pá pingsung †
Be silent or let silence be, u.	Giwon ponche
Silence, tr.	Giwon páko
Cause to silence	Giwon pá pingko
Silence me	Giwon posung ‡
Silence thyself	Giwon pánche
Silence him on another's account or for another	Giwon pato
Call. Summon, tr.	Rángto. Kháunto
Summon us or for me	Rangsung. Khamaung
Summon for thyself	Rangche. Khanche
Shout, vociferate, intr.	Tameche. Súngma-pancho
Shout to, for him	Tamto. Súngma-páko
Learn (= teach thyself), intr.	Lischo
Teach or teach him, tr.	Listo } Conj. vii.
Read, intr.	Lischo
Write it, tr.	Blekto (conj. vi., p. 126)
Write for thyself or write simply	Blekche
Cause to write	Blek pingko
Ask, question, tr.	Jiko
Ask for self, or ask simply, or ask thyself	Jiche } Conj. x.
Ask for me, or me	Jisung

\* This last root, bot', to tell, is only used as a passive. Bot'gnom, I am told; Bosungmi, I was told.

† All these three are used actively also. Cause him to tell his tale; cause thyself to tell thine; cause me to tell mine.

‡ Compare Dávo pásung. This refers to the agent, do thou make speech for me, whereas Giwon posung refers to silence as governing the verb, let silence prevail for me. See remarks on the verbs Páko, Táko, and Jáko. They show signs of a true passive struggling into existence against the genius of the language.

Ask it for him	Jito
Ask it not, tr. .	Thá jí
Ask not, intr.	Thá jiche
Ask not for me or me	Thá jigno
Ask not for self	Thá jiche
Ask not for him	Thá jito
Answer or answer him, tr.	Chhiato
Answer self or for self or answer simply	Chhische
Answer me or for me	Chhissung
Answer him or for him	Chhiato
Beg, intr.	Biche (see Buy)
Beg it, tr.	Biko
Beg me or for me, p.	Bisung } Conj. x.
Beg for thyself, intr.	Biche }
Beg it for him, tr.	Bito
Approve, like, intr.	Yosche
Approve it, like it, tr.	Yophto (yosto)
Cause him to approve or to approve it, or it to be approved	Yot'phá'to (phasto). Yot'pingk?
Approve not	Thá yosche
Approve it not	Thá yot'
Approve me or for me	Yossung
Approve thyself or for thyself	Yosche
Approve him or approve for him	Yophto (yosto, p. 137)
Cause me to approve or be approved	Yot'pingsung
Cause thyself to approve or to be ap- proved or cause it to be approved for thyself	Yot'pingche. Yot'phásche
Cause it to be approved or cause him to approve it	Yot pingko
Cause it to be approved for him	Yot pingto
See, intr.	Yengche. Chusche
See it, tr.	Yengko.* Chuphto (chusto)
See thyself or for thyself	Yengche
See for him	Yeng to
See me or see for me	Yengsung
Cause to see or be seen	Yeng phá'to (phasto). Yeng pingko
Cause thyself to see or be seen, or to be seen for thyself	Yeng pingche
Cause to see or be seen for him	Yeng pingto
Show, intr.	<i>Kh</i> unche †
Show it, tr.	<i>Kh</i> unto.
Show me or for me	<i>Kh</i> unsung }
Show thyself or for thyself	<i>Kh</i> unche }
Show for him	<i>Kh</i> unto }
Cause to show or be shown	<i>Kh</i> un pingko. <i>Kh</i> un phá'to
Cause thyself to be shown or to show	<i>Kh</i> un pingche
Cause me to be shown or to show	<i>Kh</i> un pingsung
Hide, ac. intr.	Kinche
Hide it, tr.	Khiko. Khiche. Khisung (conj. x.)
Hide thyself (lie hid)	Kinche
Cause thyself to lie hid	<i>Kin</i> pingche
Let me hide myself	<i>Kin</i> sung yu
Cause him to lie hid	<i>Kin</i> pingko
Cause me to lie hid	<i>Kin</i> ping sung
Cause it to be hid	<i>Khit</i> 'pingko

\* Yengko conjugated like pingko, which see in Grammar.

† The underlined *Kh* has a harsh Arabic sound.

Cause thyself to be hidden or cause it to be hidden for thee	Khit'pingche
Hide me	Khisung
Cause me to be hid	Khit'pingsung
Cause it to be hid for him	Khit'pingto
Hear simply or hear thyself, intr.	Thásche
Hear it, tr.	Tháko. Tháche. Thásung (conj. x.)
Cause thyself to hear or be heard	Thát'pinche
Cause him to hear or be heard	Thát'pingko
Hear me	Thásung, Ang dávo tháko
Cause me to hear or be heard	Thát'pingsung
Hear not	Thá thásche
Hear it not	Thá thá
Hear not me	Thá thá gno
Cause me not to hear or be heard	Thá thát'ping gno
Taste, ac. intr.	Homche
Taste it, tr.	Hompo (conj. ix.)
Taste for thyself or thyself	Homche
Taste for him	Homto
Taste for me or taste me	Homsung
Cause to taste or to be tasted	Homping ko
Blow, apply breath, intr.	Hosche
Blow it, apply breath to it, tr.	Hosto } Conj. vii.
Smell, ac. intr.	Námche
Smell it, tr.	Nampo (conj. ix.)
Smell for thyself or thyself	Námche
Smell for him	Námto
Smell me	Námsung
Cause to smell or to be smelt	Námping ko
Cause to smell or to be smelt for him	Námping to
Smell not	Thá námche
Smell it not	Thá nám
Smell me not	Thá ná (m) mo
Cause me to smell or be smelt	Námpingsung
Cause thyself to smell or be smelt	Námpingche
Touch, ac. intr.	Dusche
Touch it, tr.	Duphto (dushto)
Cause to touch or to be touched	Dut'ping ko
Cause thyself to touch or be touched	Dut'pingche
Cause it to touch or be touched for him	Dut'ping to
Touch me or for me	Dú-s-sung (dussung, vii.)
Touch me not	Thá dut'gno
Eat, ac. intr.	Jánche (see Buy) *
Eat it, tr.	Jáko (conj. x.)
Eat not	Thá jánche
Eat it not	Thá jó
Eat me	Josung (see Posung)
Eat for me	Jásung
Eat for thyself or do thou thyself eat, or eat thy own share	Jánche
Eat for him or eat his share	Játo
Eat not me	Thá jogno
Eat not for me	Thá jágno
Feed, tr.	Khwá-s-to † (khwasto, conj. vii.)

\* Whenever the action terminates in self, or returns to self, the reflex form is used; and janche is eat; jako, eat it. So ingche is buy; ingko, buy it. Compare the Hungarian analogous forms.

† Kā = harsh, guttural Arabic.

Feed thyself, intr.	<i>Khwásche</i>
Feed not, tr.	<i>Thá Khwát'</i>
Feed thyself not	<i>Thá Khwásche</i>
Feed me	<i>Khwá-s-sung. Khwassung</i>
Feed me not	<i>Thá Khwat' gno</i>
Cause to feed or to be fed	<i>Khwát' pingko</i>
Cause thyself to feed or be fed	<i>Khwát pingche</i>
Cause it to feed or be fed for him	<i>Khwát pingto</i>
Cause me to feed or be fed	<i>Khwát pingsung</i>
Drink—water	<i>Ti dak'</i>
Drink not—water	<i>Ti thá dak'</i>
Cause to drink or to be drank—water	<i>Ti dak' pingko</i>
Cause not to drink or be drank—water	<i>Ti dak' tháping</i>
Drink—beer, spirits, ac. intr.	<i>Tunche } See note at Eat and at Buy,</i>
Drink it, beer, &c., tr.	<i>Tunko } further on</i>
Drink not, beer, &c.	<i>Thá tunche</i>
Drink it not, beer, &c.	<i>Thá tun'</i>
Cause to drink or to be drank	<i>Thunto or Tunningko *</i>
Cause to cause to drink or to be drank	<i>Thunpingko</i>
Don't cause to drink	<i>Thá thunto</i>
Don't cause to cause to drink or be drank	<i>Thun tháping</i>
Don't cause to cause thyself to drink or to be drank	<i>Thun thápingche</i>
Don't cause him to drink it, or it to be drank by him in lieu of another	<i>Thun thápingko</i>
Drink me	<i>Tun sung</i>
Drink not me	<i>Thá tun gno</i>
Cause me to drink or to be drank	<i>Thunsung</i>
Cause me not to drink	<i>Thá thun gno</i>
Vomit, ac. intr.	<i>Lipche</i>
Vomit it, tr.	<i>Lipto. Li'po (lippo)</i>
Cause to vomit	<i>Lip'pingko</i>
Sleep, ac. intr.	<i>Imche</i>
Sleep not	<i>Thá imche</i>
Cause to sleep	<i>Im pingko. Hémpo</i>
Cause not to sleep	<i>Im thá ping. Thá hém</i>
Cause thyself to sleep	<i>Hem che</i>
Help to put him to sleep	<i>Hem to</i>
Help to cause him to be put to sleep	<i>Hem ping to</i>
Cause thyself to be put asleep	<i>Hem ping che</i>
Wake, n.	<i>Buk'. Sipche</i>
Wake not	<i>Thá buk'. Thá sipche</i>
Awaken, tr.	<i>Po'ko (pu'kko).† { Pukko (conj. xi.)</i>
	<i>Sipto { Sipto (conj. vi.)</i>
Awaken not	<i>Thá puk'. Thá sipto</i>
Cause to awaken or to be awakened	<i>Puk'pingko. Sip pingko</i>
Cause thyself to be awakened or to awaken	<i>Puk'pingche</i>
Cause me to be awakened or to awaken	
Awaken me	<i>Puk'sung</i>
Awaken me not	<i>Thá puk' gno</i>
Awaken thyself or do thou thyself awaken him	<i>Puk'che</i>

\* See note aforegone at Parent, page 219. Neuter tun makes transitive thun, as neuter ki, lie hid, makes transitive khi, hide. The double causals are thunpingko and khi pingko. So pukpingko infra.

† O and u, like e and i, are hardly separable.

Awaken for him	Puk'to (conj. vi.)
Awaken not for him	Thá puk'to
Dream, intr.	Amung yengche
Dream it, tr.	Amung yengko
Dream not	Amung thá yengche
Dream it not	Amung thá yeng
Cause to dream or to be dreamt	Amung yengping ko
Cause thyself to dream or be dreamt of	Amung yengping che
Fart, ac. intr.	Peshche
Fart at, tr.	Peshto
Shit, n.	Dak'. Epidak
Shit it, upon it, tr.	Dakto. Epidakto
Piss, minge, intr. n.	Chepidak. Cheche
Piss it, on it, imminge, tr.	Chepidakto. Cheto
Kiss—give or take (osculator), tr.	Chugup páko
Cause to kiss or be kissed	Chugup páping ko
Cause thyself to kiss or be kissed	Chugup páping che
Kiss me	Chugup posung
Kiss me not	Chugup thá pogno
Kiss him for me	Chugup pásung
Kiss him for him	Chugup páto
Kiss (coe), tr.	Hepto (conj. vi.)
Cause to kiss or be kissed	Hep pingko
Cause thyself to kiss or be kissed	Hep pingche
Kiss me	Hepsung
Cause me to kiss or be kissed	Hep pingsung
Kiss not	Thá hepto
Kiss me not	Thá hepmo
Sneeze, ac. intr.	Khikche
Sneeze not	Thá khikcho
Sneeze at or make sneeze	Khikto. Khi'ko * (khikko)
Do not sneeze at or make sneeze	Thá khikto
Cause him to sneeze at or him to be made or to make to sneeze	Khik pingko
Cause not, &c.	Khik thá ping
Do thou make me sneeze, &c.	Khiksung
Cause me to be made to sneeze, &c.	Khik pingsung
Do not sneeze at me or do not make me sneeze	Thá khikgno
Cause thyself to be made to sneeze, &c.	Khik pingche
Cause not thyself to be made to sneeze or to sneeze or be sneezed at	Khik tháping che
Spit, ac. intr.	Tokche
Spit at, on, tr.	Tokto. To'ko * (tokko)
Cause to spit or to be spat at	Tok pingko
Cause to spit or be spat at on another's account	Tok pingto
Spit on me or make me spit	Toksung
Cause me to spit or to be spat at	Tok pingsung
Cause yourself to spit or to be spat on	Tokpingche
Belch, ac. intr.	Garat pánche
Belch at, tr.	Garat páko
Cause him to belch or to belch at or to be belched at	Garat pápingko
Belch me or for me	Garat posung

\* Khi'ko and to'ko, like li'po, vomit it, are falling out of use because of the homophones; but they are the true forms, and the others refer to a third party. See the word Exchange.

Belch him or for him	Garat páto
Cause me to belch or be belched at	Garat pápingsung
Cause him to belch or to be belched at on another's account	Garat papingto
Cough, ac. intr.	Khwen khwen pánche
Cough at, tr.	Khwen khwen páko *
Cough me, cause me to cough by own agency	Khwen khwen posung or pásung
Cause me to cough or to be coughed at through another's agency	Khwen khwen papingsung
Cause thyself to cough or to be coughed at through same	Khwen khwen pápingche
Hiccup, ac. intr.	Tukum pánche
Yawn, intr., tr.	Wakum pánche, intr. Wakum páko, tr.
Cause to yawn	Wakum pápingko
Cause me to yawn	Wakum pápingaung
Cause thyself to yawn	Wakum pápingche
Do thou thyself cause me to yawn	Wakum posung. Wakum thá po
Do not thou cause me to yawn	Wakum thápogno
Yawn not, intr. and tr.	Wakum thá pánche
Lick, ac. intr.	Popche
Lick it, tr.	Po'po (poppo, conj. viii.)
Cause to lick or be licked	Pop pingko
Lick me or for me	Popsung
Lick thyself or for thyself	Popche
Lick it for him	Pop to
Cause me to lick or be licked	Pop pingsaung
Cause thyself to lick or to be licked	Pop pingche
Cause him to lick or be licked	Poppingko
The same, on account of, or in lieu of, another	Poppingto
Suck, a. intr.	Pipche
Suck it, tr.	Pi'po (pip-po, conj. viii.)
Suck me or for me	Pipsung
Suck thyself or for thyself	Pipche
Suck it for him	Pipto
Cause to suck or to be sucked	Pip pingko
Cause me to suck or be sucked	Pip pingsung
Cause thyself to suck or be sucked	Pip pingche
Cause him to suck or be sucked	Pip pingko
Bite, tr.	Chi'ko (chik-ko, conj. xi.)
Bite not	Thá chik'
Cause to bite or to be bitten	Chik pingko
Cause not to bite or be bitten	Chik thá ping
Bite me	Chik sung
Bite me not	Thá chik gno
Bite thyself	Chikche
Bite him	Chi'ko (chikko, conj.)
Bite it for him	Chikto
Cause me to bite or be bitten	Chik pingsung
Cause me not to bite or be bitten	Thá chikping gno
Cause thyself to bite or be bitten	Chik pingche
Cause him to bite or be bitten	Chik pingko
The same on another's behoof	Chik pingto

\* Hence you can say in active intransitive, khwen khwen pachungmi, I coughed = I made myself cough; in the transitive, khwen khwen pakungmi, I coughed at him, very often used for "I made him cough," which is properly khwen khwen páping-kungmi; and in the passive, khwen khwen posungmi, I was coughed = was made to cough, which latter is more nicely expressed by khwen khwen pasungmi, showing also the active agency.



Kick, tr.	Theshto (Eng. <i>th</i> ). Thesto
Kick not	Thá thet'
Kick me	Thé (s) sung
Kick me not	Thá thet' guo
Kick thyself or kick simply	Theshche
Kick not thyself or do not kick	Thá theshche
Kick him	Theshto
Kick him not	Thá thet'
Cause to kick or to be kicked	Thet' pingko
Cause me to kick or be kicked	Thet' pingsung
Cause thyself to kick or be kicked	Thet' pingche
Cause him to kick or be kicked	Thet' pingko
The same on another's behoof	Thet' pingto
Strike, tr.	To'po (top-po, conj. viii.)
Strike not	Thá top'
Strike thyself	Top che
Strike me	Topsung
Cause him to strike or to be stricken	Top pingko
Cause thyself, &c.	Top pingche
Scratch, tr.	Phokto
Scratch thyself	Phokche
Push, shove, tr.	Thëko. Thësung. Thëche (conj. x.)
Push not	Thá thé
Pull, tr.	Khinto
Pull not	Thá khinto
Walk, ac. intr.	Khokche
Walk not	Thá khokche
Walk it or cause it to walk, thou thyself	Khokto
Walk it not	Thá khokto
Cause to walk or to be walked by another's agency	Khok pingko
Walk me thyself, cause me to walk or be walked, by thy own agency	Khoksung
Cause to cause me to walk or be walked, or have me walked	Khok pingsung
Cause thyself to walk or be walked or have thyself walked	Khok pingche
Run, intr.	Lúnlá. Lún
Run not	Thá lúnlá *
Run it, cause it to run, thyself	Lunto
Cause it to be run by another	Lunpháto (phasto). Lun pingko
Cause me to run or be run	Lunphásung
Cause thyself to run or be run	Lunphasche
Run away, flee, intr.	Rulá. Ru
Cause to flee	Ruto. Rut'pingko
Creep, intr.	Hobu báha khokche = walk like a snake
Jump, hop, intr.	Tuche (see note at Eat, p. 248)
Jump it or make it jump, tr.	Túto. Tú sung. T'uche (conj. vi.)
Cause to make jump	Tupingko
Leap, intr.	Hopche
Leap it, tr.	Hopto (conj. vi.)
Cause to leap	Hop pingko
Fly, n.	Bon
Cause to fly	Bonpingko (phasto)

\* Lun without the lá makes the passive lungnom, which being also the neuter form, lun lagnom, from lúnla, is preferred to express the neuter sense, though lá also makes lagnom. See note at p. 238 supra. Lun is run; lúnla, run away, run from me, that is; for flee is another word.

Enable to fly	Bonpháto
Swim, intr.	Hánche
Swim it thyself or cause it to swim by, thy own act	Hánto (conj. vi.)
Cause it, him, to swim by other's agency, or have it swam	Hánpingko
Swim me, cause me to swim or make me swim (thyself)	Hánsung
Cause me to be made to swim by another's agency	Hánpingsung
Cause thyself to swim or be swam	Hánpingche
Wade, ac. intr.	Thekche
Dive {	} Thamche
Sink { ac. intr. = sink thyself	
Sink it, make him dive, by thy own agency	Thamtó (conj. vi.)
Cause to make dive or sink by other's agency, or have it sunk	Thámpingko
Bathe = bathe thyself, intr.	Denche
Bathe him	Dento
Cause him to bathe or to be bathed	Denpingko
Wash, intr. = wash thyself, only body	Upche
Wash him	Upto (conj. vi.)
Cause him to wash or to be washed	Up pingko
Dress, ac. intr. = dress thyself	Chupche. Wásche
Dress it or him	Chupto. Wásto
Cause it to dress or be dressed	Chup pingko. Wat'pingko
Dress me	Chupsung. Wassung
Dress thyself	Chupche. Wásche
Undress (thyself), intr.	Lusche
Undress it or him	Luphto (lusto, see Conjugation)
Undress me	Lussung
Cause it to undress or to be undressed	Lut'pingko
Don't undress it or him	Lut'thá ping
Be naked, n.	Gunang senti dum or ponche
Denude thyself, ac. intr.	Gunang senti pánche
Denude him	Gunang senti páko
Denude me	Gunang senti posung (pásung)
Denude it for another	Gunang senti páto
Cause to denude or be denuded	Gunang senti pápingko
Cause thyself to denude or be denuded	Gunang senti pápingche
Cause me to denude or to be denuded	Gunang senti pápingsung
Cause me not to denude or to be denuded	Gunang senti thá páping gño
Be hungry, n.	Suksamet'. Suksametvidum
Make him hungry or cause him to be made hungry	Suksa met'pingko not'pingko
Make me hungry or cause me to be made hungry	Suksa met'pingsung
Make thyself hungry or cause thyself to be made hungry	Suksa met'pingche
Be thirsty, n.	Tidaksa met', or Tidakvi dum *
Make thirsty	Tidaksa met' pingko
Make me thirsty or enable me to make or be made thirsty	Tidaksa met' pinsung
Make thyself thirsty or cause thyself to make or be made thirsty	Tidaksa met' pingche

\* Any state of body that continues or is to come, like thirsty, sleepy, is expressed by the active participle—if it be supposed complete, like asleep, by the past or passive participle, thus impi yotvi is sleepy; impi yosta, asleep. Met=die, and suksa met=die of hunger; tidaksa met=die of thirst, or literally, of want of water.

Be not hungry	(	Suksa thá met'
Make not hungry		Suksa met' thá ping .
Be not thirsty		Tidaksa thá met'
Cause not to thirst		Tidaksa met' thá ping
Be sleepy = cover sleep, n.		Impi yot' or yosche. Impi yotvi dum
Make sleepy		Impi yot' pháto. Impi yotvi thumto
Make not sleepy		Impi yot thá pháto. Impi yotvi thá thumto
Be cold (being), n.		Jumsa met'
Be cold (thing)		Khimche
Make cold (being)	{	Jumsa met' ping
Make cold (thing)	{	Do. do. pháto (phasto)
Make not cold (being)	{	Khimto
Make not cold (thing)	{	Jumsa met' thá ping
Be warm, n.		Do. do. pháto (phasto)
Warm him or it		Thá khimto
Warm <sup>u</sup> thyself		Jekhom pónche
Cause thyself to be warmed or to warm him		Jeto. Jekhom páko
Cause him to be warmed or to warm another		Jeché. Jekhom pánche
Warm me		Je pingche
Cause me to be warmed or to warm another		Je pingko
Be dirty (become), n.		Je sung
Dirty thyself, intr.		Je pingsung
Dirty it, tr.	{	Penki or Penkimu dum (become)
Dirty it for him	{	Penki or penkimu no (be)
Cause to dirty or to be dirtied		Penki or penkimu pánche
Be clean, n.		Penki páko
Be not clean		Penki páto
Clean thyself, intr.		Penki papingko
Clean it, tr.		Wota dum
Clean it for him		Wota thá dum
Clean not thyself		Wota pánche and woche
Clean it not		Woto. Wota páko
Be angry, n.		Wota páto
Make angry, tr.		Thá woche
Abuse, revile, tr.		Thá woto. Wota thápo
Cause to revile		Risi bok'
Abuse thyself		Risi phokto or pho'ko (phokko, conj. xi.)
Abuse me		Jishto
Quarrel, n.		Jit'pingko
Cause to quarrel		Jishche
Cause me to quarrel or be quarrelled with		Jishsung
Cause thyself to quarrel or be quarrelled with		Phwe
Cause him to quarrel or be quarrelled with		Phwet' pháto (phásto)
Be friendly		Phwet' phásung
Be united or reconciled, intr.		Phwet' phásche
Make friendly		Phwet' pháto (phásto)
Unite	{	Tosche *
Reconcile, tr.	{	Totnachhe, D. Toschine, Pl.
	{	Tophito (toshto)

\* The genius of these tongues requires such a phrase as "be reconciled" to be set down in the dual or plural. So also fight, &c.

Cause to unite or to be united	Tot' pingko
Be not united = unite not yourselves	Thá tosché. Thá totnachhe, D. Thá toschine, P.
Unite not, tr.	Thá tot'
Fight, n.	Pat. Patnachhe, D. Patchine, P.
Cause to fight or to be fought	Pat pingko
Cause not to fight or to be fought	Pat thá ping
Cause me to fight or be fought with	Pat ping sung
Cause thyself to fight or be fought with	Pat ping che
Cause him to fight or to be fought	Pat ping ko
Be victorious, n.	Then
Make him victorious	Thento
Cause to make victorious	Then pingko
Make thyself victorious	Theuche
Make me victorious	Thensung
Cause me to be made victorious	Thenpingsung
Conquer him, tr.	Won'to *
Conquer thyself	Wonche
Conquer me	Wonsung
Cause him to conquer or be conquered	Wonpingko
Ask aid to conquer thyself	Wonpinche
Cause me to be conquered or to conquer	Wonpingsung
Be conquered	} Yáng. Yánglá (see note at Run)
Succumb, n.	
Cause to succumb by thy own act	Yángto
Cause to succumb through another's agency	Yáng pingko
Cause me to succumb by thy own act	Yáingsung
Cause me to succumb through another's agency	Yáng ping sung
Work, trans.	Kám páko
Work for self, do own work	Kám páche
Work for him, do his work	Kám páto
Work for me, do my work	Kám pásung
Cause to work or be worked	Kám pápingko
Cause thyself to work or thy work to be done	Kám pápingche
Cause to work for him or his work to be done	Kám pápingto
Play = amuse thyself, intr.	Hánche (s'amuser)
Make him play or do thou thyself amuse him, tr.	Hánto (amuser)
Cause him to be made to play or have him amused (per alterum)	Hánpingko
Play with me	Ang nung hánche †
Amuse me	Hánsung
Cause me to be amused	Hánpingsung
Be tired, n.	Jyop' ‡
Make tired or tire it	Jyopto
Tire thyself	Jyopche
Tire me	Jyopsung

\* The comparison of the roots then and won will show how these tongues attempt to fend off the equivokes resulting from imperfectly developed grammar. Won'to is used as a neuter with transitives, and phasche (not wonche) replaces it with neuters, Top won tungni, I can strike; Im phaschungni, I can sleep.

† Literally, amuse thyself with me, along with me. The sense is quite different from that of hánsung, in which I am solely the amused party.

‡ From Jyop comes the Newari Jyápu, a labourer, though one tongue has lost the noun, the other the verb: See Twist.

Cause me to be tired or to tire	Jyop pingsung
Cause thyself to be tired or to tire	Jyop pingche
Cause him to be tired or to tire	Jyop pingko
Be rested, take rest, rest thyself	Nekche
Rest it, give rest	Ne'ko (nek-ko, conj. xi.)
Cause to give it rest	Nek'pingto
Cause thyself to have rest	Nekpingche <sup>+</sup>
Do thou give me rest	Neksung
Cause me to have rest	Nek pingsung
Take not rest	Thá nekche
Give not rest	Thá nek'
Move, n.	Duk'
Move it, trans.	Thukto. Duk pingko *
Cause it to be moved or have it moved	Thukpingko
Be still, move not	Thá duk'
Make still, move it not	Thá thukto
Be quick, ac. intr. = quicken thyself	Plakche
Quicken, tr.	Plakto
Cause to quicken or to be quick	Plakpingko
Do thou quicken me	Plaksung
Cause me to be quickened	Plakpingsung
Cause thyself to be quickened	Plakpingche
Be slow, be dilatory, delay, n.	Gá
Cause to be slow or delay it	Gát'pingko
Stay, stop, stop thyself, intr.	Thikche
Stay him, stop him, tr.	Thikto
Cause him to be stopped or to stop him	Thik pingko
Let him depart	Lat'pingko
Be intoxicated, n.	Vi
Intoxicate, tr.	Vit'pháto (phasto). Vit'pingko
Tell the truth	Diksa hot, n. Diksa ishto, tr.
Cause to speak truth	Diksa hotpingko. Diksa itpingko
Tell falsehood	{ Mang diksa hot'
	{ Mang diksa ishto
Cause to lie	Budhia háto
Believe, obey, tr.	Budhia hánpingko
Cause to believe or obey, or to be obeyed	Honko
Disbelieve, disobey	Honpingko
Forbid, tr.	Thá hon
Prevent, tr.	Dávohá thikto (literally, stay by speech)
Present, offer, tr.	Thikto
Offer not	Cho'-ko (chokko, conj. xi.)
Accept, intr.	Thá chok'
Accept it, tr.	Doche { Dōko, dōche, dōsung (conj.
Accept it for self	Doko { x.)
Accept it for him	Doche {
Accept not or refuse	Doto
Accept it not or refuse it	Thá doche
Choose, select, tr.	Thá dó
	Lu'ko. Lukko. Luksung. Lukche.
	Lukto
Cherish, protect, tr.	Tunko
Cherish thyself or thy own	Tunche
Cherish me	Tunsung
Cause me to be cherished or to cherish	Tunpingsung
Abandon, neglect, leave, tr.	Wá'to (wásto, conj. vii.)

\* Neuter duk makes normally transitive thuk=duk pingko, and double causal thuk pingko. Elsewhere the aspirate of the transitive is omitted in a seemingly identical word.

Confine, imprison, tr.	Thikto
Set at liberty, tr.	Testo. Tesche. Tessung (conj. vii.)
Have, intr.	Gosche.* Ungbe penku nó or dum
Have not, want	Thá gosche. Ungbe penku thá nó or thá dum
Cause him to have	Got'pingko. Wáthim bepenku-thumto
Cause not to have	Thá got ping. Wáthim be penku thá thumto
Give, trans.	Háto. Mumto
Give me or to me	Hásung. Mumsung
Give to or for thyself	Hánche.† Mumche
Give to him or for him	Háto. Mumto, vi.
Give not	Thá háto. Thá mumto
Cause to give or to be given	Hápingko. Mumpingko
Cause not to give or not to be given	Há thá ping or Thá há ping
Give it back, return it to him	Lipto (see Take back)
Cause to return or to be returned	Lip pingko
Give again (more)	Gessa háto
Take, intr.	Lasche. Doche ‡
Take it, tr.	Lasto. Doho. (Dōko, see Accept)
Take for thyself, i.e., appropriate	Lasche. Doche
Take it for him	Lashto. Doto
Cause to take or be taken	Lakpingko. Dot pingko
Take it back, quasi, return it to self	Lípche (see Give back)
Save, preserve, cure, him (life)	Cholko
Save, cure thyself	Cholche
Save me	Cholsung
Destroy (life)	Sishto (see Kill)
Keep, preserve (thing)	Táko (see Keep)
Spoil (thing)	Nasi páko
Be handsome	Bingcho dum.§ Bingmi dum
Make handsome	Bingcho thumto. Bingmi thumto
Adorn	Bingcho páko
Adorn thyself	Bingcho páche
Adorn him	Bingcho páko
Adorn it for him	Bingcho páto
Adorn her	Bingmi páko
Grow, animal plant, n.	Jongehe. Hon (khon). Liche
Grow it or cause to grow, tr.	Jongto. Honto. Lito
Decay, n.	Ri. Rila
Decay it or cause to decay	Rito. Ripingko
Be adult or mature	Bangcho dum. Bangmi dum §
Make mature	Bangho páko
Steal, tr.	Khūko (conj. x.)
Steal for thyself	Khūche
Steal for him, for another	Khūto
Cause to steal or be stolen	Khū pingko
Steal not	Thá khu

\* Ung bē penku nó, dum; thee in wealth be, become.

† Compare "Take." The pronominalisation of the Vāyu verbs prevents a good deal of that difficulty which the Turanians generally experience in furnishing simple equivalents for the words "give" and "take," because the genius of the languages exacts on all occasions a rigid attention to the results of action, the objective as well as subjective results. Different roots, or different modifications of the same roots, must necessarily convey the idea involved in each case.

‡ See remark at Buy. The result of taking is appropriation by self. Hence the intr. verb.

§ Final cho and mi are proper to the sexes. See Adjectives.

|| Khū pháto (phasto), make a thief of him.

Cause not to steal or be stolen	Khu thá ping
Deceive, cheat, tr.	Mángpingko (see Forget)
Deceive thyself	Mángpingche
Deceive not	Thá mángping
Deceive me	Máng pingsung
Cause me to be deceived	Máng pá pingsung
Accompany, intr.	Ko'na la'la. Minung khokche
Leave, quit, tr.	Wás'to
Remain with, intr.	Ko'na musche
Sit=seat thyself, intr.	Musche (S'asseoir)
Seat, tr.	Muphto (Mushto, conj. vii.)
Cause to seat or to be seated	Mut'pingko
Cause thyself to be seated	Mut'pingche
Sit not	Thá musche
Seat not	Thá mut'
Cause not, do not cause, to sit or be seated	Mut'thá ping or Thá mut'ping
Stand, intr.	Ipche=erect thyself
Make stand	I'po (ippo) = erect it or him (conj. viii.)
Make stand for another	Ipto=erect it for him
Cause to make stand, to be erect	Ippungko
Stoop, intr.	Khungche
Make stoop, tr.	Khungto
Cause to make stoop	Khung pingko
Lie down, intr.	Likche. Likla. Lik
Lay down, make lie down	Li'ko (Lik-ko, conj. xi.)
Cause to be laid down or to lay down	Lik pingko
Get up, if recumbent	Buk' (see Wake)
Get up, if sitting	Ipche (see Stand)
Remain standing, intr.	Ipipha musche
Fall, on ground, n.	Ruk'. Ruk'la.
Cause to fall, ditto	Ruk'pingko
Fall from aloft, n.	Duk'. Duk'la
Make fall or throw down or let fall	Tu'ko (Tukko), tuksung, tukche, tukto.
	Duk pingko *
Do not make fall	Thá tuk'. Duk' thá ping
Get on, mount, n.	Chángche
Mount him, cause to mount	Changto
Get off, dismount	Lische, n. Listo, tr.
Put down. Place. Put, tr.	Táko
Put down or place for me	Tásung
Ditto, ditto, for self	Tánche
Ditto, ditto, for him	Táto
Lift up, raise† from ground, tr.	Réko (conj. x.), without force. G'uko, gukko (conj. xi. ‡), with force.
	Reche. Gukche
Lift up for self	Reto. Gukto
Ditto, ditto, for him	

\* Neuter duk makes normally transitive and causal tuk. See and compare Bahing, in the sequel. Both tongues alike make double causals in the same way. Compare "Move," p. 412, ante.

† Raise on the ground is i'po = erect it or him, as ipche is erect thyself = sit up or stand up. For get up, to a sleeping man, you say sipche; to a sitting man, ipche; to one lying down, buk'. Rise, as respects beings, is ipche or buk' therefore; but as respects the heavenly bodies, the equivalent term is lok = appear. Specialisation is the soul and body of these tongues, which remedy defects of grammar by multiplication of terms, so as to fend off mistakes in the best way available (see note on Kuko). Quoad falling, ruk' and duk' apply to beings only. The word for things is lik'.

‡ Réko, like dōko and chhūko, belongs to the tenth conjugation, which has the pausing tone; gu'ko, recte gukko, to the eleventh, with an abrupt tone.

Lift up for me	Resung. Guksun~
Throw, tr.	Jupto, jupsung juŋche
Catch with open hand or spread cloth, tr.	Dōko (conj. x.)
Catch with open hand for self	Dōche
Ditto, ditto, for him	Doto
Catch by grasp, tr.	Chhūko (conj. x.)
Ditto, ditto, for self	Chhūche
Ditto, ditto, for him	Chhūto
Keep, tr.	Táko (see Put)
Snatch from, tr.	Láto, lásung, lánche (conj. vi.)
Throw away, tr. Squander, tr.	Hoŋto
Squander your own	Hoŋche
Be near, n.	Khewa nó. Khewá pónche
Approximate thyself	Khewa pánche
Approximate it	Khewa páko
Be distant, intr.	Khosche. Kbólámdum
Distance him, tr.	Khot'pháto. Khólám thúmto
Distance thyself	Khot'phasche
Bring, trans.	Pishto
Bring me or for me	Pishaug
Bring thyself or for thyself	Pisŋche } conj. vii.
Bring him or for him	Pishto }
Fetch, comp.	Bálá (= to bring go)
Fetch it	Pishto (bálá has no trans.)
Fetch it for me or fetch me	Básung
Fetch for thyself or do thou thyself fetch	Bánche
Fetch for him	Báto ?? (obsolete trans.)
Cause to fetch or be fetched	Bá pingko
Take away, tr.	Lakto (conj. vi.)
Take yourself off or take it away for thyself	Lakche
Cause to take away or to be taken away	Lak pingko
Send, tr.	Pingko (conj. x.)
Send it for thyself	} Pingche
Do thou thyself send or send thy own	
Send it for him or on his account, or send his things	Pingto
Send me or for me	Pingsung
Send him or it	Pingko
Cause to send or be sent	Ping pingko. Ping phato (phasto)
Carry, bear, trans.	Kūko* (conj. x.)
Carry it for thyself	Kūnche
Carry it for him	Kūto
Carry it for me or me	Kūsung
Cause him, it, to carry or to be carried	Kūpingko
Cross over, act. intr. or ref.	Lumche †
Cross it over, tr.	Lumto
Cross under	Kudikhalala
Cross it under	Kudikha latpingko
Hold, take in hand, tr.	Kuko (see Carry)
Grasp, tr.	Chhūko, chhūche, chhūto (conj. x.)

\* Kūko, like all transitives of its class, gives both the active and passive of 3d person, preterite; thus, kukum, he carried or was carried. But what we must call the passive has no imperative. From yu, to descend, you can indeed form kuyu, let thyself or him be carried. In the causal form of the verb both senses of the imperative are conveyed, and hence the causal form is often to be regarded as the only representative in these tongues of the passive; as, for example, in Newāri.

† Lumche is cross yourself over, as lakcha (below, voce depart) is take yourself off.



Hold up, support, tr.	Doko (see Catch)
Let it fall or let it be fallen	Liklayu
Fall, n. (things only)	Lik'la. Lik
Throw down, tr.	Li'ko (likko), liksung, likche, likto
Enter, n.	Bek'
Cause to enter	Phekto, pheksung, phekche
Admit. Insert, tr.	Bek pingko
Issue, n.	Lok'
Cause to issue, expel, drive out	Lokto, loksung, lokche. Lokpingko
Ascend, go up, n.	Bek'
Ascend, come up, n.	Jok'
Descend, go down, n.	Yonkha la'la. Yu lá
Descend, come down, n.	Yu'
Cause to ascend or to be ascended	Bek'pingko. Jok'pingko
Cause to descend or to be descended	Yonkha lat pingko. Yut'pingko
Arrive, n., here, there	Dong. Dongla*
Cause to arrive, tr.	Thongto
Depart, n.	Lakche † (see Take away)
Precede, n.	Honko ponche
Follow, n.	Nongna ponche
Attend on, n.	Ko'na ponche
Appear = show thyself, n.	Khunche
Make it, him, appear	Khunto (conj. vi.)
Cause to make appear	Khunpingko
Disappear, n. = hide thyself, or lie hid	Kniche
Make disappear, make hid, or make lie hid	Khiko. Khiche. Khisung (conj. x.)
Cause to make disappear	Kinpingko
Make disappear thy own person or goods	Khit'pingko
Make disappear for another	Khische
Make me disappear	Khisto
Be lost	Khissung
Lose, n.	Damla. Dam
Lose it, tr.	Thámpto, thamsung, thámche, thámpto
Cause to lose it	Thampingo
Lose it not	Thá thán
Cause it not to be lost or cause him not to lose it	Thám tháping
Search, tr.	Hoko.
Search not	Thá hō
Search me or for me	Hösung
Search for thy own or for thyself, or do thou thyself search	Hoche
Search for him, for his, on his account	Hoto
Search not for him	Thá hōt
Find, tr.	Lénko (see conj. of pingko)
Find not	Thá leng
Cause to find or to be found	Leng pingko
Find me or for me	Leng sung
Find for thyself or thy own	Leng che
Find for him	Leng to
Cause to find for me or me to be found	Leng pingsung
Cause to find for self or thyself to be found	Leng pingche
Cause to find for him or him to be found	Leng ping to

\* Dong is arrive here; donglu, arrive there. Lá added implies fromness. So yú is descend here; yulá, descend there. Neuter dong makes transitive thong, as bek makes puek and (at p. 256, voce "move") duk, think.

† Lakche = va-t-on in French. Lá, to go, is the root.

Begin, n.	Tesche
Begin it, tr.	Testo (conj. vii.)
Cause it to begin or be begun	Tet pingko
	{ The root is repeated with the substantive verb to show continued action, as gik nagik nomi, it is flowing and flowing. Topna top nognom, I am striking
Continue	
End, n.	Chusche
End it	Chuphto (chusto)
Cause it to end or be ended	Chut pingko
Come, n.	Phi (see On)
Cause him, it, to come or to be come	Phit'pingko
Cause me to come or to be come	Phit'pingsung
Cause thyself to come or be come	Phit'pingche
Cause him to come or to be come	Phit pingko
Cause him to come on another's account	Phit pingto
Come not	Thá phi
Cause not to come	Phit thá ping
Go, n.	La'la (iterated root)
Cause to go	Lat'ping ko
Go not	Thá la'la
Do not cause to go	Lat thá ping
Get out of the way	Khikche
Clear the way. Make get out of the way	Khikto
Clear the way for me	Khiksung
Wait, ac. intr.	Rimche
Wait for, expect, tr.	Rimto
Wait for me	Rimsung
Wait for him	Rimto
Cause to wait	Rimpingko
Arrive, (1) here, (2) there	(1) Dong. (2) Dongla *
Cause to arrive	Dong pingko. Thongto †
Depart, n.	Lokla
Dismiss, tr.	Lokto
Return, intr.	Lishche
Make return, tr.	Lishto
Increase in height, n. = grow	Jongche. Jongta dum
Heighten it	Jongto
Heighten me. Make me grow	Jongsung
Increase, in bulk, n., or	{ Honta dum Honche ‡ Honto (hard h), or Honta thumto
Increase thyself = grow	
Increase it, tr., in bulk, tr.	
Increase me in bulk	Honsung
Increase in length, n.	Phinche. Phinta dum
Lengthen it	Phinto. Phinta páko
Lengthen me	Phinsung
Decrease of all sorts, n.	Yáng. Yánglá
Decrease it	Yáng pingko
Add to, tr.	Khapto, khapche, khapsung
Deduct from, tr.	Yángto, yángche, yángsung
Cultivate (land), tr.	Wik ye' ko § (Yekko, conj. xi.)
Cultivate it for me or my land	Vik yeksung

\* So also Bek' = enter, is come in, and Bek'la is go in.

† Thongto gives normally the double causal thongpingko.

‡ Italic *H* is a guttural. The two phrases are synonymous.

§ This word means "clear the jungle," and alone suffices to show the state of the country and of the people.

Cultivate it for him <sup>6</sup> or his land	Vik yekto
Cultivate for self	Vik yekche
Dig, tr.	Duko (conj. x.)
Dig for self	} Dūnche
Dig thy own	
Dig for him, dig his field	Dūto (conj. ti.)
Dig me, for me, my field	Dūsung
Cause to dig or be dug	Dū pingko
Cause thyself to dig or cause thy own field to be dug	Dū pingche
Cause him to dig for another, or another's field to be dug for him	Dū pingto
Cause me to dig or my field to be dug, or (if the field spoke) me to be dug	Dū pingsung
Dig not	Thá dū
Cause not to dig	Dū thá ping or Thá dū ping
Plough, tr.	Ru'ko (Ruk-ko, conj. xi.)
Plough <sub>h</sub> for self	Rukche
Plough for him	Rukto
Plough for me, or (if the field spoke) plough me	Ruksung
Plough not	Thá ruk'
Plough not for self or plough not thy own field	Thá rukche
Cause not to plough or be ploughed	Thá ruk' ping
Sow, tr.	Chho'ko (chhok-ko) chhoksung, chhokche, chhokto (conj. xi.)
Cause to sow or be sown	Chhok'pingko
Cause not to sow, or be sown	Chhok'thápung
Sow for me or sow me*	Chhok'sung
Sow me not or sow not for me	Thá chhok gno
Transplant, tr.	Luphto (Lusto) lussung, lusche (conj. vii.)
Transplant not	Thá lut'
Cause to transplant or to be transplanted	Lut'pingko
Reap, tr.	Peshto, pessung, pesche
Reap not	Thá pet'
Cause to reap or to be reaped	Pet'ping ko
Cause not to reap or be reaped	Pet'thápung
Gather, pluck (flowers), not greens, tr.	Tuko, tūsung, tūnche, tuto
Gather not	Thá tū
Gather (cotton) } tr.	} tūko and sēko are of conj. x.
Pluck (fruit)	
Gather not (cotton)	Seko, sēsung, sēnche, seto
Gather (greens), tr.	Thá sē
Pluck up by roots, tr.	Peshto (see reap)
Eradicate not	Photo phosung, phonche
Fell—tree, tr.	Thá photo
Fell not—tree	Phōko, phōsung phōche (conj. x.)
Breed cattle, tr.	Thápō
Breed not	Tunko, tunsung, tunche, tunto
Slaughter cattle, tr.	Thátun
Graze, intr. and tr.	Sisto (kill). Yukto (cut)
Play or decorticate, tr.	Gupche, intr. Gupto, tr.
	Tá'ko (takko), taksung, takche, takto (conj. xi.)

\* Sow me (what the seed would say) is the true grammatical sense. But the other is widely, nay alone, in use, the constructio ad sensum still overruling the grammar.

Flay not	Thá tak'
Peel fruit	Keko, kesung, keche, keto (conj. x.)
Shear, tr.	Ye'ko (yekko), yeksung, yekche, yekto (conj. xi.)
Shear not	Thá yek'
Buy, ac. intr.	Ingche *
Buy it, tr.	Ingko, ingsung, ingche, ingto
Cause to buy or be bought	Ing pingko
Buy it not	Thá ing
Buy not for him	Thá ingto
Buy me or for me†	Ingsung
Do thou thyself buy it or buy it for thyself	Ingche
Buy it for him	Ingto (Ingkto) ‡
Buy it	Ingko
Sell, tr.	Thamto
Cause to sell or to be sold	Thampingko
Sell me or for me	Thamsung
Sell thyself or for thyself, or thy own	Thamche
Sell him, it, or for him or his	Thamto
Sell not	Thá thamto
Exchange or change, ac. intr.	Jyapche (see Buy)
Exchange it	Jya'po (Jyap po, conj. viii.)
Exchange me or it for me	Jya'sung
Exchange it for him	Jya'to ‡
Exchange not	Thá jyap'che
Exchange it not	Thá jyap'
Exchange it not for him	Thá jyap'to
Exchange me not or not for me	Thá jyapmo
Lend, tr.	Pénku háto, hásung, háche
Borrow, intr.	Pénku lasche (see Buy), lassung, lasto
Pay debt, tr.	Thengko, phengsung, phengche, phengto
Pay not	Thá pheng
Count, tr.	Hito, hisung, hinche, hito (conj. vi.)
Count not	Thá hito
Measure or weight, tr.	Po'ko (pokko), poksung, pokche, pokto
Weigh not	Thá pok'
Plaster, tr.	Súto, súsung, súnche. Súto (conj. vi.)
Make house, tr.	Kem páko
Make clothes, tr.	Jéwa piko, pisung, pinche, pito
Make not clothes	Jéwa thá pi
Make clothes for me	Jéwa pisung
Make for self	Jéwa pinche
Make for him	Jéwa pito
Spin, tr.	Chingko, chingsung, chingeche, chingto§
Spin not	Thá ching

\* See Eat and Tako, and Exchange and Drink, &c. In every act, of which the result returns to self, this form is preferred to the transitive. The French tongue affords a good clue.

† I have already said that buy me seems to be the truer sense, whence the passive ing-sungmi, I was bought. But in the class of transitives to which ingko belongs, ing-sungmi is also the present and future tense of the active voice, viz., I buy it or will buy it. Ingche, the intransitive, gives ingchung mi in both tenses, I buy (i.e., will buy) and I bought.

‡ This form solves the difficulty as to two transitive signs following a verbal root, and enables me often to reach the primitive monosyllabic type of words—a thing of the highest import to special and general philology. [This note should stand, if at all, as a mere query.]

§ Chingko and pungko are conjugated like pingko, which see in the sequel.

Weave, tr.	Pungko, pungsung, pungche, pungto *
Weave not	Thápung
Sew, tr.	Piko
Sew not	Thá pí } (conj. x.)
Grind, tr.	Réko, résung, rēnche, réto
Work mine, tr.	Kháni dákko (dig)
Work iron, tr.	Khakchiingtō po (beat) topsung, topehe, topto
Work wood, tr.	Sing chu'ko (chukko) (plane) chyuk-sung, chukche, chukto
Work clay, tr.	Kō chyáko (knead) chyásung, chyásche, chyáto (conj. x.)
Cook, tr.	Khōko, khōsung, khosche, khōto (conj. x.)
Be cooked = be ripe, be prepared, n.	Min, minko, minche, minto
Boil, tr. (see Cook)	Khóko
Boil not	Thá khó
Roast, tr.	Súnko. Like pingko
Ditto for me	Súnsung
Ditto for self	Súnche
Ditto for another	Súnto
Gril, fry, tr.	Chūko, chūsung, chūnche, chūto (conj. x.)
Cut, tr.	Yukto (conj. vi.)
Cut not	Thá yukto
Cut me or for me	Yuksung
Cut thyself or for thyself	Yukche
Perforate, tr.	Sasto, sasche, sassung (conj. vii.)
Pierce (being), tr.	Chhepto, chhepche, chhepsung
Tear, tr.	Jito, jisung, jinche, jito (conj. vi.)
Tear thy own, tear for thyself, tear thyself	Jinche
Split, tr.	Hakto. Chi'to chisung, chiche, hak-sung, hakche, hakto
Break, tear (long things), tr.	Chi'ko (chik'-ko), chiksung, chikche, chikto
Break it, in pieces	{ Kheto, khesung, khenche (conj. vi.)
Burst it (round things), tr.	Jik'. Jiklá. Kálá or Ré
Be broken or be burst, n.	Swe poplito, possung, posche, posto
Brew, tr.	Bukchá páko
Distil, tr.	Chi'po (chippo), chipsung, chipche, chipto
Filtrate. Dēficate, tr.	Yep
Be sharp, n.	Yep'pingko. Chho'po. Chho'ppo gives
Sharpen, tr.	chhopsung, chhlopche, chhopto
Be blunt, n.	Gnn
Blunten. Make blunt, tr.	Gnūto, gnūsung gnúnche (conj. vi.)
Shake, tr.	Hokto, Hoksung, hokche (conj. vi.)
Move, n.	Duk'
Move it, tr.	Thukto, thuksung, thukche (conj. vi.)
Be still, n. (= move not)	Thá duk'
Make still, tr.	Thá thukto
Contain or hold (= Be contained and contain it)	Vek, vekche, n. Vekto, tr.

\* Chingko and pungko are conjugated like pingk.

Make contain or cause to be contained

Retain, sustain, tr.

Retain, intr.

Cause to retain

Ooze out, n.

Make ooze out

Stop it oozing out

Be full—belly (fill own belly), intr.

Fill it—belly, tr.

Be full—vessel

Fill it—vessel

Be empty, n.

Empty it, tr.

Shine, as sun, n.

Flow, as water

Cause to flow

Blow, as wind, intr.

Grow, as tree, ac. intr.

Cause to grow, or grow it

Decay, rot, n.

Make decay

Flower, n.

Cause to flower

Fruit, n.

Cause to fruit

Be ripe, n.

Ripen, tr.

Ripen it for him

Be raw, n.

Make raw, tr.

Be cold (things only), intr.

Make cold, tr.

Be hot, intr., n.

Heat it, tr.

Be luminous, n.

Make luminous

Be dark, n.

Darken it, tr.

Light it (candle), tr.

Light, intr. (Be lighted)

Kindle it (fire), tr.

Kindle } n. or

Be kindled } ac.

Kindle thyself } intr.

Burn, i.e., destroy by fire, tr.

Be burnt (=go burnt), n.

Burn thyself or burn it for self, ac. intr.

Burn, corpse, tr.

Bury, corpse, tr.

Melt, n.

Melt it, tr.

Cause to melt

Vek pingko

Dōko. Doche. Dōsung (conj. x.)

Donche

Dot'pingko

Jot'

Jot'pingko

Rúto, rúsung, rúnche (conj. vi.)

Tamche

Tamto, tamsung, tamche, tamto

Chínche. Dam. Phul dum

Damto, dampingko, Phul páko, Chinko

Póláng dum

Póláng páko

Kák'. Chok'

Gikla. Dengla. Gik'. Deng \*

Gik pingko. Deng pingko

Hujum ponche

Liche

Lito, lisung, liche, lito

Rila. Mēla

Rit' pingko. Met' pingko

But'

But' pingko

Sé

Set'phá'to (phasto), vel pingko

Min

Minko, minsung, minche, minto

Minto

Chhálang-no-dum †

Chhálang páko, posung, páche, páto

Khimche

Khimto, khimsung, kimche, khimto

Jéche. Jekhomdum or ponche

Jéto. Jekhom páko. Jeto gives jesung,

jenche, jeto (conj. vi.)

Dang dang dum or ponche

Dang dang páko

Kung kung dum or ponche

Kung kung páko

Náko, násung, náche, náto

Náche

Du'po (duppo), dupsung, dapche (conj.

viii.), dupto. Josto, jossung, josche, josto

Josche. Dupche

Yemto, yemsung, yemche, yemto

Yemla

Yemche

Umto, umsung, umche, umto (conj. vi.)

Khumto, khumsung, khumche, khumto

Yékla' (see Run)

Ye'ko (yekko; see Cultivate, conj. xi.)

Yék pingko

\* Lá added merely conveys the additional motion of fromness.

† Nō=be. Dum=become.

Congéal, n.	Ningla.* Nengla
Congéal it, tr.	Ningto. Nengto
Congéal thyself	Nengche
Congéal me	Nengsung
Cause to congéal	Ningpingko
Share out, apportion, tr.	Pleko, piesung, pleche (conj. x.), pletó
Bring together, collect, tr.	Ko'na páko. Hupto
Collect for thyself, intr.	Hupche
Collect for me or me, p.	Hupsung
Separate, tr.	Gégé páko
Divide, tr.	Thúto, thusung, thungche
Scatter, tr.	Hampo
Join, what broken, tr.	Thuphto (Thusto) thussung, thusche (conj. vii.)
Disjoin, undo, tr.	Chháko, chhásung, chháche, chháto (conj. x.)
Mix, tr.	Khunto, khunsung, khunché
Unnix, tr.	Thoto, thosung, thonche
Save (money), tr.	Hupto, hupsung, hupeche } conj. vi.
Squander, tr.	Hopto, hopsung, hopche }
Spread, tr.	Poko, posung, poche. Hámpo, háin- sung, hámche
Fold, tr.	Khóko, khósung, khóche
Be shut, intr., or shut thyself	Thikche
Shut it, tr.	Thikto (conj. vi.)
Be open, open for thyself, intr.	Honche†
Open it, tr.	Honko, like pingko
Press, squeeze, compress it, tr.	Napto
Compressed be, or compress thyself or compress with own hand	Napche } conj. vi.
Depress, tr.	Phimto
Be depressed, depress for thyself	Phimche
Express, tr.	Pelto
Be expressed, intr.	Pelche
Turn over carefully, tr.	Lo'ko (Lok-ko), Loksung, Lok-che, Lok-to
Turn topsy-turvy. Put in disorder	Khálim, khulim, páko
Spread in sun to dry (grain), tr.	Blento or Bento, blensung, blenche
Roll up, tr.	Ku'ko (Kukko), kuksung, kukche, kukto (conj. xi.)
Unroll, tr.	Chháko, chhasung, chhache, chhato (conj. x.)
Be loose, be slack, n.	Woso dum. Woso ponche
Loosen, slacken, tr.	Woso páko, posung, páche, páto
Be tight	Khwa, s., ta dum
Tighten thy own or for thyself	Khwásche
Tighten, tr.	Khwá, s., to khwassung, khwasche (conj. vii.)
Cause to tighten	Khwat pingko
Gird thy loins, a. intr.	Kikche
Bind, tr.	Pángto, pánsung, páche. Wampo, wamsung, wamche, wamto
Unbind, tr.	Chháko (see Unroll)
Pack, tr.	Khuli páko
Unpack, tr.	Khuli chháko
Load, tr.	Ku pingko
Unload, tr.	Khuli táko, tosung, tánche (conj. x.), tító

\* E and I, like o and u, are constantly commuted.

† Thikche and honche, shut thyself, and open thyself, addressed to the door.

Put on, tr.	Cho'ko (chokko), c'oksung, chokche, chokto (conj. xi.)
Take off, tr.	Luko, lusung, luche, luto (conj. x.)
Take off (from fire)	Yo'po, yoppo, yopsung, yopche, yopto (conj. viii.)
Put in, insert, tr.	Kheko, khesung, kheche, kheto (conj. x.)
Take out, tr.	Thophlo (thosto), thossung, thosche (conj. vii.)
Pour in, tr.	{ Kheko, khesung, kheche, kheto (conj. x.) Chosto, chhossung, chhosche (conj. vii.)
Catch as poured in, tr.	Doko, dosung, doche (conj. x.)
Pour out on ground, tr.	Lukto
Suspend, tr.	Chisto, chissung, chische. Veko, vesung, veche, veto
Take down what suspended, tr.	Luko, lusung, luche, luto (conj. x.)
Take hold of, tr.	Chhuko, chhusung, chhusche, chhuto (conj. x.)
Quit hold of, tr.	Teshto, tesche, tessung (conj. vii.)
Throw, tr.	Jupto, jupsung, jupeche
Catch as thrown, tr.	Doko, dosung, doche, doto
Stay, stop, intr.	Thikche
Stay it, stop it, tr.	Thikto
Stop me	Thiksung
Let go, tr.	Lat'pingko
Enable to go, tr.	Lat'pháto (phasto)
Be clean, u.	Wóta dum. Wóche
Make clean, tr.	Wóto, wósung, wóche (conj. vi.)
Wash—things only, tr.	Chhunko
Wash thy own, intr.	Chhunche
Wash me or mine, p.	Chhuunsung
Rub or rub it, tr.	Khisto
Rub thy own or rub simply, intr.	Khische
Rub me or mine	Khissung
Be polished	Liku ponche
Polish it, tr.	Liku páko
Polish it for thyself	Liku páanche
Cover, tr.	Rumto. Supto
Cover thyself	Rumche. Supche
Cover me	Ramsung. Supsung
Uncover, tr.	Honko, hongsung, honche, hongto
Uncover thyself or thy own	Hongche
Shoot, with arrow, gun, tr.	Wo'po (wop-po). Wopsung, wopche (conj. viii.)
Shoot me or for me	Wopsung
Shoot thyself or for thyself	Wopche
Shoot it for him, tr.	Wopto
Stone, hit with stone, tr.	Chásto, chassung, chasche
Wring its neck, tr.	K'hi'po (khippo), khipsung, khipche, khipto
Wring not its neck	Thá khip'
Wring clothes, tr.	Pelto, pelsung, pelche
Wring not clothes	Thá peltó
Twist rope, tr.	K'hi'po * (Khippo, conj. viii.)
Untwist rope, tr.	Chháko (see Loosen)
Resemble, be like	Tosche. Totvi dum

\* In Newari Khipo is used only substantively, a rope. Just so the root kai means the hand and to grasp in Telugu and Tamil, but to grasp only in Newari. Whosoever will thus search may discover the true extent, quoad words, of Turanian affinities, not otherwise. See Tire.



Cause to resemble or liken simply	Tophto (tosto). Totvi páko
Cause to cause to resemble, or cause to liken	Tot'pingko
Be unlike	Máng totvi dum
Make unlike	Máng totvi páko
Be white, n. (things, animals)	Dáwáng dūn. Dáwáng pōnche
Be white (rationals only)	Bochho dum, pōnche
Whiten it, tr.	Dáwáng páko
Whiten him, tr.	Bochho páko
Whiten me	Dáwáng, or bochho, posung
Whiten thyself or it for thyself, or do thou thyself whiten him or it	Dáwáng, or bochho, pānche
Whiten it for him	Dáwáng páto
Be ripe (fruits)	Ji
Make ripe (ditto)	Jito, jisung, jínche
Be ripe (grains)	Min
Make ripe (ditto)	Minko, minsung, minche, minto
Be wet or wet thyself	Ná'-che (nasche) (conj. vii.)
'Wet it	Ná'to, nasto, nassung, nasche (conj. vii.)
Cause it to be wetted	Nat'pingko
Be dry (things only)	Dung
Dry it	Dung pingko
Dry it in sun	Boko or bloko, * blosung, blosche, blosto
Dry it at fire	Sungko, sungsung, sungche, sungto
Be flavoursome	Chhumche
Flavour it, tr.	Chhumto, chhumsung, chhumche
Be sweet, n.	Chhinji, † dum or pōnche
Sweeten it, tr.	Chhinji, thumto or páko
Be sour	Jusche
Make sour	Justo
Be bitter	Khásche
Make bitter	Khásto, khasto, khassung, khasche (conj. vii.)
Be knotted, intr.	Rupehe
Knot it, tr.	Rupto
Be great, n.	Hon (Khon)
Make great, tr.	Honto. Honta thumto
Be heavy, intr.	Lishche. Lishtadum
Make heavy, tr.	Lishto. Lit pháto
Be light (levis)	Oksáng dum
Make light, tr.	Oksáng páko
Be hard, i. tr.	Chamche
Harden it, tr.	Chamto, chamsung, chamche
Cause to harden or to be hardened	Champingko
Be soft	Nalcho dum
Soften it, tr.	Nalcho páko
Be crooked	Khokche. Khokta dum
Crook it, tr.	{ Kho'ko. Khokko, khoksung, khokche khokto Khokta thumto

9. *Adverbs and Prepositions compared.*

Come, n.	Phi'
Come in	Bhitari phi'. Bek'

\* Every initial labial followed by a vowel admits ad libitum of an interposed liquid, thus boko vel bloko and so beкто vel blokto = write. I may here add that v and y are constantly used both to keep apart concurring vowels and to facilitate the utterance of initial vowels.

† For chhinji, sweetness, read chhinjimu, sweet.

Come out	Tongmaphi'. Lok'
Come back, to rear	Nongna phi' or ponciñe
Come on, to front†	Hanko phi'. Honko ponche
Come up	Lonkha or Wanhe phi'. Jok'
Come down	Yonkha or Huthe phi'. Yu'*
Come back=return	Khálip phi' or Lische
Come again	Gessa phi
Come once	Kopphi phi
Come twice	Nakphi phi
Come thrice	Chhukphi phi
Come four times	Blikphi phi
Come at once or in one place or together	Kolube phi
Come at once, at one time	Kophe phi
Come near	Khewa phi
Come close	Ko'na phi
Come apart	Gege phi
Come far away	Kholám phi
Come with	Ko'na phi
Come with me	Ang nung phi
Come alone	Chhále phi
Come without me—thee—him	Angmá nosa phi'. Ungmá nosa phi'.
	Ámá nosa phi
Come towards me—thee—him	Ang rek phi'. Ung rek phi'. Wathim
	rek phi
Come up to me, as far as my position	Ang bong phi
Come as far as this—that	Ínung bong phi. Minnung bong phi'
Come quickly	Wáliga phi
Come slowly	Ponha or Pombana phi'
Come by and by, after awhile	Omophe phi'
Come silently	Giwongha phi'
Come noisily	Tamnitam phi'
Come early	Honko phi'.
Come at sunrise	Nomoloksinge phi'
Come at sunset	Nomo thip singhe phi'
Come late	Nongna phi'
Come loiteringly	Gá'gát'ha phi'
Come over—by top	Wani phi'. Wanim khen phi'. Khak-
	khakha phi'
Come under—by under way	Hutti phi. Hutim khen phi'
Come through, between	Mádumma phi
Come across	Thekche phi† or Thek thekha phi
Come to this—that side	Imba phi. Homba phi
Come constantly	Phina phi ponche
Come sometimes	Kopphi nakphi phi
Come ever	No such phrase
Come never	Hákhele ‡ tháphi'
Never come again	Hákhele gessa tháphi
Come by this side	Inikhen phi
Come by that side	Mini—wathim—khenphi
Come to the right	Jájábe phi
Come by the left	Khánja khen phi
Come from the west	Nomothip lung khen phi
Come to the east	Nomolok lung be phi
Come towards the east	Nomolok lung rekphi

\* The words yū, jok', lok', bek, carry the sense of the adverbs, and would always be used. I have retained phi' to force the expression of separate adverbs as far as possible.

† Equal "to cross and come," that is, crossing come=having crossed come, thok thekha phi. The gerund of present time, thekhe, is never used on such occasions.

‡ Hákhele can only be used with the negative, like jamais in French.

Come towards the west	Nomothi plung rekphi
Go towards the plains	Gágin mulungrek lá'la
Go as far as Nepal	Nepal bong lá'la
Give a little	Yánggnák háto
Give much	Chhinggnák háto
Give secretly	Khínta báha háto
Give openly	Khínta báha háto
Give gladly	Yot'yot'ha or bong ni bong or bong-bongha háto
Give sulkily	Máng yot'yot'ha-háto
Give to-day	Tiri háto
Give mutually	Háha, pánachhe, pochhe, Duala
Give continually	Hánahá páko
Strike forcibly	Chotiha to'po
Strike gently	Pom hana to'po
A house	Kem
Of a house	Kemmu
To a house	Kem
A house	Kem (no dat. or acc. sign)
In a house	Kem be
From the house	Kem khen
By (inst.) the house	Kem ha
Inside } the house	Kem bhitari
Into }	
Outside } the house	Kem tongma
Out of }	
As far as house	Kem bong
Towards the house	Kem rek
Before the house	Kem honko
Opposite, in front of, the house	Kem kakphang. Kemmu bimli be *
Behind the house	{ Kem nongna. Kem senti be
To the rear of house	
On, upon, the house	Kem wáni be
Above the house	Kem khen lonkha
From upon house	Kem wáni khen
Beneath house	Kem hutti be
Below the house	Kem khen yonkha
From under house	Kem hutti khen
Near the house	Kem khewa
Far from house	Kem khen kholám
At the house	Kem be
On account of house	Kem mu lisi
In lieu of a house	Kem mu let'chhing
Through the house	Kem mu mádumna
Beyond the house	Kem wathe or kem homba
To right of house	Kem mu jájá
To left of house	Kem mu khánja
On this side the house	Kem mu imba or kem imba
On that side the house	Kem mu or kem homba
From this side the house	Kem inikhen. Kem imbam khen
From that side the house	Kem wathí khen. Kem mini khen.
	Kem hombam khen
With (having) a house	** Kem not'he. Kem got'he
Without (wanting) a house	Kem má not'he. Kem má got'he

\* Kem mu bimli be = house of front in ; kem senti be = house-back in.

B.—VÁYU GRAMMAR.\*

I. Declension of Pronouns.

PERSONALS. SINGULAR.

N.	I, Go.	
G.	of me, Ang, conjunct = my.†	Angmu, disjunct, = mine
D.	to me	} Gó. No sign
Ac.	to	
L.	{ in, at	} Ang be
	{ into, me	
Ab.	from me, Ang khen	
Ins.	by me, G'há (go-ha)	
Soc.	with me, Angnung	
Priv.	without me, Ang má nosa‡	

DUAL.

N.	Gó nakpu, m. f.	Gó náyung, n. §	Or Gó nakpu, m.	Go nangmi, f.
	Go nóyung, n.			

CONJUNCT.

G.	Angehi, excl.	Ungchi, incl.
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DISJUNCT.

G.	Anghimu, excl.	Ungchimu, incl.
D. Acc.	Gonakpu, m. f.	Gonargung, n.
L.	Angehi, be, excl.	Ungchi be, incl.
Ab.	Angehi khen, excl.	Ungchi khen, incl.
Ins.	Gó nakpu ha or or Ghá nakpu ha	
Soc.	Angehi nung, excl.	Ungchi nung, incl.

PLURAL.

N.	Gó kháta
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CONJUNCT.

G.	Angki, excl.	Ungki, incl.
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DISJUNCT.

G.	Angkimu, excl.	Ungkimu, incl.
D. Ac.	Gó kháta.	No sign
L.	Angki be, excl.	Ungki be, incl.
Ab.	Angki khen, excl.	Ungki khen, incl.
Ins.	Go khata ha or gha khata ha	
Soc.	Angkinung, excl.	Ungkinung, incl.

\* Observe that this examination of the Váyú tongue, like the following one of the Báhing tongue, is divided into (I.) a vocabulary and (II.) a grammatical portion, but that both are so constructed as to complement each other in illustrating the structure of the languages in question.

† Ang, the constructive form of gó, means -ly before a substantive or qualitative used substantively, but before a transitive participle it means me or of me, e.g., ang tovi, who beats me, or the beater of me. Yet ang topehyáng is my club, topehyáng being the neuter form of tovi, used as a noun.

‡ There is no proper privative participle, nor, consequently, case. Ang má nosa or gó má nosa = if I be not, I not being, or my not being (present). In Khas, mañ na bhái; in Newari, ji ma dusa.

§ Nakpu, náyung is the second numeral which is gendered when used apart, but doubtfully I think, and still more so when used as a dual sign. I find, however, nakpu, nangmi, náyung, for the three genders. Also hie et hác nakpu.

## SECOND PERSON.

N.	Gon.
G.	Ung, conjunct., = thy. Ungmu, disjunct., = thine
D. Acc.	Gon. No sign
L.	Ung be
Ab.	Ung khen
Ins.	Gon ha
S.	Ung nung

## DUAL.

N.	Gonchhe	}
G.	Ungchhi, conj.	Ungchhimu, disj.
D. Acc.	Gonchhe. No sign	
L.	Ungchhi be	
Ab.	Ungchhi khen	
Ins.	Gonchhe ha	
Soc.	Ungchhi nung	

## THIRD PERSONAL.

N.	Wathi. All three genders
G.	Wathim, conj. Wathimmu, disj.
D. Acc.	Wathi. No sign
L.	Wathim be
Ab.	Wathim khen
Ins.	Wathi ha
Soc.	Wathim nung

## DUAL.

N.	Wathi nakpu, m. Wathi nangmi, f. Wathi nayung, n. c. See note aforegone
G.	{ Wathim nakpum, conj. } m.
	{ Wathim nakpummu, disj. } m.
	{ Wathim nangmim, conj. } f.
	{ Wathim nangmimu, disj. } f.
	{ Wathim nayung, conj. } n. and c.
	{ Wathim nayungmu, disj. } n. and c.
D. Acc.	Wathi nakpu, m. Wathi nangmi, f. Wathi nayung, n. and c.
Loc.	Wathim nakpumbe, m. Wathim nangmi be, f. Wathim nayung be, n. and c.
Ab.	Wathim nakpum khen, m. Wathim nangmim khen, f. Wathim nayung khen, n. and c.
Ins.	Wathi nakpu ha, m. Wathi nangmi ha, f. Wathi nayung ha, n. and f.
Soc.	Wathim nakpum nung, m. Wathim nangmim nung, f. Wathim nayung nung, n. and c.

## PLURAL.

N.	Wathi kháta, m. f. n.
G.	Wathim khatam, conj. Wathim khatamu, disj.
D. Ac.	Wathi khata.
Loc.	Wathim khata be.
Ab.	Wathim khata khen.
Ins.	Wathi khata ha.
Soc.	Wathim khata nung.

## NEAR DEMONSTRATIVE.

N.	I'.* All three genders.
G.	Inung, conj. Inungmu, disj.

\* I', this, and mi, that, have the pausing tone which I sometimes represent by doubling the vowel, i i, mi i. The abrupt, as well as the pausing tone, is well developed in Váyu, and also in Kiranti, notwithstanding the pronominalised, euphonic, and compounding character of the languages.

D. Ac.	I'. No sign.
Loc.	Inung be.
Ab.	Inung khen.
Ins.	I'ha.
Soc.	Inung nung.

DUAL.

N.	Inakpu, m. Inangmi, f. Inayung, n. and c.
	Inakpum, conj. } m.
	Inakpumu, disj. } m.
G.	Inangmim, conj. } f.
	Inangmimu, disj. } f.
	Inayung, conj. } n. and c.
	Inayungmu, disj. } n. and c.
D. Ac.	Inakpu, m. Inangmi, f. Inayung, n.
L.	Inung nakpumbe, m. Inung nangmimbe, f. Inung nayung be, n.
Ab.	Inung nakpum khen, m. Inung nangmim khen, f. Inung nayung khen, n. c.
Ins.	Inak poha, m. Inangmi ha, f. Inayung ha, n. and c.
Soc.	Inung nakpum nung, m. Inung nangmim nung, f. Inung nayung nung, n. c.

PLURAL.

N.	I'khata. All genders.
G.	Inung khatain, conj. Inung khatainmu, disj.
D. Ac.	I'khata.
Loc.	Inung khata be.
Abl.	Inung khata khen.
Ins.	I'khata ha.
Soc.	Inung khata nung.

REMOTE DEMONSTRATIVE.

N.	Mi.* All genders.
G.	Minung, conj. Minungmy, disj., &c., as in the last.
	Interrogative and distributive pronoun, m. f. Who? Any one. Some person. Su or Suna. Subs. and adj.
N.	Sú. Suna.
G.	Súm. Súám, conj. Sumu. Sunamu, disj.
D. Ac.	Sú. Suna.
Loc.	Súbe, Sunabe.
Abl.	Súkhen, Sunakhen.
Ins.	Suha, Sunaha.
Soc.	Sunung, Sunanung.

DUAL.

N.	Su or Suna nakpu, m. Su or Suna nangmi, f., &c., as before.
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PLURAL.

N.	Sú or Sunakhata, as before.
	Interrogative and distributive pronoun, n. What? Any or some- thing.
N.	Mische.
G.	Mischem, conj. Mischemu, disj., &c.

DUAL.

N.	Mische nayung, &c.
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PLURAL.

N.	Mische khata, &c.
	Relative, interrogative, and distributive pronoun and pronominal adjec- tive which, what, who.

\* See note (\*) on previous page.

- N. Hánung, m. f. n.  
 G. Hánung, conj. Hánungmu, disj., &c.

## DUAL.

- N. Hanung nakpo, m. Hanung nangmi, f. Hanung navung, n.  
 Hanung nakpum, m. }  
 Hanung nangmim, f. } conj.  
 G. Hanung nayung, n. }  
 Hanung nakpumu, }  
 Hanung nangmimu, } disj.  
 Hanung nayungmu, }

And so on, like wathi, except that hanung has no inflexional shape (itself being inflexional). Hence it has hanung nakpo and hanung khata where wathi has wathim nakpo and wathim khata. And this is likewise the case with the possessive pronouns, all of which, though but genitives of the personals, are regarded as independent, and declined like the personals.

Thus also are declined the interrogative and relative of number and quantity, with its correlative, or Hátá, Mitha = how much or many? and so much or many. Thus also the adverbs of time and place, Inhe, here, Wathe and Mínhe, there; Hanhe, where? Íthe or Umbe or Abo, now; Mítthe, then; Hákhe, when? with all the rest of the adverbs that are not gerunds.

Observe that these adverbs are derived from the demonstratives in the locative case. But where Í, Mí, and Wathi, the pronouns, take the inflexional m, or nung (whence come inungmu and wathimmu = his), the corresponding adverbs have no inflexional mark, but remain immutable, only adding the declensional signs m or mu, be, khen, &c.; and thus we have ithamu and inhemu, of here, and ithakhen, inlekhen, from here, and abomu, of now, abokhen from now, not abommu, abomkhen.

Observe also that the conjunct possessives (genitives of the personals) are indeclinable, but that the disjunct are declinable like the personals. Ang, ung, wathim inung, minung, are inflexional forms merely, therefore angkhen = from me. But angmu is a possessive pronoun proper, whence angmukhen-be-ha = from mine, in mine, by mine.

## 2. Declension of Nouns (Substantive).

## I. SUBSTANTIVES PROPER.

Lóncho, a man, m.

- N. Lóncho  
 G. Lóncho, conj.† Lónchomu, disj.  
 D. Ac. Lóncho  
 L. Lónchobe  
 Ab. Lónchokhen  
 Ins. Lónchoha  
 . Soc. Lónchonung

## DUAL.

- N. Lóncho nakpo ‡

\* The conjunct form of the genitive of this pronoun has no sign, being marked by position alone, as when two substantives meet is always admissible. Hánung is itself a genitive = of whom, of which, e.g., hanung got ha = of which (and which) hand; hanungmu = whose, apart, or in reply; hanungmu got = the hand of whom; hanung got = which hand.

† The first of two substantives is by position alone a genitive, as loncho got, the man's hand. But apart, it must have the sign, as lonchomu, the man's.

‡ Generally in the Himalayan languages, the dual and plural signs are eschewed in regard to substantives proper, except where ambiguity would arise from omitting them. In regard to appollatives and qualitives used substantively, as all may be, these signs are always annexed, and also those of gender, because such words (and pronouns of the third person also, to which the same rule applies), unlike the former, tell nothing of themselves on these points. Váyú, however, freely applies its dual and plural signs and its sex signs, where it has any, to all nouns and pronouns, though the structure of its verb renders such use of the dual and plural signs superfluous, e.g., béli imchimein, the sheep are sleeping. Newari, though void of such help, lacks a dual and plural of neuters.

G.	Lóncho nak pum,* conj. Lóncho nak pumu, disj.
D. Ac.	Lóncho nakpo
Loc.	Lónchonak pube
Abl.	Lóncho nakpukhen
Ins.	Lóncho nakpuhá
Soc.	Lóncho nakpu nung

## PLURAL.

N.	Lónchokhata †
G.	Lónchokhata†,* conj. Lóncho khatamu, disj.
D. Ac.	Lóncho khata
L.	Lóncho khabe
Abl.	Lóncho khata khen
Soc.	Lóncho khata nung

Thus also is declined the feminine noun *mescho*, a woman ; the epicine noun *singtong*, mankind ; and all such without reference to gender. Neuters also are similarly declined. But I add a specimen—

Sing, wood, a neuter.

N.	Sing
G.	Sing, conj. Singmu, disj., &c.

## DUAL.

N.	Náng sing (náng is a contraction of Náyung), or Sing nayung
G.	Nang sing, conj. Nang singmu, disj., &c.

## PLURAL.

N.	Sing khata
G.	Sing khata, conj. Sing khatamu, disj., &c.

2d. Participles used substantively. (*Remark*.—When they are used adjectively, which they all are to a great extent, they precede the noun, and are immutable like all other adjectives.)

Tó'vi, he or she who beats, the beater, m. and f.

N.	Tó'vi, m. f.
G.	Tó'vi, conj. To'vimu, disj.
D. Ac.	Tó'vi, &c.

## DUAL.

N.	Tó'vi nakpu, m. Tó'vi nangmi, f.
G.	Tó'vi nakpu, m. conj. Tó'vi nangmi, f. conj. Tó'vi nakpumu, m. disj. Tó'vi nangminu, f. disj., &c. as before.

## PLURAL.

N.	Tó'vi khata, m. f.
G.	Tó'vi khata, conj. To'vi khatamu, disj., &c., as before Topchyáng, neuter of the above, what one strikes with, as club, stick, &c.
N.	Topchyáng
G.	Topchyáng, conj. Topchyángmu, disj., &c.

## DUAL.

N.	Nang topehyáng.
G.	Nang topehyáng, conj. Nang topehyángmu, disj., &c.

## PLURAL.

N.	Topchyáng kháta
G.	Topchyáng khata, conj. Topchyáng khatamu, disj., &c.

\* We should rather read *nakpu* and *khata* for the reason given in a prior note. Yet my informants, though they never apply the genitive to the conjunct form of this case in the singular, do so in the dual and plural.

† See note (f) on previous page.



So also Topta, who or what has been beaten, m. f. n., with the requisite adaptation of nakpu, nangmi or nang (náyung) in the dual.

- 3d. Qualitives used substantively, *e.g.*,  
 Khakchhing-wo, m.  
 Khakchhing-mi, f.  
 Khakchhing-mu, n. and c. } = the black one, being or thing.

This and all the like are declined as above. And so also are the qualitives which substitute the formative "cho" for "wo" in the masculine, as bang-cho, a mature man; bang-cho, a handsome man, &c. The feminines of these are in "mi," as in the last. They have no neuters in this form, but they can superadd the usual m. f. n. signs, as bang-cho-wo, a mature man; bang-cho-mi, a mature woman; bang-cho-mu, a mature thing; and then of course they have the complete lic, hæc, hoc of gender.

4th. The numerals, inclusive of the adverbial ones.

5th. Derivative qualitives formed from abstracts, as Daksa-wo, the covetous man; daksa-mi, the covetous woman, from daksa, covetousness. Choti-wo, the strong man; choti-mi, the strong woman; choti-mu, the strong thing, from choti, strength. Suksa-wo, the hungry man; suksa-mi, the hungry woman, from suksa, hunger; and all such.

6th. Nominal as well as pronominal genitives, which, with the m or mu formative, are all treated as distinct substantives, *e.g.*, singmumu, the wooden one. (*Remark.*—The cacophonous iteration of the mu (though often truncated in the second syllable, singmum), owing to the coincidence of the genitival and formative signs, makes the use of such words rare when a possessive case meaning must be assigned to them. They are used, however, freely in all other cases.)

7th. Simple or compound words indicating one's country, profession, or avocation, and the like, and which are not expressed participially,\* form yet another class of substantives, as Chhugong-wo—a Bhotia, or native of Tibet; Chhugong-mi, a Bhotini, or female of Tibet; Héngong-wo (m.); Héngong-mi (f.), a male and female of Nepal proper; Gyétimnamsang-wo-mi, a male and female stranger or foreigner; Rukcho-wo-mi, a male and female ploughman; Bóchhó-wo-mi, a male and female European (white-body); Gáginmulung-wo-mi, a male and female of the plains. In short, nouns of whatever sort (and the above enumeration has been made here, though not strictly germane to declension, expressly to show the various sorts of nouns and their mode of construction), and pronouns also, wherever used substantively or disjunctly, and therefore declinable, all follow the above single form of declension. And, on the other hand, every noun and pronoun when used conjunctly, that is, preceding a substantive which is thereby qualified, is always indeclinable, and, for the most part, altogether unchangeable, having no expressed grammatical affections whatever, the signs of genders being neglected in use even where they exist. Indeed, qualifying and qualified words seem to be as much as possible regarded as constituting a single compound term; and, the more effectually to ensure this, one of the two elements (the one that goes first in the compound) is customarily truncated; thus rísa, a plantain, and singphum, a tree, make rísaphum; and topmung, to strike, and rímum, I fear, make toprínum. And so also the inflexional forms of the personal pronouns which are used as qualifying or adjectival words, are to be regarded as quasi agglutinated and perfectly immutable prefixes of the substantive, entirely distinct from the correspondent pronouns of the possessive kind, which latter stand apart and are liable to declensional changes after the above model, like all other qualitives used substantively or disjunctly.

\* The participles (in vi, ta, and táng), being inherently relative, assume a substantival character without the necessity of affixing the usual appellative formatives in wo vi cho and mi, though these may be superadded, if to mark the sex of the agent be specially required. Thus to'vi, the striker, the he or she who strikes, is not only an adjective, as to'vi ta'wo, the beating boy, but an independent noun, the beater. Nevertheless, would you specify the sex, you can say to'vi-wo, the male striker, and to'vi-mi, the female striker.

VAYU VERBS.

*First*.—Conjugation of neuters, conjugated from the sheer root.

Verb *Phi*, to come.

INFINITIVE MOOD.

Affirmative.—Phit'mung, to come or to have come, aoristic.\*

Negative.—Máng phit'mung, not to come, &c.

GERUNDS.

Phit'he } Present. Coming { Phit'he, with verbs in present tense.  
 Phit'nung } { Phit'nung, with verbs in preterite.  
 Phit'hephit'he, or Phit'nung phit'nung, continuative present.  
 Phit'phit'ha. Past, having come.  
 Phit'singhe. Present or Future, when coming.  
 Phit'khen. Past, after coming, after having come.

PARTICIPLES.

Phit'vi. Present and future, who or what comes or will come. Also the comer substantival.

Phis'ta. Past, who or what has come or came.

Phit'tang,  
 Verbal nouns, } These forms, expressing respectively *passive* futurity or fitness  
 Phit'chyang, } or habit, and instrumentality, locality, and time, are hardly  
 Phit'lung, } or not at all useable, save with verbs more or less transitive.  
 Phit'sing, } See on to them in sequel.

N.B.—The medial t' and s' are merely enunciative, not formative.

IMPERATIVE MOOD.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Phi	Phichhe	Phine
	<i>Negative.</i>	
Thá phi	Thá phichhe	Thá phine

INDICATIVE MOOD.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
	<i>Future tense, used also for present.</i>	
1. Phignom	{ Phi chhokmi, excl.	Phikokmi, excl.
	{ Phi chhikmi, incl.	Phikem, incl.
2. Phimi	Phi chhikmi	Phinem
3. Phimi	Phi chhikmi	Phinem
	<i>Preterite tense.</i>	
1. Phisungmi	{ Phi chhongmi, excl.	Phi kikóngmi, excl.
	{ Phi chhingmi, incl.	Phi kikengmi, incl.
2. Phimi	Phi chhem	Phinem
3. Phimi	Phi chhem	Phinem

SUBJUNCTIVE MOOD.

	<i>Present tense.</i>	
1. Phigno { nam or sa	{ Phi chhoknam, excl.	Phi koknam, excl.
	{ Phi chhiknam, incl.	Phi kenam, incl.
2. Phi-nam-sa	Phi chhiknam	Phine nam
3. Phi-nam-sa	Phi chhiknam	Phine nam

\* The infinitive is also used adjectively, and is nearly the same as the participle in "tang," e.g., phitmunglom or khokmunglom, a way to go by, an accessible road; khok-tanglom, a walkable road, a road fit for walking.

*Preterite.*

1. Phisung phen	{ Phit' chhoung phen, excl.	Phit' ki kóng phen, excl.
2. Phi phen	{ Phit' ehing phen, incl.	Phit' ki keng phen, incl.
3. Phi phen	Phit' chhe phen	Phit' ne phen
	Phit' chhe phen	Phit' me phen

## INTERROGATIVE MOOD.

*Present tense.**Singular.*

- |                 |   |   |
|-----------------|---|---|
| 1. Phiguo ki má | { | And so on, as in the subjunctive; that is, the terminal m or mi is dropped, and ki má, = or not, is added in lieu of the subjunctive signs, nam or sa and phen. |
| 2. Phit' ki má  |   |   |
| 3. Phit' ki má  |   |   |

## NEGATIVE MOOD.

There is no separate negative verb.

The affirmative verb is conjugated with má, the particle of negation, before it, Má phi gnom, Má phi sungmi, &c.

## POTENTIAL MOOD.

*Singular.*

- |                       |   |   |
|-----------------------|---|---|
| 1. Phit' phas chungmi | { | For all tenses, phasche being aoristic except in dual and plural. Phasche, the reflex form of the verb phi, is conjugated with the root phi to express power. For phasche see iu'che in sequel, or 5th conjugation. |
| 2. Phit' phas chem    |   |   |
| 3. Phit' phas chem    |   |   |

## PRECATIVE MOOD.

*Singular.*

- | <i>Present.</i> | <i>Preterite.</i> |  |
|-----------------|-------------------|--|
| 1. Phi guó yu   | Phisung yu        | { Drops the final m or mi of the ordinary verb, and substitutes for it the immutable verbal participle yú. |
| 2. Phi yu       | Phi yu            |  |
| 3. Phi yu       | Phi yu            |  |

Another form of the precative mood, equivalent to that which is usually joined with the imperative in English (let me come, come thou, let him come, &c.), is formed by compounding the infinitive of the main verb with the verb to give, used as an auxiliary, thus (omitting the 2d person, or imperative proper, which never can be mixed with any other mood):

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
1. Phimsung háisung	Phimung háchgong	Phimung hátikong
3. Phimung báto	Phimung hátochhe	Phimung hátome

The first ordinary form of the precative may be best rendered in English by O! that I may or might come, &c.; this, by, let me come, let him come, &c., literally, give me to come, give him to come, and so on for the dual and plural according to the model of transitives in "to" in sequel.

## OPTATIVE MOOD.

*Singular.*

- |                 |                 |   |  |
|-----------------|-----------------|---|--|
| 1. Phit' daknom | Phit' daksungmi | { | And so on throughout the verb dak, to desire or want, which see in sequel. The root of the primary verb is prefixed. |
| 2. Phit' dakmi  | Phit' daugmi    |   |  |
| 3. Phit' dakmi  | Phit' daugmi    |   |  |

*Remark.*—Duty, necessity, and propriety, as well as desire, are expressed by this mood, often in the impersonal form, mihi oportet vel decet, thus, go phit dakmi, I must, I ought to, come, it is necessary or proper for me to come; you can also say, go phitmung noh'ka, it is good for me to come.

## INCHOATIVE MOOD.

*Singular.*

- |                     |   |  |
|---------------------|---|--|
| 1. Phit' teschungmi | { | And so on, according to the paradigm of intransitives in che; this mood being constructed from the root of the main verb and the reflex form of the verb to begin. |
| 2. Phit' teschem    |   |  |
| 3. Phit' teschem    |   |  |

## FINITIVE MOOD.

*Singular.*

- |                    |   |   |
|--------------------|---|---|
| 1. Phit' chusungmi | } | And so on, as before noted, chusche being the reflex form of the verb to end. |
| 2. Phit' chuschem  |   |   |
| 3. Phit' chuschem  |   |   |

## CAUSAL MOOD.

*Present.*

1. Phit' pingsungmi
2. Phit' pingmi
3. Phit' pingmi

*Preterite.*

- Phit' ping kungmi
- Phit' ping kum
- Phit' ping kum

} And so on, for dual and plural, throughout the verb pingko, which see. The root of the primary verb is prefixed.

## CONTINUATIVE MOOD.

*Present tense.**Singular.*

1. Phina phit'nognom
2. Phina phit'nonum
3. Phina phit'nomi

*Dual.*

- { Phina phit'nochhokmi
- { Phina phit'nochhikmi
- Phina phit'nochhikmi
- Phina phit'nochhikmi

*Plural.*

- Phina phit'nokokmi
- Phina phit'nokem
- Phina phit'nonem
- Phina phit'nomem

*Preterite.*

1. Phina phit'nosungmi
2. Phina phit'nonum
3. Phina phit'nomi

- { Phina phit'nochhongmi
- { Phina phit'nochhingmi
- Phina phit'nochhem
- Phina phit'nochhem

- Phina phit'nokikongmi
- Phina phit'nokikengmi
- Phina phit'nonem
- Phina phit'nomem

## RECIPROCAL MOOD.

*Present tense.*

1. Phina phit'pānchung-  
mi
2. Phina phit'pānchem
3. Phina phit'pānchem

- { Phina phit'pānachhokmi
- { Phina phit'pānachhikmi
- Phina phit'pānachhikmi
- Phina phit'pānachhikmi

- Phina phit'pāchikokmi
- Phina phit'pāchikem
- Phina phit'pāchinem
- Phina phit'pāchimem

*Preterite.*

1. Phina phit'pānchung-  
mi
2. Phina phit'pānchem
3. Phina phit'pānchem

- { Phina phit'pānachhongmi
- { Phina phit'pānachhingmi
- Phina phit'pānachhem
- Phina phit'pānachhem

- Phina phit'pāchikongmi
- Phina phit'pāchikengmi
- Phina phit'pāchinem
- Phina phit'pāchimem

*Remark.*—Of the above two the first mood is formed by the root repeated with intervening reflex sign, and the substantive verb *nó*, to be. The second is formed by the same treatment of the root and the reflex form of the verb *pá*, to do, for which see conjugation V. The second, or reciprocal mood, is hardly useable in the singular number.

According to this paradigm of the neuter verb to come, are conjugated also the verbs *gá*, to be dilatory; *jí*, to ripen (fruit); *ri*, to rot; *sé*, to fruit; *gú*, to live; *yú*, to descend; *vi*, to be intoxicated; *phwé*, to quarrel; and, in a word, all words presenting a sheer root in the imperative, and which are all neuters. Essentially the same is the conjugation of neuters having added to the sheer root a conjunct and now (quoad force or meaning) obsolete consonant,\* which consonant, however, according as it is labial, guttural, or dental, occasions some slight variations in the form of conjugation. Nasal endings make no change (*e.g.*, *dong gnom*, *dongmi dongmi*). I subjoin a sample of each variation.

*Second.*—Conjugation of neuters with a conjunct guttural, *dak'*, to desire (*da-k*).

\* Compare the so-called "euphonic additions" to the root in the cultivated Dravidian tongues.

## INFINITIVE MOOD.

<b>Affirmative.</b>		<b>Dakmung,</b>	} ut supra.
<b>Negative.</b>		<b>Máng dakmung,</b>	
	<i>'Gerunds.</i>		<i>Participles.</i>
Dak he	} ut supra.	Dakvi	} ut supra.
Dak nung		Dakta	
Dak he dak he		Daktang	
Dak dak ha		Verbal nouns	
Dak sing he		Dak chyang } not	
Dak khen		Dak lung } useable.	
		Dak sing	

The negative of all is formed as in the infinitive, máng dak he, máng dak vi, &c.

## IMPERATIVE MOOD.

Singular.	Dual.	Plural.
Dak'	Dakchhe	Dángne
<i>Negative Imperative.</i>		
Thá dak	Thá dakchhe	Thá dúngne

## INDICATIVE MOOD.

*Present Tense.*

Singular.	Dual.	Plural.
1. Dak gnom	{ Dak chhokmi, excl. Dak chhikmi, incl.	{ Dak kokmi, excl. Dak kem, incl.
2. Dakmi	Dak chhikmi	Daknem
3. Dakmi	Dak chhikmi	Dakmem
<i>Preterite.</i>		
1. Dakaungmi	{ Dak chhongmi Dak chhingmi	{ Dak'ki kongmi, or Dáki kongmi Dak'ki kengmi, or Dáki- kengmi
2. Dángmi	Dak chhem	Dak nem or Dúngnem
3. Dángmi	Dak chhem	Dakmem

This conjugation changes the radical k into ng, and lengthens the vowel.

The other moods as before.

Thus are conjugated buk', to get up; bok', to be born; bek', to enter; lok', to issue, to appear; gik', to flow; kák', to shine (sun); chok', to glow (sun); jik', to be broken; jok', to come up; duk', to fall from aloft; ruk', to fall on ground; ok', to weep; hok', to be prosperous; juk', to be wise, and all such words, as also the compounds épidak, cacare, chépi dák, mingere, tidak, to be thirsty.

*Third.*—Conjugation of neuters with a conjunct labial (m or p): I. in m. Dam to be full and to be lost, or to fill and to lose in the intransitive senses.\*

Infinitive and participles as before.

## IMPERATIVE.

Affirmative	Dam	Damthe	Damne
Negative	Thá dam	Thá damchhe	Thá damne

\* The Váyu neuter and passive conjugations coincide, and the expressions often tally with the equivalent English ones, as dámi, it is lost, and it is filled or full—that is, self-lost and self-filled. But the Váyu reflex verb, like the French, can express the latter meaning otherwise, viz., by damchem, which is equivalent to dámi, used neutrally. Dam lá lam is another equivalent form, answering literally to khógayá in Urdu, though Váyu never forms its passives like Urdu.

INDICATIVE MOOD.

<i>Present Tense.</i>			This conjugation changes gnom into mum and kok- mi, kem into popmi, pem, besides lengthening the vowel.
1. Dámum (Dam- mum)	{ Dam chhokmi, excl. Dam chhikmi, incl.	{ Dámpopmi Dámpem	
2. Dámi	Dam chhikmi	Damnem	
3. Dáni	Dam chhikmi	Dámem	
<i>Preterite.</i>			
1. Dam sungmi	{ Dam chhongmi, excl. Dam chhingmi, incl.	{ Dámpi kongmi Dámpi kengmi	
2. Dámi	Dam chhem	Damnem	
3. Dáni	Dam chhem	Dámem	

The other moods as before. In subjunctive, dámonam, damnam, damnam.  
Thus also conjugate ram, to be afraid, dum, to become, &c.

II. in p. Jyóp, to be tired.

IMPERATIVE.

Aff. Jyóp'	Jyop'chhe	Jyómne
Neg. Thá jyop	Thá jyop'chhe	Thá jyóp'ne

INDICATIVE.

<i>Present.</i>			This conjugation changes p into m and lengthens the vowel. As in the last kokmi, kem becomes popui, pem.
1. Jyop' mum	{ Jyop chhokmi, excl. Jyop chhikmi, incl.	{ Jyoppopmi Jyoppem	
2. Jyop'mi	Jyop chhikmi	Jyopnem	
3. Jyop'mi	Jyop chhikmi	Jyopmem	
1. Jyop sungmi	{ Jyop chhongmi Jyop chhingmi	{ Jyópikongmi Jyópikengmi	
2. Jyómi	Jyop chhem	Jyónnem	
3. Jyómi	Jyop chhem	Jyómem	

Other moods as before. Subjunctive has jyop'monam, jyop'nam, jyopnam, jyopsung phen, jyóm phen, jyómi phen.

Thus also conjugate thíp, to set (sun), yép, to be sharp-edged, &c.

*Fourth.*—Conjugation of neuters with conjunct dental (t).

Hot', to utter, talk.

Infinitive and participles and gerunds as before.

IMPERATIVE MOOD.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Aff. Hot'	Hoschhe	Hóne
Neg. Thá hot'	Thá hoschhe	Thá hóne

*Indicative Present.*

1. Hot' gnom	{ Hoschhokmi, excl. Hoschhikmi, incl.	{ Hot'kokmi Hot'kem
2. Hot'mi	Hoschhikmi	Hot'nem
3. Hot'mi	Hoschhikmi	Hot'mem

*Preterite.*

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
1. Hosungmi	{ Hoschhongmi Hoschhingmi	{ Hotikong mi Hotikeng mi
2. Hónmi	Hoschhem	Hónem
3. Hónmi	Hoschhem	Hónmem

This conjugation changes the t into n, and retains the t before the plural kokmi kem, which are unchanged. It lengthens the vowel as usual.

Thus conjugate pat', to fight; met', to die; but', to flower, &c.

*Remark.*—The verbs dung, to be dry; dong, to arrive; then, to win; yáng, to

lose or decrease; min, to be ripe; hon, to be big; bon, to fly; lun, to run, and all others ending in a nasal (u or ng) follow without change the sheer root paradigm or phi aforesaid.

5th.—Conjugation of reflex or active intransitive (including also some neuters) verbs in che, that is, which have this (the only) reflex sign added to their root in the imperative, which always strikes the keynote to the several conjugations, always having the formative affix whenever there is one.

Im, to sleep.

#### INFINITIVE MOOD.

Aff. Immung.	To sleep or to have slept	} aoristic
Neg. Máng immung.	Not to sleep, &c.	

Remark.—*I-mung* is as often used as *immung*; so that *i* may possibly be the root, not *im*.

Gerunds.		Participles.	
Im he	} ut supra	Imvi (invi)	} not useable } ut supra
Fu nung		Imta	
Im im há		Imtáng	
Im sing hé		Verbal nouns	
Im khen		Imchyáng	
		Imlung	
		Imsing	

Negatives as in infinitive; that is, by prefixing *máng*.

#### IMPERATIVE MOOD.

Singular.	Dual.	Plural.
Aff. Imche	Im náchhé	Imchíné
Neg. Thá imche	Thá imnáchhé	Thá imchíné

#### Indicative Present.

1. Imchungmi	{ Imnachhokmi	Imchikokmi
	{ Imnachhikmi	Imchikem
2. Imchem	Imnachikmi	Imchinem
3. Imchem	Imnachikmi	Imchinem

#### Preterite.

1. Imchungmi	{ Imnachougmi	Imchikongmi
	{ Imnachingmi	Imchikengmi
2. Imchem	Imnachhem	Imchinem
3. Imchem	Imnachhem	Imchinem

\* Thus are conjugated all reflex verbs whatever having the *che* sign, whether they be primitive or derivative (and all transitives can be so\* commuted), as *chikche*, to remember; *mángche*, to forget; *liche*, to learn; *musche*, to sit; *ipche*, to get up; *khokche*, to walk; *pipche*, to suck; *sipche*, to wake; *lipche*, to vomit; *popche*, to lick; *kinche*, to lie hid; *lunche*, to run; *dénche*, to bathe; *upche*, to wash oneself; *tesche*, to begin; *chusche*, to end; *khwénklwén pánche*, to cough; *khikche*, to sneeze; *liche*, to grow (plant only); *gosche*, to be rich; *vekche*, to contain; *dosche*, to sustain or hold up; *dunche*, to dig for

\* Consequently every transitive has a reflex form or middle voice as well as an active and passive; but as the middle voice in transitives always tallies with the above paradigm, which includes many verbs originally, and some that are solely intransitive, with some neuters even, it must suffice to give it here once for all. The verbs enumerated will show that this conj. in "chi" is very comprehensive, and admits of many fine shades of meaning. Thus, *liche*, to learn, means to teach thyself, opposed to *listo*, to teach another. Again, not only functional action, but any of which the effort returns to the agent, as in buying and taking, must be primarily expressed in this form, e.g., *ingche*, is buy; *ingko*, buy it—a Hungarian trait.

oneself; phasche, to be able; wónche,\* to master oneself, be patient or firm; bongche,\* to be happy; giwón pónche, to keep silence; rusche, to flee away; kwom-pánche, to sing; yángche, to decrease or lose; jonche, to grow or increase (animal only); yukche, to cut oneself; sische, to kill oneself; tánche, to put for oneself; senche, to know oneself or to know simply; hánche, to give to oneself; phokche, to beget or give birth to for oneself; ingche, to buy; jyápche, to exchange; khwásche, to tighten oneself; khwásche,† to feed oneself; túnche, to drink; jáuche, to eat; chénche,‡ to piss; topche, to beat oneself; yosche, to like, &c. &c.

*Remark.*—These verbs are aoristic in fact, though in the dual and plural they are obliged to accommodate themselves to the inflexible forms of those numbers; and such (by and by will be seen) is the case also with the aoristic transitives in “to.” The reflex duals and plurals, however, always retain their own special signs, or na and chi, which are interchangeable for the sake of euphony, na being preferred to chi in the dual to prevent cacophonous repetition of the ch.

6th.—Conjugation of transitives in “to” not having a precedent sibilant.

The verb Há, to give.

INFINITIVE AFFIRMATIVE.

Hámung, to give or to have given, aoristic.

INFINITIVE NEGATIVE.

Máng hámung, not to give, &c.

GERUNDS.

Há he	{	Present, giving	{	With main verb in present or future
Hámung§				
Háhe háhe	{	Continuative present, continually giving	{	With main verb in preterite
Hámung hámung				
Háhá ha		Past, having given		
Há singhe		Present or future, when giving		
Há khen		Past, after having given, after giving		

PARTICIPLES.

Hávi	Who gives or gave or will give, aoristic.	The giver
Háta	Past (passive), who or what has been given.	The given
Hátáng	Future passive, what will be given, what customarily given, what fit to be given	

VERBAL NOUNS.

Háchyáng	{	Expresses the instrument, as háchyáng gót, the hand that gives. It is also used substantively in a neuter sense; thus, topchyang, a hammer. Hammerer is to'vi
Hálúng		
Hásing		Expresses the place; hálúng, the place of giving
		Expresses the time; hásing, the time of giving

The negative of gerunds, participles, and verbal nouns is expressed, as in the infinitive, by the prefix máng, máng háhe, máng hávi, &c.

IMPERATIVE MOOD.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Aff. Hátó	Háchhe	Háne
Neg. Thá háto	Thá háchhe	Thá háne

\* Tesche gives teshto, set free; wonche gives wonto, in composition only be able. See note (\*) p. 285.

† Ká is the Arabic guttural.

‡ Chénche of this sort from chént.

§ E.g., háhè lángom, I go giving; hámung lá' sungmi, I went giving. Having given, I went, is háháha lá' sungmi.

|| Here, when the occurrence of the first transitive gives occasion to note the thing, let us



*Dual and Plural of Object.*

{ Dual. Hátó <sup>h</sup> hhé	Give to them two
{ Plural. Hátomé	Give to them all
Negative. Thá hátochhé, D.	Thá hátome, P.

## INDICATIVE MOOD.

*Present or future.*

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
1. Hátungmi	{ + Háchhokmi, excl. + Háchhikmi, incl.	Hátikokmi, excl. Hátikem, incl.

*Dual and Plural of Object.*

* { 1. Hátungchhem	I give to them two	
1. Hátungmem	I give to them all	
2. Hátum	+ Háchhikmi	+ Hánem
* { 2. + Hátóchhem	Thou givest to them two	
2. + Hátomem	Thou givest to them all	
3. + Hátum	Hátóchhem	+ Hátomem
* { 2. + Hátóchhem	He gives to them two	
3. + Hátomem	He gives to them all	

*Preterite.*

1. Hátungmi	{ Háchhongmi, excl. Háchhingmi, incl.	Hátikongmi, excl. Hátikengmi, incl.
-------------	--	--

*Dual and Plural of Object.*

* { 1. Hátungchhem	I gave to them two	
1. Hátungmem	I gave to them all	
2. Hátum	+ Háchhem	+ Hánem
* { 2. Hátóchem	Thou gavest to them two	
2. Hátomem	Thou gavest to them all	
3. + Hátum	+ Hátóchhem	+ Hátomem
* { 3. + Hátóchhem	He gave to them two	
3. + Hátomem	He gave to them all	

## NEGATIVE MOOD.

*Singular Indicative Present.*

1. Má hátungmi	{ Dual and plural in like manner, merely by prefixing the negative particle má. <i>N.B.</i> —Háto and all other transitives of its class are essentially aoristic. See remark aforegone.
2. Má hátum	
3. Má hátum	

## INTERROGATIVE MOOD.

*Singular Indicative Present.*

1. Hátung ki má	{ Dual and plural in like manner, and all the rest of the verb also; that is, cut off the final mi or m and substitute ki má.
2. Hátó ki má	
3. Hátó ki má	

observe, once for all, that the singular, dual, and plural, coming first in the conjugation, denote the agents; the dual and plural coming afterwards, the objects. In Vāyu, as in Bahing, the complete fusion of all agents and objects with the action is the chief peculiarity of these tongues, indicating their close affinity with the Ho, Sontal, and Mundā tongues. In the passive voice the position of agents and objects is reversed, if not necessarily, at least usually (see on p. 286). Owing to the inseparability of actors and action, it results, first, that in the ordinary conjugation many forms are common to the active and passive voices; second, that certain special forms are needed (see p. 287) to eke out all the varieties of conjugation.

\* The starred and bracketed portions express the peculiar forms of this language.

The mark + before any form signifies that it belongs also to the passive, which see. The difference is expressed in such cases by the use of the separate prefixed pronouns in the instrumental case for the active; in the objective or accusative case for the passive, or g'ha, gonha, wathiha, and go, gon, wathi for the three persons singular, and so on for dual and plural.

POTENTIAL MOOD.

*Singular Indicative Present.*

1. Há wóntungmi
2. Há wóntum
3. Há wóntum

{ and so on through the rest of the verb; wónto, to can, being conjugated like háto, the root of which is prefixed merely (wónto is used with transitives, and phásche with intransitives).

OPTATIVE MOOD.

*Singular Indicative Present.*

1. Há dakgnom
2. Há dakmi
3. Há dakmi

{ and so on through the rest of the verb dak, to wish or want, as before given. The root of the main verb is prefixed as before.

PRECATIVE MOOD.

That I may give.

*Singular Indicative Present.*

1. Hátung yu
2. Háto yu
3. Háto yu

{ and so on, after the manner of the interrogative root as to the main verb, to which is added the imminent verbal root expressive of wish in the nature of prayer, hátung yu = o! si mihi accedat dare.

*Remark.*—The solicitive form, let me give, let him give, há hásung, há háto, is seldom used owing to the iteration of the same root in two different senses.

SUBJUNCTIVE MOOD.

*Present.*

1. Hátung nam
2. Háto nam
3. Háto nam

*Preterite.*

Hátung phen,  
Háto phen  
Hato phen

{ and so on for dual and plural

CONTINUATIVE MOOD.

1. Há na há nógnom,\*
2. Há na há nónum,
3. Há na há nómi,

{ and so on, as in the neuter verb phi.

RECIPROCAL MOOD.

1. Há na há páńchungmi,†
2. Há na há páńchem,
3. Há na há páńchem,

{ and so on as before, with reflex of the root pá, to make, conjugated like im-che.

CAUSAL MOOD.

*Imperative.*

*Singular.*  
Aff. Há pingko  
Neg. Há thá ping

*Dual.*  
Há pingche  
Há thá pingche

*Plural.*  
Há pingne  
Há thá pingne

*Indicative Present.*

1. Há pingsungmi
2. Há pingmi
3. Há pingmi

{ and so on, according to the form of conjugating the transitive verb pingko, which see in sequel, and to which the root of the main verb is prefixed when causation is expressed.‡

\* The reflex form of the verb mu, to sit, imperative musche, is often used in this sense, há na há muschungmi, muschem, muschem, &c., like imche. So Newári has biyo chona = I sit giving, I remain giving.

† The transitive form of pá, to do, is sometimes preferred to the reflex, Háhá pángmi, pómi, pómi, &c. See conjugation x.

‡ Causal verbs have all the complete forms of conjugation proper to primary verbs; and,

## PASSIVE VOICE.

## IMPERATIVE MOOD.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.*</i>
Aff. Hásung Give thou me †	Háchhong Give thou us two	Há kí kóng Give thou us all
Neg. Thá hágno	Thá háchhok	Thá há kók

*Dual and Plural of Agent.*

* { Hásung chhé Hásung né. Thá hásung chhé Thá hásung né	Do ye two give me Do ye all give me The negative forms
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## INDICATIVE MOOD. †

<i>Singular.</i>	<i>Present.</i> <i>Dual.</i>	<i>Plural.</i>
1. Hágno = gives to me	{ + Háchhokmi, excl. + Háchhikmi, incl. = gives us two	{ Háókmi, excl. Hákém, incl. = gives us all (sub- audi ille vel iste)

*Dual and Plural of Agent.*

* { 1. Hágnochhem 1. Hágnohem	Give me they two (or ye two) Give me they all	
2. Hámi	+ Háchhikmi	+ Hánem
* { 2. Hámi 2. Hámi	Give thee they two Give thee they all	
3. + Hátum	+ Hátóchhem	+ Hátómem ‡
* { 3. + Hátóchhem 3. + Hátómem	Give to him they two Give to him they all	

*Preterite.*

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
1. Hásungmi	* { Háchhongmi, excl. Háchingmi, incl.	{ Hákikongmi, excl. Hákikengmi, incl.

*Dual and Plural of Agent.*

* { 1. Hasungchhem 1. Hasungmem	Gave to me they two (or ye two) Gave to me they all (any)	
2. Hámi	+ Háchem	+ Hánem
* { 2. Hámi 2. + Hámi	Gave to thee they two Gave to thee they all	
3. + Hátum	+ Hátóchhem	+ Hátómem

as they are constituted by transitives, they take, like transitives, the reflex and passive and double objective forms, being conjugated from pingche and pingsung and ping (k) to, as well as pingko. The reflex of háto is háche, conjugated like inche; the quasi passive is há-sung, for which see On. Háto has no doubly objected form. Itself expresses give it to him or give him.

\* These are all of the object, those of the agent coming afterwards. See note II, p. 283. Gives me (not to me) = I am given, &c.

† Observe that in the passive I, the speaker, am the object (therefore me is better than to me); in the active intransitive or middle voice, self, the spoken to; in the active transitive, he, she, it, the spoken of. Hence há-sung, há-n-che, há-to, as the bases of the whole system of conjugation.

‡ The forms marked with a cross precedent (+) are common to both voices. See Active. There is no infinitive of this quasi passive. The causal transitive which carries a passive as well as active sense has it: thus hánum, to give; hápingmung, to be given; more properly, to cause to give. So Newári has biye, to give, biyeke (ke the causal sign) to be given or cause to give. Newári has no other semblance even of a passive. Váyú, with its suffixed objective forms of the pronoun, has, as above seen. But this again is weakened by the special restriction of the suffixes: thus hánem, gives or gave to thee, I only and no other.

\* The star and bracket as before explained.

- \* { 3. + Hátotchhem Gave to him they two  
3. + Hátomem Gave to him they all

A second *passive* may be formed by the passive participle and substantive verb, of clear meaning, but eschewed owing to the relative sense inherent in the participles.

*Indicative Present Singular.*

1. Háta nógnom } And so on through the verb NÓ, to be, an irregular verb  
2. Háta nónum } which is given in the sequel. *Remark.*—To this  
3. Háta nómi } responds hávi nógnom of the active voice.

*Passive potential.*

(I can be given)

*Present singular.*

1. Há wóngnom  
2. Há wónmi  
3. Há wóntum

*Preterite.*

1. Há wónsungmi  
2. Há wónmi  
3. Há wóntum

And so on through dual and plural, the passive of wónto being conjugated like that of háto.

*Passive Precative.*

(That I may be given).

*Present Singular.*

1. Hágnoyu  
2. Háyu  
3. Hátoyu

*Preterite.*

1. Hásungyu  
2. Háyu  
3. Hátoyu

And so on through dual and plural, according to the passive forms of háto less the final mi or m, which is dropped, and the immutable verbal particle yú subjoined.

*Remark.*—Observe that in the potential mood, as in the causal below, the expression of the passivity is transferred from the truncated main verb, which shows only its crude root, to the secondary verb.

*Passive Causal.*

(I cause to be given, or to give).

1. Há pinggnom } Present. | 1. Há pingsúngmi } Preterite  
2. Há pingmi } | 2. Há pingmi }  
3. Há pingmi } | 3. Há pingnum }

And so on through dual and plural, following the conjugational forms of the passive voice of the verb pingko, to send, which see.

*Passive Subjunctive.*

If I be given.

1. Há gno nam } Present | 1. Há súngphen } Preterite  
2. Há nam } | 2. Há phen }  
3. Háto nam } | 3. Háto phen }

Like the precative, only substituting the subjunctive participles for the single precative one. And the interrogative mood of the passive merely substitutes the participle of interrogation or kiná, hágnoki má, &c.

*Special Forms.*

Active or passive—agents objective.

1st.—I to thee.

- Hánum } Give or gave to thee I only }  
Hánochhem } Give or gave you two I only } aoristic  
Hánonem } Give or gave to you all I only }

2d.—Thou to me.

- γHágnom } Givest to me thou (or he) }  
γHágnochhem } Give to me ye two (or they two) } Present tense\*  
Hágnomen } Give to me ye all only }

\* The forms preceded by the mark γ are not special, but are repeated here to illustrate such as are special. Compare the whole with those of the Peruvian language of America apud Markham, p. 397. There are slight differences indicating diverse degrees of decomposition, but the resemblance in substance and principle is wonderful. I commend it to those who so dogmatically tell us it is not legitimate philology to heed such coincidences.

γHásungmi	Gavest to me thou	} Preterite
γHásungchhem	Gave to me ye two	
Hásungnem	Gave to me ye all	

Thus are conjugated all transitives in "tó" that have the root only precedent, as wóto, to cleanse; láto, to snatch away; chíto, to split; jito, to tear; phóto, to eradicate; chéto, immingere; rito, to cause to rot or rot it; líto, to cause to grow, or grow it; hito, to count; jeto, to heat; kheto, to break; suto, to plaster; gnúto, to blunt; ruto, to staunch; thuto, to divide; wóto, to cleanse; &c. The verbs with a "p" before the sign, as lipto, to vomit; upto, to wash; hopto, to squander; jupto, to throw; nupto, to compress—change the p into m in the plural imperative and in the second person plural preterite, as namne, do ye all compress, and namnem, ye all compressed. Those with a "k" before the sign, as thiktó, to shut; khikto, to cause to sneeze—change the k into ng, as thingne, do ye all shut, and thingnem, ye all shut it. No other precedent letter makes any change, save the sibilant to, which we shall next proceed, as forming a different conjugation. Meanwhile conjugate as above, hanto, to cause to swim; thunto, to drink; thuunto, to sink; dento, to bathe; another (not self); yangto, to make yield; khunto, to reveal; lumto, to transport; khungto, to make stoop; yángto, to decrease; bongto, to please; mangto, to cause to forget or to forget him; phimto, to depress; khámto, to summon; khamto, to frighten; thento, to cause to win; yemto, to burn; umto, to burn corpse; wónto, to win, to be able\* péto, to wring or extract juice; tamto, to cry out; damto, to fill, &c., &c.

Seventh conjugation of verbs in "to" having a precedent sibilant (always palpably felt in the reflex, sometimes not so in the transitive, wherein something like an abrupt tone, however, indicates in such cases its latent presence, or else a sound like English th or ph, as phá'to, múphto, hóthto for phásto, músto and hósto. But observe, there is no true tone as in the eighth and eleventh conjugations (to'po and pho'ko), and the real euphonic intercalary letter is the sibilant s).

#### The verb Sî, to kill.

##### INFINITIVE.

Aff. Sit'mung, to kill, to have killed	} aoristic
Neg. Máng sit'mung, not to kill	

##### { Gerunds.

##### Participles.

Sit'he	} ut supra
Sit'nung	
Sit'he sit'he	
Sit' sit'ha	
Sis' singhe	
Sit' khen	

Sit'vi	} ut supra
Sista	
Sistang	

##### VERBAL NOUNS.

Sischyáng	} ut supra
Sitlúng	
Sitsíng	

Their negatives are formed by prefixing máng—mángsit'he, mángsit'vi, &c.

##### IMPERATIVE.

Singular.	Dual.	Plural.
Aff. Sisto	Sischhe	Sitne
Neg. Thasit	Tha sischhe	Tha sitne

##### Dual and Plural of Object.

* Aff. { Sistochhó	Do thou kill them two
{ Sistome	Do thou kill them all
* Neg. { Thá sit'chhik	Kill not them two
{ Thá sit'me	Kill not them all

\* This neuter sense of wónto is restricted to its use as a compound, and it is so used only with transitives. With intransitives the reflex form of phá, to be able, is employed; top wontum, he can beat; imphaschem, he can sleep.

INDICATIVE PRESENT.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
1. Sinmi *	+ { Sischhokmi, excl. Sischhikmi, incl.	+ { Sitkokmi, excl. Sitkem, incl.

*Dual and Plural of Object.*

* { 1. Sindhhem 1. Sinmem 2. + Sitmi	I kill them two I kill them all + Sischhikmi	+ Sitnem
* { 2. Sischhikmi 2. Sitemem 3. + Sitmi †	Thou killest them two Thou killest them all + Sischhikmi	+ Sitnem

*Dual and Plural of Object.*

* { 3. + Sischhikmi 3. + Sitemem	He kills them two He kills them all
-------------------------------------	--

*Preterite.*

1. Sistungmi	+ { Sischhongmi, excl. Sischhingmi, incl.	+ Sistikóngmi, excl. * + Sistikéngmi, incl.
--------------	--	--

*Dual and Plural of Object.*

* { 1. Sistungchhem 1. Sistungmem 2. Sistung	I killed them two I killed them all + Sischhem	+ Sénem? Sitnem ‡
* { 2. Sistoehhem 2. Sistomem 3. + Sistung	Thou killedst them two Thou killedst them all + Sistoehhem	+ Sistomem
* { 3. + Sistoehhem 3. + Sistomem	He killed them two He killed them all	

NEGATIVE MOOD.

*Present.*

1. Má sinmi
2. Má sitmi
3. Má sitni  
&c.

*Of the Indicative Singular.*

*Preterite.*

1. Má sistungmi
2. Má sistung
3. Má sistung  
&c.

INTERROGATIVE MOOD.

*Present.*

1. Sinki má
2. Sitki má
3. Sitki má

*Preterite.*

1. Sistung ki má \*
2. Sistö ki má
3. Sistö ki má

\* Another form = sinmi, sitmi, sitni, is sitvi nognom, sitvi nonum, sitvi nomi, and so on, formed by active participle and substantive verb.

† Compare with siumi, sitmi, sitni, the correspondent syána, syáta, syáta of Newári. The root (si, sá vel syá) and the augments (n and t) are alike and alike disposed, that is, the augment following the root. So also in both tongues the augment of the second and third person, or t, constitutes the passive in all three persons, sit-gnom; sit-mi, sit-mi = Newári syá-ta, syá-ta, syá-ta. The sit of the one is precisely the sya-t or sha-t of the other, the t being that mark of action, apart from one's own, whereby the passive (with the help of the separate prefixed objective pronoun in both tongues alike) is denoted. And yet these two languages have all the superficial marks of wide confraternity and opposition. In the vocabulary I have pointed attention to identical roots or words used verbally in one of these tongues, substantively in the other, or of which the one has the primitive, the other the derivative. What I would imply is that identical roots and constructive principles may be found in this family of tongues where one would least expect to find them.

‡ S'neu, like sone in the imperative, must be an error, though insisted on to me. Séko, to know, gives sénem and sone regularly, as sisto, to kill, gives sitnem and sitno. In the intransitives we have respectively sonehe and sishe.

## POTENTIAL MOOD.

*Aoristic.*

- |                   |   |
|-------------------|---|
| 1. Sit wóngtongmi | } And so on, like háto, which also is aoristic in singular, though in dual and plural it is tensed and also in the passive voice. |
| 2. Sit wóngtum    |   |
| 3. Sit + wóngtum  |   |

## OPTATIVE MOOD.

*Present.*

1. Sit + dakgnom
2. Sit + dakmi
3. Sit + dakmi

*Preterite.*

1. Sit + daksungmi
2. Sit + dǎngmi
3. Sit + dǎngmi

&amp;c., like dak aforegone

## PRECATIVE MOOD.

That I may kill.

*Present.*

1. Sin yu
2. Sit yu
3. Sit yu

*Preterite.*

1. Sistung yu
2. Sisto yu
3. Sisto yu

&amp;c., as in the uncompounded verb

## SUBJUNCTIVE MOOD.

*Present.*

1. Sinnam
2. Sitnam
3. Sitnam

*Preterite.*

1. Sistungphen
2. Sistophen
3. Sistophen

and so on, as in the uncompounded verb

## CONTINUATIVE MOOD.

*Present.*

1. Sit'nasit' nógnom
2. Sit'nasit' nónum
3. Sit'nasit' nómi

*Preterite.*

1. Sit'nasit' nósungmi
2. Sit'nasit' nónum
3. Sit'nasit' nómi

and so on, conjugating the auxiliary after the model of phi.

## RECIPROCAL MOOD.

1. Sit'nasit' pǎnchúngmi
2. Sit'nasit' pǎnchem
3. Sit'nasit' pǎnchem

&amp;c., after the model of imche, which, like all intransitives in che, is aoristic

## CAUSAL VERB.

As before in all respects.

See Háto.

## PASSIVE VERB.

## IMPERATIVE MOOD.

*Singular.*

- Aff. Sissúng  
Neg. Thá sitgnó

*Dual.*

- Sisichhóng  
Thá sisichhók

*Plural.*

- Sisti kóng  
Thá sit kók

*Dual and Plural of Agent.*

- |       |   |                |                       |
|-------|---|----------------|-----------------------|
| *Aff. | { | Sissungchhé    | Do ye two kill me     |
|       |   | Sissungné      | Do ye all kill me     |
|       |   | Thá sitgnochhé | Do ye two not kill me |
|       |   | Thá sitgnonó   | Do ye all not kill me |

## INDICATIVE PRESENT.

*Singular.*

1. Sit gnom  
= kills me (sub-  
audi ille vel iste)

*Dual.*

- + Sisichhokmi, excl.  
+ Sisichhikmi, incl.  
= kills us two

*Plural.*

- + Sit kókmi, excl.  
+ Sit kém, incl.  
= kills us all

*Dual and Plural of Agent.*

- |                     |                                |           |
|---------------------|--------------------------------|-----------|
| * { 1. Sit gnochhem | Kill me they two (or ye two)   |           |
| * { 1. Sit gnomem   | Kill me they all               |           |
| 2. + Sitmi          | + Sisichhikmi                  | + Sit'nem |
| * { 2. Sitmi        | Kill thee they two (or we two) |           |
| * { 2. Sitmi        | Kill thee they all (or we all) |           |
| 3. + Sitmi          | + Sisichhikmi                  | + Sitmem  |

*Dual and Plural of Agent.*

- |                      |                               |
|----------------------|-------------------------------|
| * { 3. + Sisichhikmi | Kill him they two (or ye two) |
| * { 3. + Sitmem.     | Kill him they all             |

*Preterite.*

- |              |                         |                      |
|--------------|-------------------------|----------------------|
| 1. Sissungmi | { + Sisichhóngmi, excl. | + Sistikóngmi, excl. |
|              | { + Sisichhíngmi, incl. | + Sistikéngmi, incl. |

*Dual and Plural of Agent.*

- |                     |                                  |               |
|---------------------|----------------------------------|---------------|
| * { 1. Sissungchhém | Killed me they two (or ye two)   |               |
| * { 1. Sissungmém   | Killed me they all               |               |
| 2. Sinmi            | Sisichhem                        | Senem? Sitnem |
| * { 2. Sinmi        | Killed thee they two (or we two) |               |
| * { 2. Sinmi        | Killed thee they all (or we all) |               |
| 3. Sistum           | Sistochhem                       | Sistomem      |
| * { 3. Sistochhem   | Killed him they two              |               |
| * { 3. Sistomem     | Killed him they all              |               |

The negative mood prefixes má as in active voice.

The interrogative mood drops the final m or mi, and substitutes ki má, as in active voice.

The potential mood is conjugated by the passive form of the secondary verb wónto.

*Present and Future.*

1. Sit'wóngnom
2. Sit'wóngmi
3. Sit'wóngtum

*Preterite.*

1. Sit'wóngsúngmi
2. Sit'wóngmi
3. Sit'wóngtum

} and so only conjugating like passive of Háto

Optative mood precisely as in the active voice, dakgnom, meaning I desire and I am desired, and the passive expression being removed from the truncated main verb.

PRECATIVE MOOD.

*Present.*

1. Sit' gno yu
2. Sit' yu
3. Sit' yu

*Preterite.*

1. Sissung yu
2. Sin yu
3. Sisto yu

} and so on, by dropping final m or mi of the passive, and substituting immutable precativ particle yu

The subjunctive mood resembles the above, taking only its own signs in lieu of yu, the precativ sign.

CAUSAL.

*Present.*

1. Sit ping gnom
2. Sit pingmi
3. Sit pingmi

*Preterite.*

1. Sit pingsungmi
2. Sit pingmi
3. Sit pingkum

} and so all through the passive forms of the verb pingko, which see at p. 304

According to the above paradigm of sisto, conjugate also pisto, to bring; khisto, to rub; + khwasto, to feed; phasto, to enable (pha'to); chasto, to hit with stone (chá'to); khwasto (khwá'to), to tighten; dosto, to sustain for another (dophto); jisto, to revile; musto, to seat (muphto); testo, to set at liberty or cause to begin (teth'to); thesto, to kick (theth'to); chusto, to finish it (chuphto); chisto, to suspend;

\* Brackets and stars before the repeated numbers (answering to three persons of verb), and the crosses (+), as before explained.

† Kh of khisto is a very peculiar sound, verging upon a vague th or hard h or Sanscrit kah; kh is hard Arabic, without the least vagueness, as in khwasto, to tighten.



isto, to tell; risto, to rot it; josto (jopto), to kindle; chhisto, to relate (chhi'to); wásto, to abandon; yosto, to approve, like; násto, to wet (ná'to); lusto (luphto), to transplant; thá's'to (thoph'to), to take out; tosto (tophto), to reconcile, to unite; lis'to, to teach and to return; pes'to, to reap; lás'to (lathto), to take for another; &c., &c. *N.B.*—The intercalary sibilant varies to sh, ph, and English th. It is least obscure with the vowel i; most so with the vowels á, u, and ó.

## SECOND FORM OF THE PASSIVE.

## INFINITIVE MOOD.

Aff. Sista	{	nót'mung, to be dúmung, to become	{	killed
Neg. Sista	{	máng not'mung máng dúmung	{	not to be not to become
				killed

*Gerunds.*

Sista	nót'he, dúmhē	}	ut supra
Sista	not'nung, dumnung		
Sista	not'not'há, dumdumha		
Sista	not'singhe, dumsinghe		
Sista	not'khen, dumkhen		

*Participles.*

Sista	not'vi or dumvi	}	ut supra
Sista	no'ta or dumta		
Sista	no'táng, dumtáng		

*Verbal Nouns.*

Sista not' or dum-chyang	} ut supra
Sista not' or dum-lung	
Sista not' or dum-sing	
Negatives by máng prefixed.	

## IMPERATIVE PRESENT.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Aff. Sista { nó dum	Sista { nóche dumche	Sista { nóne dúmne
Neg. By prefixed particle thá.		

## INDICATIVE PRESENT.

1. Sista { nógnom dúmum	}	And so on according to the paradigms phi and dam
2. Sista { nónnum dúmi		
3. Sista { nómi dúmi		

*Remark.*—This form of the passive has a correspondent active form, sit'vi, nógnom vel dúmum, and both are singularly free from doubt as to the sense, and singularly correspondent with our English idiom, I am killing, I am killed, the phrases being in effect, I am the killer and I am the killed.

But, owing to the inherence of the relative sense in the participles, these forms are eschewed. The following correspondent forms in Khás and Newári are equally available in those languages, and equally eschewed for the same reason.

## KHAS.

<i>Active.</i>	<i>Passive.</i>
1. Hányña hún	Hányako hún
2. Hányña hós	Hányako hós
3. Hányña hó	Hányako hó

## NEWARI.

1. Ji syáhmakhá, or jú	}	kha or júlo *
2. Chha syáhmakha, or jú		
3. Wó syáhmakha, or jú		

\* Kha and jú are substantive verbs in Newári, whereof the former is immutable, and the latter becomes júlo in the preterite.

SPECIAL FORMS OF ACTION BETWEEN THE TWO FIRST PERSONS.

*First form, I to thee.*

S. Sit'num	Kill or killed or will kill thee (I only)
D. Sit'nochhem	Kill or killed or will kill you two (I only)
P. Sit'nouem	Kill or killed or will kill you all (I only)

*Second form, Thou to me.*

S. γSit'gnom	Killedst or wilt kill me thou (or he)	} Present and Future
D. γSit'gnochhem	Kill or will kill me ye two (or they two)	
P. Sit'gnonem	Kill or will kill me ye all only	
S. γSit'sungmi	Killedst me thou (or he)	} Preterite
D. γSit'sungchhem	Killed me ye two (or they two)	
P. Sit'sungnem	Killed me ye all only	

8th. Conjugation of transitives in po not having a nasal (n. ng. m.) before it.

The verb Top', to strike (potius, tó).\*

INFINITIVE MOOD.

Aff. To'mung	} aoristic
Neg. Máng to'mung	

*Gerunds.*

Top'he	} ut supra
Topnung	
Toptopha	
Topsinghe	
Topkhen	

*Participles.*

To'vi	} ut supra
Topta	
Toptang	
• Verbal Nouns.	
Topchyáng	
Toplung	} ut supra
Topsing	

Negatives of all by prefixed máng.

IMPERATIVE.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Aff. To'pa (toppo)	Topchhe	Tomne
Neg. Tha top	Tha topche	Tha tomne

*Dual and Plural of Object.*

* Aff. { To'pochhe	Do thou strike them two
{ To'pome	Do thou strike them all

*Negatives.*

* Neg. { Thá topchhik	Kill not them two
{ Thá top'me	Kill not them all

INDICATIVE PRESENT.

1. To'mi †	{ + Topchhokmi, excl.	+ To' popmi, excl.
	{ + Topchhikmi, incl.	+ To' peru, incl.

\* The root is properly tó, equal to tá vel dá of Chinese, Newari, Sontal, and thá, the same aspirated, of Kuswar. The crude root may be tó, but the whole conjugation proves that we must here write top' and toppo for the imperative, whence dual top-chhe and plural tom-ne. The substitution, in speaking, of an abrupt tone for the reduplicated consonant in this conjugation recurs in conj. xl., p. 242, while conj. x. has the pausing accent.

† It is very noticeable that the verbs in po have no mark of the first person singular of present tense, so generally contradistinguished from the second and third, or all other persons. Even Newari preserves this distinction—dāye, dāyu, dāyu (in the past, dāyá, dālá, dālá).

*Dual and Plural of Object.*

* { 1. Tomch <sup>h</sup> gem	I strike them two	
* { 1. Tomem	I strike them all	
2. To'mi	+ Topchhikmi	+ Topnem
* { 2. Topchhikmi	Thou strikest them two	
* { 2. To'mem	Thou strikest them all	
3. + To'mi *	+ Topchhikmi	+ To'mem
* { 3. + To'pchhikmi	He strikes them two	
* { 3. + To'mem	He strikes them all	

*Preterite.*

1. To'pungmi	{ + Topchhongmi, excl.	+ To'pikongmi, excl.
	+ Topchhingmi, incl.	+ To'pikengmi, incl.

*Dual and Plural of Object.*

* { 1. To'pungchhem	I struck them two	
* { 1. To'pungmem	I struck them all	
2. To'pum	+ Topchhem	+ Tomnem
* { 2. To'pochhem	Thou struckest them two	
* { 2. To'pomem	Thou struckest them all	
3. + To'pum	+ To'pochhem	+ To'pomem
* { 3. + To'pochhem	He struck them two	
* { 3. + To'pomem	He struck them all	

Negative by prefixed má.

Optative mood by conjugating the verb to desire suffixed to the unchanging form top' of the main verb.

## INTERROGATIVE MOOD.

*Present.*

1. Tom' ki má
2. + Top' ki má
3. + Top' ki má

*Preterite.*

- To'pung ki má
- To'po ki má
- + To'po ki má

&amp;c., by dropping the mi or m final and substituting ki má

Subjunctive by substituting nam in present, and phen in past, for the interrogative ki má.

## POTENTIAL MOOD.

*Present and Past (aoristic).*

1. Top wontungmi	{	&c., as in Hátó and Sishto potentials
2. Top wontum		
3. + Top wontum		

## PRECATIVE MOOD.

*Present.*

1. Tom yu
2. + Top yu
3. + Top yu

*Past.*

1. To' pungyu
2. To' poyu
3. + To' poyu

&amp;c. &amp;c.

## CONTINUATIVE MOOD.

*Present Tense.*

1. Top ná top nognom †	{	and so on, conjugating the auxiliary verb nó after the manner of phi, in dual and plural.
2. Top ná top nonum		
3. Top ná top nomi		

\* Tomi with the prolonged tone, instead of the abrupt one, means he places, whereas to'mi is he hits. The former comes from táko = place; the latter from to'po = hit.

† Top ná top muschungmi (from muschie, to sit) may also be used = dáya chona of Newári. So also the reciprocal can be expressed by top ná top pángmi, or the transitive, which, moreover, is apt to blend in sense with the continuative. So also you can express the habitual present tense by to' vi nognom, literally, I am the striker.

RECIPROCAL MOOD.

*Present.*

- |                         |   |
|-------------------------|---|
| 1. Top ná top páncungmi | } and so on, conjugating páncúe after the model of imche. |
| 2. Top ná top páncnem   |   |
| 3. Top ná top páncnem   |   |

CAUSAL VERB.

As before in all respects. See prior samples.

Cause to strike, top'pingko (see trans. in ko, p. 304).

PASSIVE VERB.

IMPERATIVE MOOD.

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Aff.	Top sung = Hit me	Top chhong = Hit us two	To'pi kong = Hit us all
Neg.	Tha topmo	Tha topchhok	Tha to'pok

*Dual and Plural of Agent.*

* Aff.	{ Top sungchhe Top sungue	Hit me ye two Hit me ye all
* Neg.	{ Thá topmochhe Thá topmone	Negatives. Hit me not ye two Hit me not ye all

INDICATIVE MOOD.

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
1.	To' mum = hits me (sub- andi, he)	{ + Top chhokmi, excl. + Top chhikmi, incl. = hits us two	+ To' popmi, excl. + To' pem, incl. = hits us all

*Dual and Plural of Agent.*

* { 1. To' mochhem	They two (and ye two) hit me	
* { 1. To' momem	They all hit me	
2. + To' mi	+ Top chhikmi	+ top nem
* { 2. To' mi	They two (and we two) hit thee	
* { 2. To' mi	They all (and we all) hit thee	
3. + To' mi	+ Top chhikmi	+ Topmem
* { 3. + Top chhikmi	They two (and ye two) hit him	
* { 3. + Top' mem,	They all hit him	

*Preterite.*

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
	Topsungmi	+ { Top chhongmi, excl. To'p chhingmi, incl.	+ { To'pi kong mi, excl. To'pi keng mi, incl.

*Dual and Plural of Agent.*

* { 1. Top sung chhem	They two (or ye two) struck me	
* { 1. Top sung mem	They all struck me	
2. To' mi	+ Top chhem	+ Tom nem
{ 2. To' mi	They two (or we two) struck thee	
{ 2. To' mi	They all struck thee	
3. + To' pum	+ To' pochhem	+ To' pomem
+ { 3. To' pochhem	They two struck him	
+ { 3. To' pomem	They all struck him	

\* The brackets and the initial crosses (+) refer, as before explained, to forms of the verb scarcely reconcilable with our ideas of conjugation, and yet not easily separable from such as are so, and to forms common to the active and passive voices; see further on for another view of the subject.

The optative mood is precisely similar to the optative active. The negative mood is formed, as before, by merely prefixing the particle of negation, or *má*.

## INTERROGATIVE MOOD.

<i>Present.</i>	<i>Preterite.</i>	
1. To' mo ki má	Topsung ki má	} Dual and plural by dropping m or mi final and substituting the interro- gative form
2. + Top ki má	Tom ki má	
3. + Top ki má	+ To'po ki má	
Subjunctive mood by substituting nam and phen for ki má, according to tense.		

## POTENTIAL MOOD.

<i>Present (or Future).</i>	<i>Preterite.</i>	
1. Top wongnom	1. Top wongsungmi,	} and so on, conjugating with the passive of wonto like the passive of hato
2. Top wonmi	2. Top wonmi,	
3. + Top wontum	3. + Top wontum,	

## PRECATIVE MOOD.

<i>Present.</i>	<i>Preterite.</i>	
1. To'mo yu	1. Top sung yu	} Dual and plural as in the indica- tive, substituting yu for the final m or mi
2. + Top yu	2. Tom yu	
3. + Top yu	3. + To'po yu	

## CAUSAL VERB.

Formed as before with the passive of pingko \* added to top'. Top pingnom, &c., top pingsungmi, &c. Like the above paradigm of roots in 'po are conjugated also chi'po, to defecate; wo'po, to shoot; i'po, to raise (make get up); du'po, to kindle; khi'po, to make rope; pi'po, to suck; po'po, to lick; yo'po, to take off; chho'po, to sharpen, and all others having no consonant but an abrupt tone (standing for truncated p) before the transitive sign.†

A second form of passive is constructed from the past participle and the auxiliary verb, as aforementioned, thus—

1. Topta nognom ‡	} &c., according to the model of sheer neuters (see phi).
2. Topta nonum	
3. Topta nomi	

## SPECIAL FORMS.

## I.—I and thou.

S. Top num	I (only) strike or will strike or struck thee	} Aoristic.
D. Topnochhem	I (only) strike or struck you two	
P. Top nonem	I (only) strike or struck you all	

## II.—Thou and I.

S.γ Top'mum	Thou striketh or wilt strike me	} Present and future.
D.γ Top' mochhem	Ye two strike or will strike me	
P. Top' mōnem	Ye all strike or will strike me	
S.γ Top sungmi	Thou struckest me	} Preterite.
D. Top sungchhem	Ye two struck me	
P. Top sungnem	Ye all struck me	

*Ninth.*—Conjugation of transitives in po having a nasal (m. n. ng.) before it.

The verb Hom, to taste.

## INFINITIVE MOOD.

Aff. Hommung, to taste or to have tasted. § Aoristic.

\* For conjugation to pingko, see pp. 304 f.

† As already remarked at p. 293, this merged consonant must be restored before the conjugation can proceed.

‡ See prior verb at p. 292. Here we have for Vāyu active and passive to'vi nognom and topta nognom = Khas kutnya hox and kutyako hox and dahma kha, dāya'hma kha, of Newāri.

§ Also used quite like an adjective hommung ti, drinking or palatable water, water fit for tasting or being tasted.

Neg. Máng hommung, not to taste or to have tasted.

GERUNDS.

Hom he	{ Present. Tasting }	{ With main verb in present or future.
Hom nung		
Hom hom há	Past. Having tasted.	
Hom sing he	Future or present. When tasting.	
Hom khen	Past. After tasting. After having tasted.	

PARTICIPLES.

Honvi or homvi	Who tastes, did or will taste. Aoristic.
Homta or hompta	What is or has been tasted. Past and passive.
Homtáng or homptáng	What will be tasted, what is usually tasted, what fit to be tasted. Future passive.

VERBAL NOUNS.

Hom chyáng	{ Expresses the instrument as homchyáng li, the tasting tongue. It is also used substantively hom chyáng, the taster (organ, not man).
Hom lung expresses the locality, external to self.	
Hom sing expresses the time of tasting.	

The negative forms of all the above are made by prefixing the privitive particle máng.

IMPERATIVE MOOD.

<i>Singular.</i>		<i>Dual.</i>	<i>Plural.</i>
Aff.	Hompo	Homchhe	Homne
Neg.	Thá hom	Thá homchhe	Thá homne

*Dual and Plural of Object.*

* Aff.	{	Hompochhe	Do thou taste those two.
		Hompoine	Do thou taste them all.

*Negatives of the above.*

* Neg.	{	Thá homchhik	Do not taste those two.
		Thá homne	Do not taste them all.

INDICATIVE MOOD.

*Present Tense.*

1. Hom sungmi	{ + Hom chhokmi, excl.	{ + Hom popmi, excl.
	{ + Hom chhikmi, incl.	{ + Hom pem, incl.

*Dual and Plural of Object.*

{ 1. Hom sungchhem	I taste them two.	
{ 1. Hom sungmem	I taste them all.	
2. + Hom mi	+ Hom chhikmi.	+ Homnem.
* { 2. Hom chhikmi	Thou tastest them two.	
* { 2. Hom mem	Thou tastest them all.	
3. + Hom uni	+ Homcl likmi.	+ Homnem.
* { 3. + Homchhikmi	He tastes them two	
* { 3. + Hommem	He tastes them all	

*Preterite.*

1. Hom pungmi	{ + Hom chhongmi, excl.	+ Hompi kongmi, excl.
	{ + Hom chhingmi, incl.	+ Hompi kengmi, incl.

*Dual and Plural of Object.*

- |     |                  |                        |             |
|-----|------------------|------------------------|-------------|
| * { | 1. Hom pungehmem | I tasted them two      |             |
|     | 1. Hom punghmem  | I tasted them all      |             |
|     | 2. Hom pum       | + Hom chhem            | + Hom nem   |
| * { | 2. Hom pochhem   | Thou tastedst them two |             |
|     | 2. Hom pomem     | Thou tastedst them all |             |
|     | 3. + Hom pum     | + Hom pochhem          | + Hom pomem |
| * { | 3. + Hom pochhem | He tasted them two     |             |
|     | 3. + Hom pomem   | He tasted them all     |             |

Negative mood by prefixed má.

Optative mood by conjugation of the verb dák suffixed to the root (hom) of the main verb, hom dák guom, &c.

Interrogative mood by dropping final mi or m and substituting the interrogation form ki má, thus—

*Present.*

1. Hom sung ki má
2. + Hom kimá
3. + Hom kimá

*Preterite.*

- Hom pung ki má
- Hom po ki má
- + Hom po ki má

Subjunctive mood by substituting nam in the present and phen in the past for ki má; thus, hom sung nam, if I taste; hom pung phen, if I had tasted, &c.

Potential mood by conjugating the aoristic transitive wonto after the root hom.

## PRECATIVE MOOD.

*Present.*

1. Hom sung yu
2. + Hom yu
3. + Hom yu

*Preterite.*

- Hom pung yu
- Hom po yu
- + Hom po yu

} thus merely substituting the  
precative particle for the  
interrogative

## CONTINUATIVE MOOD.

Hom na hom nognom }  
Hom na hom nouum } &c., as before  
Hom na hom nomi }

## RECIPROCAL MOOD.

Hom na hom pánchungmi }  
Hom na hom pánchem } &c., as before  
Hom na hom pánchem }

## CAUSAL.

By conjugating the root hom with the causal verb pingko, as before.

## PASSIVE.

## IMPERATIVE MOOD.

*Singular.*

- Aff. Hom sung
- Neg. Thá hommo

*Dual.*

- Homchhong
- Thá homchhok

*Plural.*

- Hom pi kong
- Thá hom pok

*Dual and Plural of Agent.*

- |     |                    |                        |
|-----|--------------------|------------------------|
| * { | Aff. Hom sungchhe  | Do ye two taste me     |
|     | Aff. Hom sungne    | Do ye all taste me     |
|     | Neg. Thá hommochhe | Do ye two taste me not |
|     | Neg. Thá hommone   | Do ye all taste me not |

## INDICATIVE MOOD.

*Singular.*

1. Hom mum

*Dual.*

- |   |                      |
|---|----------------------|
| { | + Hom chhokmi, excl. |
|   | + Hom chhikmi, incl. |

*Plural.*

- |   |                    |
|---|--------------------|
| { | + Hom popmi, excl. |
|   | + Hom pem, incl.   |

*Dual and Plural of Agent.*

- |     |                |                               |
|-----|----------------|-------------------------------|
| * { | 1. Hom mochhem | They two (or ye two) taste me |
|     | 1. Hom momem   | They all taste me             |

<i>Singular</i>	<i>Dual.</i>	<i>Plural.</i>
2. + Hommi	+ Hom chhikmi	+ Homnem
<i>Dual and Plural of Agent.</i>		
* { 2. Hommi	They two (and we two) taste thee	
2. Hommi	They all (and we two) taste thee	
3. + Hommi	+ Hom chhikmi	+ Hommem
* { 3. + Hom chhikmi	They two (and ye) taste him	
3. + Hom mem	They all taste him	
<i>Preterite.</i>		
1. Hom sungmi	{ + Hom chhong mi, excl.	+ Hompi kongmi, excl.
	+ Hom chhing mi, incl.	+ Hompi kengmi, incl.
<i>Dual and Plural of Agent.</i>		
* { 1. Hom sungchhem	They two (or ye two) tasted me	
1. Hom sungmem	They all tasted me	
2. Hommi	+ Homchhem	+ Homnem
* { 2. Hommi	They two (or we two) tasted thee	
2. Hommi	They all (or we two) tasted thee	
3. + Hompum	+ Hom pochhem	+ Hom pomem
* { 3. + Hom pochem	They two tasted him	
3. + Hom pomem	They all tasted him	

NEGATIVE MOOD.

Is formed, as in active voice, merely by prefixing the privative particle má.

OPTATIVE MOOD.

Concurs with the same in the active voice, dák having an active and passive sense and the neuter form dakgnom being also the passive form dakgnom, I desire or am desired; the latter sense transferred to root. With the synonymous verb yot', to like, the voices can be distinguished, yosto being the active transitive and yosung the passive; hence we have as optative active and passive.

<i>Active Voice.</i>	<i>Passive Voice.</i>
1. Hom yonmi	1. Hom yotgnom
2. Hom yotmi	2. Hom yonmi
3. Hom yotmi	3. Hom yostum
1. Hom yostungmi	1. Hom yossungmi
2. Hom yostum	2. Hom yonmi
3. Hom yostum	3. Hom yostum

INTERROGATIVE MOOD.

Simply by dropping m or mi final and substituting ki má.

SUBJUNCTIVE MOOD.

Simply by dropping the mi or m and substituting nam for present and phen for past tense: hommonam, homsungphen, &c.

POTENTIAL MOOD.

By conjugating the passive of wonto, as before, added to the root hom.

PRECATIVE MOOD.

By dropping the final m or mi, and substituting yu: hommo yu, homsung yu, &c.

CAUSAL MOOD.

As before, by pingko added to the root.

Thus are conjugated námpo, to smell; thámpo, to lose; khámpo, to bury; hempo, to cause to sleep; hámpo, to spread; and all similar words. So also are conjugated all transitives in ko having a nasal before them (n or ng), as pingko, to send; chinpo,



to spin and to fill; punko, to weave; hõnko, to uncover; honko, to obey; chhunko, to cleanse; tũnko, to drink spirits and to cherish; sunko, to dry at fire; lenko, to find—only that the terminations dependent on the transitive change with that sign, and as hompo makes hompopmi hompem, so pingko makes pingkokmi pingkem. See pingko conjugated at p. 304.

*N.B.*—The nasal is n or ng, *e.g.*, lenko vel lengko, to find and see.

#### SECOND FORM OF THE PASSIVE!

Hompta nognom	} &c., as before, throughout the auxiliary verb
Hompta nonum	
Hompta nomii	

#### SPECIAL FORMS.

##### I.—I and thou.

S. Homnum	I (only) taste or will taste or did taste thee	} Aoristic
D. Hom nochem	I (only) taste or tasted you two	
P. Hom nonem	I (only) taste or tasted you all	

##### II.—Thou and I.

S.γ Homnum	Thou (or he) tastest or wilt taste me	} Present and Future
D.γ Hom nochem	Ye two (or they two) taste, &c., or will taste me	
P. Hom monem	Ye all taste or will taste me	

##### Preterite.

S.γ Hom sungmi *	Thou (or he) tastedest me	} Preterite
D.γ Hom sungchem	Ye two (or they two) tasted me	
P. Hom sungnem	Ye all (only) tasted me	

*Tenth.*—Conjugation of transitives in ko not having any consonant nor any abrupt tone between the sign and the root.†

The verb Tá, to place.

#### INFINITIVE MOOD.

Aff. Támung	} Aoristic.
Neg. Máng támung	

##### Gerunds.

Táhe	} ut supra.
Tánung	
Tátáhá	
Tásinghe	
Tákhen	

##### Participles.

Tovi	} ut supra.
Totá	
Totáng	

##### Verbal Nouns.

Táchyáng	} ut supra.
Tálung	
Tásing	

Negatives of all by máng prefixed.

#### IMPERATIVE MOOD.

Singular.	Dual.	Plural.
Aff. Táko	Táchhe	Táne
Neg. Thá to	Thá toche	Thá tone

\* The mark γ placed before some of these forms indicates that they are included in the more ordinary forms of conjugation. They are repeated here for illustration. The change of sense in dual and plural of preterite shows, in conjunction with the whole system of conjugation, how restrictive the language is under these trammels.

† There is not only no abrupt accent or tone, but there is an equally forcible pausing tone. Conj. viii. and xi. have the abrupt tone, not to add also conj. vii. The present conjugation only has the pausing tone. Both tones need close attention for sense sometimes as well as grammar, *e.g.*, to'vi and to'ml, with the abrupt tone, mean the striker and he strikes; with the pausing tone to'vi, to'ome, as here, they mean the placer and he places. Perhaps I ought to have so written the latter.

Aff.	{ Tákoche	Put down them two
	{ Takome	Put down them all
* Neg.	{ Thá tochhik	Put not down them two
	{ Thá tome	Put not down them all

INDICATIVE MOOD.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
1. Tángmi *	{ Tá chhokmi, excl.	Tákokmi
	{ Tá chhikmi, incl.	Tákem

*Dual and Plural of Object.*

* { 1. Tángchhem	I put down them two	
	I put down them all	
2. + Tomi	+ Tochhikmi	+ Tonem
* { 2. Tochhikmi	Thou puttest down them two	
	Thou puttest down them all	
3. + Tomi	+ Tochhikmi	+ Tomem
* { 3. + Tochhikmi	He puts down them two	
	He puts down them all	

*Preterite.*

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
1. Tákungmi	{ Tá chhongmi	Táikongmi
	{ Tá chhingmi	Táikongmi

*Dual and Plural of Object.*

* { 1. Tákungchhem	I placed them two	
	I placed them all	
2. Táikum	Táchhem	Tánem
* { 2. Tákochehem	Thou puttest down them two	
	Thou puttest down them all	
3. + Táikum	+ Tákochehem	+ Tákomem
* { 3. + Tákochehem	He put down them two	
	He put down them all	

Negative mood by prefixed má.

Optative mood by dak conjugated after the tá root, as before given.

Interrogative mood by cutting off final mi or m and substituting the querying formula ki má.

Subjunctive mood by like truncation, and substitution of nam for present and phen for past tense.

Potential mood by conjugating wonto after the root tá.

Preative by the immutable particle yu substituted for final mi, m.

Causal by conjugating pingko added to root.

CONTINUATIVE MOOD.

1. Tá natá nognom	} and so on, conjugating the substantive verb nó, to be, after the model of phi, to come, and prefixing the iterated root with na interposed
2. Tá natá nonum	
3. Tá natá nomi	

RECIPROCAL MOOD.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
1. Tá natá pángchungmi	{ Tá natá pánaehhokmi	Tá natá páchikokmi
	{ Tá natá pánaehhikmi	Tá natá páchikem
2. Tá natá pángchem	Tá natá pánaehbikmi	Tá natá páchinem
3. Tá natá pángchem	Tá natá pánaehbikmi	Tá natá páchinem

And so on, for the preterite, after the model of imche and all reflex verbs in che.

\* Also tovi nognom, as elsewhere explained.

This is formed by the reflex of the verb pá, to do, which is pánche added to the iterated root as before. The construction ad sensum, which is the chief rule of this tongue, restricts the reciprocal mood in use to the dual and plural.

## PASSIVE VOICE.

## IMPERATIVE MOOD.

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Aff.	Tosung	Tochhong	Tokikong
Neg.	Thá tognó	Thá tochhok	Thá tokok

*Dual and Plural of Agent.*

*Aff.	{ Tosungchhe Tosungne	{ Do ye two place me Do ye all place me	
*Neg.	{ Thá tosungchhe Thá tosungne	{ Place me not, ye two, ye all	

## INDICATIVE MOOD.

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
1.	Tognom	{ Tochohokmi Tochhikmi	Tokokmi, excl. Tokem, incl.

*Dual and Plural of Agent.*

* { 1.	Tognochhem	They (or ye) two place me	
* { 1.	Tognomem	They all place me	
2.	+ Tomi	+ Tochohikmi	+ Tonem
* { 2.	Tomi	They two (and we) place thee	
* { 2.	Tomi	They all (and we) place thee	
3.	+ Tomi	+ Tochohikmi	+ Tomem
* { 3.	+ Tochohikmi	They two (and ye) place him	
* { 3.	+ Tomem	They all place him	

*Preterite.*

1.	Tosungmi	{ Tochohongmi Tochhingmi	Tokikongmi, excl. Tokikengmi, incl.
----	----------	-----------------------------	--

*Dual and Plural of Agent.*

* { 1.	Tosungchhem	They two (or ye) placed me	
* { 1.	Tosungmem	They all placed me	
2.	Tomi	Tochhem	Tonem
* { 2.	Tomi	They two (or we) placed thee	
* { 2.	Tomi	They all (or we) placed thee	
3.	+ Takum	+ Takochhem	+ Takomem
* { 3.	+ Takochhem	They two (or ye) placed him	
* { 3.	+ Takomem	They all placed him	

## NEGATIVE MOOD.

By prefixing má merely.

## OPTATIVE MOOD.

Tá dakgnom, &c., as in active voice.

Tá ping dakgnom (the last as a neuter) seems to be more correct, but is eschewed; though dakgnom, if allowed to be a passive, could hardly, one would suppose, create the passive sense in the main verb in either form of this mood.

## INTERROGATIVE MOOD.

Togno ki má	Tosung ki má	{ and so on, dropping the final m, mi, and substituting the interrogative ki má
To ki má	To ki má	
+ To ki má	+ Táko ki má	

SUBJUNCTIVE MOOD.

As in the interrogative, but substituting *nam* in present and *phen* in past tense for the interrogatory form.

POTENTIAL MOOD.

Tá won gnom	{	&c., like the passive of <i>háto</i> aforegone. Here also the passive sense lost in the truncated root is transferred to the secondary verb. Taping <i>wonchungmi</i> , I am able to be put down, is also admissible
Tá won mi		
+ Tá wontum		

CAUSAL MOOD.

Tá ping chungmi	Tá ping gnom	{	&c., by the reflex or passive causal of <i>pingko</i> , conjugated like <i>imche</i> and <i>hom-po</i> respectively
Tá ping chem	Tá ping mi		
Tá ping chem	Tá ping mi		
I am put down by my own will, &c.	I am set down by another's will, &c.		

CONTINUATIVE MOOD.

Tá natá pognom	{	&c., the iterated root conjugated with the passive of the verb <i>pá</i> , to do, which agrees with <i>tá</i> , to place
Tá natá pomi		
Tá natá pomi		

Thus are conjugated *jáko*, to eat; *páko*, to make; *tháko*, to hear; *náko*, to kindle; *chháko*, to loosen; *chhuko*, to seize; *doko*, to catch; *khiko*, to hide; *dúko*, to dig; *seko*, to understand; *reko* and *guko*,\* to lift up; *khoko*, to cook; *boko*, to dry; and all others having a nude root before the *ko* sign. But observe that *táko*, *jáko*, and *páko* change their *á* into *ó*, as in the aforegone paradigm, whereas the rest suffer no such alteration. All alike take a half nasal before the intransitive sign *che*. It has already been remarked that transitives in "*ko*" having a nasal before the sign, as *pingko*, to send, are conjugated like transitives in *po* with a similarly-placed nasal; but as *pingko* is the great former of causatives, I give it before closing the conjugations, observing by the way that the root *ping*, which is merely nasalised *pi*, seems to explain the Dravirian causative sign.

Second Form of the Passive.

1. Tota nognom	{	&c., as before.
2. Tota nonum		
3. Tota nomi		

SPECIAL FORMS.

I.—I to thee.

S. Tonum	I (only) placed or will place thee	{	Aoristic
D. Tonochem	I (only) placed or will place you two		
P. Tononem	I (only) placed or will place you all		

II.—Thou to me.

S.γ Tognom	Thou (or he) placest, &c., me	{	Present and Future
D.γ Tognochem	Ye two (or they two) place me		
P. Tognomen	Ye all (only) place me		

Preterite.

S.γ Tosungmi	Thou (or he) placed me	{	Preterite
D.γ Tosungchem	Ye two (or they two) placed me		
P. Tosungnem	Ye all placed me		

\* *Guko* is error; for it is not *gúko* with the pausing tone proper to this conjugation, but *gu'ko* (recte *gukko*) with the abrupt tone; and therefore *gu'ko* belongs to the next conjugation. But add to this, *kuko*, to carry; *hoko*, to search; *pleko*, to share out; *luko*, to take off; *píko*, to sew; *doko*, to accept; *kheko*, to insert; *veko*, to suspend; *poko*, to spread; *biko*, to beg; *theko*, to push or shove.

IMPERATIVE.		
<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Aff. Pingko	Pingchhe	Pingne
Neg. Thá ping	Thá pingchhe	Thá pingne
<i>Dual and Plural of Object.</i>		
*Aff. { Pingkochhe	Do thou send them two	
{ Pingkome	Do thou send them all	
*Neg. { Thá pingchhik	Dual	
{ Thá pingme	Plural	
INDICATIVE PRESENT.		
<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
1. Pingsungmi	{ + Pingchhokmi + Pingchhikmi	+ Pingkokmi + Pingkem
<i>Dual and Plural of Object.</i>		
* { 1. Pingsungchhem	I send them two	
{ 1. Pingsungmem	I send them all	
2. + Pingmi	+ Pingchhikmi	+ Pingnem
* { 2. Pingchhikmi	Thou sendest them two	
{ 2. Pingmem	Thou sendest them all	
3. Pingmi	+ Pingchhikmi	+ Pingmem
* { 3. Pingchhikmi	He sends them two	
{ 3. Pingmem	He sends them all	
<i>Preterite.</i>		
1. Pingkungmi	{ + Pingchhongmi + Pingchbingmi	Pingkikongmi + Pingkikengmi
<i>Dual and Plural of Object.</i>		
* { 1. Pingkungchhem	I sent them two	
{ 1. Pingkungmem	I sent them all	
2. Pingkum	+ Pingchhem	+ Pingnem
* { 2. Pingkochhem	Thou sendest them two	
{ 2. Pingkomem	Thou sendest them all	
3. + Pingkum	+ Pingkochhem	+ Pingkomem
* { 3. + Pingkochhem	He sent them two	
{ 3. + Pingkomem	He sent them all	

## PASSIVE VOICE.

IMPERATIVE MOOD.		
Aff. Pinsung	Pingchhong	Pingkikong
Neg. Thá pinggno	Thá pingchhok	Thá pingkok
<i>Dual and Plural of Agent.</i>		
*Aff. { Pingsungchhe	Do you two send me	
{ Pingsungne	Do you all send me	
*Neg. Thá pingsungchhe	Thá pingsungne	

## INDICATIVE MOOD.

<i>Present Tense.</i>		
1. Pinggnom	+ { Pingchhokmi + Pingchhikmi	+ Pingkokmi + Pingkem
<i>Dual and Plural of Agent.</i>		
* { 1. Pinggnochhem	They two send me	
{ 1. Pinggnomem	They all send me	
2. + Pingmi	+ Pingchhikmi	+ Pingnem

* { 2. Pingmi	They two send thee	
2. Pingmi	They all send thee	
3. + Pingmf	+ Pingchhikmi	+ Pingmem
* { 3. + Pingchhikmi	They two send him	
3. + Pingmem	They all send him	

*Preterite.*

1. Pingsungmi	+ { Pingchhongmi	+ Pingkikongmi
	{ Pingchhingmi	+ Pingkikeugmi

*Dual and Plural of Agent.*

* { 1. Pingsungchhem	They two sent me	
1. Pingsungmem	They all sent me	
2. Pingmi	+ Pingchhem	+ Pingnem
* { 2. Pingmi	They two sent thee	
2. Pingmi	They all sent thee	
3. + Pingkum	+ Pingkochhem]	+ Pingkomem
* { 3. + Pingkochhem	They two sent him	
3. + Pingkomem	They all sent him *	

*Eleren.*—Conjugation of transitives in “ko” having an abrupt tone (equal iterate sign) between the sign and the root.

The verb phó (phok’), † to beget, or give birth to.

INFINITIVE MOOD.

Aff. Phok mung  
Neg. Mang phokmung

*Gerunds.*

Phokhe  
Phoknung, &c.

*Participles.*

Phokvi  
Phokta, &c.

*Verbal Nouns.*

Phokchyáng  
Phoklung  
Phoksing, &c.

IMPERATIVE MOOD.

Aff. Phó’ko (phokko)	Phokchhe	Phongne
Neg. Thá phó’ko (phokko)	Thá phokchhe	Thá phokne

*Dual and Plural of Object.*

*Aff. { Phó’kochhe	Do thou beget two
{ Phó’kome	Do thou beget all
*Neg. { Thá phokchhik	Do not beget two
{ Thá phokme	Do not beget all

INDICATIVE MOOD.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
1. Phongmi	{ Phokchhokmi, excl.	Phokkokmi, excl.
	{ Phokchhikmi, incl.	Phokkemm, incl.

*Dual and Plural of Object.*

* { 1. Phongchhem	I beget them two	
1. Phongmem	I beget them all	
2. Phokmi	Phokchhikmi	Phokuem
* { 2. Phokchhikmi	Thou begett’st them two	
2. Phokmem	Thou begett’st them all	
3. Phokmi	Phokchhikmi	Phokmem
* { 3. Phokchhikmi	He begets them two	
3. Phokmem	He begets them all	

\* Thus are conjugated all verbs in “ko” preceded by a nasal, n, or ng, e.g., all those cited at p. 211 f., or lenko, chenko, honko; and to these add phengko, to play; pungko, to weave; ingko, to buy, &c.

† Phok’ is clearly the right rm. See note at p. 242.

*Preterite.*

1. Pho'kungmi	{ Phokchhongmi, excl. Phokchhingmi, incl.	Phokikongmi, excl. Phokikengmi, incl.
---------------	--	--

*Dual and Plural of Object.*

* { 1. Pho'kungehem	I begot two	
* { 1. Pho'kungmem	I begot all	
2. Pho'kum	Phokchhem	Phongnem
* { 2. Phokochem	Thou begott'st two	
* { 2. Phokomem	Thou begott'st all	
3. Pho'kum	Phokochhem	Phokomem
* { 3. Phokochhem	He begot two	
* { 3. Phokomem	He begot all	

Reciprocal continuative, &c., compound with phok and the verbs *nó* and *pánche*, as before.

## PASSIVE VOICE.

No infinitive gerunds or participles save in the causal form, *phokpingmung*, *phokpinghe*, *phokpingvi*, &c.\*

## IMPERATIVE MOOD.

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Aff.	Phoksung	Phokchhong	Pho'kikong.
Neg.	Thá phokgno	Thá phokchhok	Thá pho'kok

*Dual and Plural of Object.*

Aff.	{ Phoksungchho Phoksungue	Do ye two beget me Do ye all beget me
Neg.	{ Thá phoksungchhe Thá phoksungue	

## INDICATIVE MOOD.

*Singular.*

1. Phokgnom
2. Phokmi
3. Phokmi

*Preterite.*

1. Phoksungmi
2. Phongmi
3. Phongmi

Dual and plural and agento-objective as in the last conjugation, only substituting *phok* for *tó*, of which the latter shows the *tá* root, internally modified; and the former, the iterate transitive sign, elsewhere suppressed, here brought forward, for *phok-gnom* and *phongmi* both depend on *pho'-ko* being really *phok-ko*.†

Thus are conjugated *tá'ko*, to decorticate; *kho'ko*, to crook; *pu'ko*, to awaken; *chi'ko*, to hite; *ne'ko*, to give rest; *lu'ko*, to choose; *li'ko*, to lay down or thrown down; *cha'ko*, to put upon, to make come up; *ye'ko*, to shear or clear the ground for cultivation; *chiho'ko*, to sow; *po'ko*, to weigh or measure; *chu'ko*, to plane wood; *lo'ko*, to turn over; *gu'ko*, to raise forcibly; *cho'ko*, to offer; *ru'ko*, to plough, &c. Observe that in all these the latent iterate sign of the imperative, whose presence is only indicated by the abrupt tone (*ta'ko*), is preserved in the conjugation, whence from a common crude, or *tá*, to place and to decorticate, comes all the difference of *tángmi*, *toni*, *toni* and *tángmi takmi*, *takmi* in the indicative, whilst in the preterite there is only the difference of the abrupt accent, *tákungmi*, *tákum*, *tákum*, and *ta'kungmi*, *ta'kum*, *ta'kum*. The change of vowel is confined to the three verbs *tako*, *jako*, and *pako*. All other transitives in "*ko*" conjugated from the sheer root as *Sé-ko*, understand it, follow the paradigm of *táko*, less that change of vowel; as imperative, *Sé-ko*, *se-chi*, *Se-ne*, indicative, *séngmi*, *sémi*, *sémi*, &c. Compare with the transitives in '*ko*', as above, those in '*po*', as to '*po*', *aforgone*. Both follow the Dravirian rule of iteration, only disguised for the sake of euphony.

\* This holds as to all the conjugations. But, observe that the participles in *tá* and *táng* (2 in 3), though ranged under the active voice, are essentially passive.

† There can be no doubt that in all the verbs of this conjugation, as in all of the eighth, the dropped consonant must be restored, yet not so as to obliterate the tone which in these two conjugations is as decidedly of the abrupt kind as in conj. x. of the pausing kind; and, for example, *táko* (recto *takko*), here, is *táko* (*tááko*), apud conj. x.

*Twelfth.*—Conjugation (of Irregulars).

*Lá, to go.*

IMPERATIVE MOOD.

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Aff.	Lá'la	Lá'chhe	Láne
Neg.	Thá lá'la	Thá lá'chhik *	Thá láne

INDICATIVE MOOD.

	<i>Singular.</i>	<i>{Dual.</i>	<i>Plural.</i>
1.	Lágnom	{ Lá'chhokmi, excl. Lá'chhikmi, incl.	{ Lá'kokmi, excl. Lá'kem, incl.
2.	Lá'lam	Lá'chhikmi	Lá'nem
3.	Lá'lam	Lá'chhikmi	Lá'nem

	<i>Prterite.</i>	
1.	Lá'sungmi	{ Lá'chhongmi, excl. Lá'chhingmi, incl.
2.	Lá'lam	Lá'chhem
3.	Lá'lam	Lá'chhem

*Thirteenth.*—Conjugation (of Irregulars).

*Nó, to be.*

PRESENT INDICATIVE SINGULAR.

1. Nógnom	{	The residue is quite regular (see 1st conjugation), as also in the above verb, and indeed the dual and plural of all verbs whatever are nearly immutable, as will have been seen
2. Nónum		
3. Nóni or Nónm		

*Remark.*—Both the above have an abrupt tone or obscure *t'* before the gerund, participle, and verbal noun signs, as *lat'he*; *not'he*; *lat'lat'ha*, *not'not'ha*; *lat'vi*, *not'vi*; *la'ta*, *no'ta*, also in the infinitive, *lat'mung*, *not'mung*.

*Fourteenth and Fifteenth.*—Conjugations (of Irregulars), being those of the verb *lá, to go*, as used in combination with other verbs.

I. With transitives as *top'*, to beat.

II. With neuters, as *im*, to sleep.

*Indicative Present*

*Indicative Present*

*Singular.*

*Singular.*

1. Top lángni

1. Im lagnom

2. Top lam

2. Im lam

3. Top lam

3. Im lam

*Prterite.*

*Prterite.*

1. Toplasungni

1. Im la sungmi

2. Top lam

2. Im lam

3. Toplachem

3. Im lam

Dual and plural,  
as in the un-  
combined verb  
lagnom, &c.

Dual and plural  
are in the se-  
parate verb

IMPERATIVE.

*Imla*

*Topla*

*Remark.*—In every conjunction of verbs the first loses the infinitive sign, and is used in the crude state, whence the peculiar transfer of passive expression to the subordinate verb, as before illustrated. But to this *hi to*, in the sense of *let*, is an exception,—thus, *let me strike*, is *topmung hasung*; and *topmung hánum*, *I let thee strike*.

The above fifteen conjugations, with their accessories (see bracketed portions), exhibit the whole scope of *Vāyu* conjugation. But a reference to them will show that it has been necessary, whilst striving to accommodate our forms to the genius

\* See first conjugation of neuters conjugated from the crude root.



of this language, to interpolate into the transitives certain forms expressive of both agent and object, and likewise to append to the passive certain other forms which have been necessarily set apart from all the conjugations; not to mention the perpetual coincidence of active and passive forms. It may now be of use to exhibit the whole matter of conjugation in another shape seemingly more accommodated to the genius of the language, and which, though exhibiting a deal of repetition, will be found convenient for comparisons when we proceed to the Kiránti language, a language still richer than the Váyu tongue in pronominal combinations with the verb, and wherein, consequently, many of the mere iterations of the following diagram will take distinct shapes; whence we may infer that decomposition has proceeded a good deal further in the Váyu language than in the Kiránti tongue.

The verb *já*, to eat.

IMPERATIVE MOOD.

*Singular.*

Eat thou.

- |  |                       |
|--|-----------------------|
| 1. Jínche, self, as agent or object, eat<br>simply | 7. Játome, their all  |
| 2. Jáko, it or him                                 | 8. Jósung, me         |
| 3. Játo, his or for him                            | 9. Jásung, mine       |
| 4. Jákoehhe, them two                              | 10. Jóchhung, us two  |
| 5. Játóehhe, their two                             | 11. Jáchhung, our two |
| 6. Jákome, them all                                | 12. Jókikong, us all  |
|  | 13. Jákikong, our all |

*Dual.*

Ye two eat.

- |                         |                       |
|-------------------------|-----------------------|
| 1. Jánachhe, selves     | 8. Jósungchhe, me     |
| 2. Jáchhe, it           | 9. Jásungchhe, mine   |
| 3. Jáchhe, his, for him | 10. Jóchhung, us two  |
| 4. Jáchhe, them two     | 11. Jáchhung, our two |
| 5. Jáchhe, their two    | 12. Jókikong, us all  |
| 6. Jáchhe, them all     | 13. Jákikong, our all |
| 7. Jáchhe, their all    |                       |

*Plural.*

Ye all eat.

- |  |                       |
|--|-----------------------|
| 1. Jánchine, selves or simple action<br>(functional) | 7. Jáne, their all    |
| 2. Jáne, it  | 8. Jósungne, me       |
| 3. Jáne, his, or for him                             | 9. Jásungne, mine     |
| 4. Jáne, them two                                    | 10. Jóchhung, us two  |
| 5. Jáne, their two                                   | 11. Jáchhung, our two |
| 6. Jáne, them all                                    | 12. Jókikong, us all  |
|  | 13. Jákikong, our all |

INDICATIVE MOOD.

*Present and Future.*

*Singular.*

I eat or will eat.

- |  |                             |
|--|-----------------------------|
| 1. Jánchungmi, self, as agent or<br>object | 7. Játungmem, their all     |
| 2. Jángmi, it, him                         | 8. Jónum, thee              |
| 3. Játungmi, his, or for him               | 9. Jánum, thine or for thee |
| 4. Jángehmem, them two                     | 10. Jónochhem, you two      |
| 5. Játungchhem, their two                  | 11. Jánochhem, your two     |
| 6. Jángmem, them all                       | 12. Jónonem, you all        |
|  | 13. Jánonem, your all       |

*Dual.*

We two eat or will eat.

- |                                    |                                 |
|------------------------------------|---------------------------------|
| 1. { Jánachokmi, excl. } selves    | 7. Jáchhokmi-chhikmi, their all |
| 2. { Jánachhikmi, incl. } it       | 8. Jómi, thee                   |
| 3. Jáchhokmi, excl. } it           | 9. Jáchhokmi, thine             |
| 4. Jáchhikmi, incl. }              | 10. Jóchhikmi, you two          |
| 5. Jáchhokmi-chhikmi, his, for him | 11. Jáchhokmi, your two         |
| 6. Jáchhokmi-chhikmi, them two     | 12. Jónem, you all              |
| 7. Jáchhokmi-chhikmi, their two    | 13. Jánem, your all             |
| 8. Jáchhokmi-chhikmi, them all     |                                 |

*Plural.*

We all eat or will eat.

- |                                      |                                |
|--------------------------------------|--------------------------------|
| 1. { Jánchikokmi, excl. } selves     | 6. Já-kokmi-kem, them all      |
| 2. { Jánchikem, incl. } it           | 7. Játi-kokmi-kem, their all   |
| 3. { Jákokmi, excl. } it             | 8. Jómi or Jókokmi, thee       |
| 4. { Jáhem, incl. } it               | 9. Jákokmi, thine              |
| 5. { Játikokmi, excl. } his, for him | 10. Jóchhikmi, you two         |
| 6. { Játikem, incl. } his, for him   | 11. Jákokmi, your two          |
| 7. Jákokmi-kem, them two             | 12. Jónem or Jókokmi, you all  |
| 8. Játi-kokmi-kem, their two         | 13. Jánem or Jákokmi, your all |

*Singular.*

Thou eat'st or wilt eat.

- |                           |                       |
|---------------------------|-----------------------|
| 1. Jánchhem, self         | 8. Jognom, me         |
| 2. Jómi, it               | 9. Jágnom, mine       |
| 3. Játun, his, or for him | 10. Jóchhokmi, us two |
| 4. Jóchhikmi, them two    | 11. Jómi, our two     |
| 5. Játochem, their two    | 12. Jókokmi, us all   |
| 6. Jómem, them all        | 13. Jákokmi, our all  |
| 7. Játomem, their all     |                       |

*Dual.*

Ye two eat or will eat.

- |                         |                        |
|-------------------------|------------------------|
| 1. Jánachhikmi, selves  | 8. Jóguochhem, me      |
| 2. Jóchhikmi, it        | 9. Jágnochhem, mine    |
| 3. Jáchhikmi, his       | 10. Jóchhokmi, us two  |
| 4. Jóchhikmi, them two  | 11. Jáchhokmi, our two |
| 5. Jáchhikmi, their two | 12. Jókokmi, us all    |
| 6. Jóchhikmi, them all  | 13. Jákokmi, our all   |
| 7. Jáchhikmi, their all |                        |

*Plural.*

Ye all eat or will eat.

- |                      |                        |
|----------------------|------------------------|
| 1. Jánchinem, selves | 8. Jognom, me          |
| 2. Jónem, it         | 9. Jágnom, mine        |
| 3. Janem, its, his   | 10. Jóchhokmi, us two  |
| 4. Jónem, them two   | 11. Jáchhokmi, our two |
| 5. Janem, their two  | 12. Jókokmi, us all    |
| 6. Jónem, them all   | 13. Jákokmi, our all   |
| 7. Janem, their all  |                        |

*Singular.*

He eats or will eat.

- |                         |                                 |
|-------------------------|---------------------------------|
| 1. Jánchhem, self       | 11. Jachhikmi, your two         |
| 2. Jómi, it             | 12. Jonem, you all              |
| 3. Játum, his, for him  | 13. Jomi, your all              |
| 4. Jochhikmi, them two  | 14. Jognom, me                  |
| 5. Jatochhem, their two | 15. Jagnom, mine                |
| 6. Jomem, them all      | 16. { Jochhokmi, excl. } us two |
| 7. Játomem, their all   | 16. { Jochhikmi, incl. }        |
| 8. Jómi, thee           | 17. Jáchhokmi-chhikmi, our two  |
| 9. Jómi, thine          | 18. Jokokmi-kem, us all         |
| 10. Jochhikmi, you two  | 19. Jákokmi-kem, our all        |

*Dual.*

They two eat or will eat.

- |                         |                                 |
|-------------------------|---------------------------------|
| 1. Jánachhikmi, selves  | 11. Jochhikmi, your two         |
| 2. Jochhikmi, it, him   | 12. Jonem, you all              |
| 3. Jatochhem, his, its  | 13. Jochhikmi, your all         |
| 4. Jochhikmi, them two  | 14. Jognochhem, me              |
| 5. Jatochhem, their two | 15. Jagnochhem, mine            |
| 6. Jochhikmi, them all  | 16. { Jochhokmi, excl. } us two |
| 7. Játomem, their all   | 16. { Jochhikmi, incl. }        |
| 8. Jómi, thee           | 17. Jáchhokmi-chhikmi, our two  |
| 9. Jómi, thine          | 18. Jokokmi-kem, us all         |
| 10. Jóchhik, you two    | 19. Jakokmi-kem, our all        |

*Plural.*

They all eat or will eat.

- |                               |                                 |
|-------------------------------|---------------------------------|
| 1. Jánchimem, selves          | 11. Játomem, your two           |
| 2. Jonem, it                  | 12. Jonem or Jomem, you all     |
| 3. Játomem, his, its, for him | 13. Jánem or Jatomem, your all  |
| 4. Jómem, them two            | 14. Jognomem, me                |
| 5. Játomem, their two         | 15. Jagnomem, mine              |
| 6. Jómem, them all            | 16. { Jochhokmi, excl. } us two |
| 7. Játomem, their all         | 16. { Jochhikmi, incl. }        |
| 8. Jómi, thee                 | 17. Jachhokmi-chhikmi, our two  |
| 9. Jómi, thine                | 18. Jokokmi-kem, us all         |
| 10. Jóchhikmi, you two        | 19. Jakokmi-kem, our all        |

## PRETERITE TENSE.

*Singular.*

I ate.

- |  |   |
|--|---|
| 1. Jánchhungmi, self, own                  | 8. Jónum, thee                          |
| 2. Jákungmi, it, him                       | 9. Jánum, thine, or for thee            |
| 3. Játungmi, his, for him                  | 10. Jónochhem, you two                  |
| 4. Jákungchhem, them two                   | 11. Jánochhem, your two, or for you two |
| 5. Játungchhem, their two, or for them two | 12. Jónonem, you all                    |
| 6. Jákungmem, them all                     | 13. Jánonem, your all, or for you all   |
| 7. Jatungmem, their all, or for them all   |   |

*Dual.*

We two ate.

- |                                       |   |
|---------------------------------------|---|
| 1. { Jánachhongmi, excl. } selves,    | 6. { Jáchhongmi, excl. } them all                 |
| { Jánachhingmi, incl. } own           | { Jáchhingmi, incl. } their all, or               |
| 2. { Jáchhongmi, excl. } it, him      | 7. { Jáchhingmi, incl. } for them all             |
| { Jáchhongmi, excl. } his, for him    | 8. Jómi, thee                                     |
| 3. { Jáchhingmi, incl. } them two     | 9. Jáchhongmi, thine, for thee                    |
| { Jáchhongmi, excl. } their two, or   | 10. Jóchhem, you two                              |
| 4. { Jáchhingmi, incl. } for them two | 11. Jáchhongmi, your two, or for you two          |
| { Jáchhongmi, excl. } them two        | 12. Jónem or jáchhongmi, you all                  |
| 5. { Jáchhingmi, incl. } for them two | 13. Jánem or jáchhongmi, your all, or for you all |

*Plural.*

We all ate.

- |  |   |
|--|---|
| 1. { Jánchhikongmi, excl. } selves,    | 6. { Jákikongmi, excl. } them all               |
| { Jánchhikengmi, incl. } own           | { Jákikengmi, incl. } their all, or             |
| 2. { Jákikongmi, excl. } it, him       | 7. { Játikongmi, excl. } for them all           |
| { Jákikengmi, incl. } its, his, for    | 8. Jómi, thee                                   |
| 3. { Játikongmi, excl. } him           | 9. Jákikongmi, thine, or for thee               |
| { Játikengmi, incl. } them two         | 10. Jóchem or jákikongmi, you two               |
| 4. { Jákikongmi, excl. } their two, or | 11. Játikongmi, your two, for you two           |
| { Játikengmi, incl. } for them two     | 12. Jónem, or jákikongmi, you all               |
|  | 13. Jánem, or játikongmi, your all, for you all |

*Singular.*

Thou at'st or didst eat.

- |   |  |
|---|--|
| 1. Jánchhem, self, own                    | 7. Játomem, their all, or for them all |
| 2. Jákem, it, him                         | 8. Jósungmi, me                        |
| 3. Játum, his, for him                    | 9. Jásungmi, mine, for me              |
| 4. Jákochhem, them two                    | 10. Jóchungmi, us two                  |
| 5. Játotchhem, their two, or for them two | 11. Jáchungmi, our two, or for us two  |
| 6. Jákodem, them all                      | 12. Jókikongmi, us all                 |
|   | 13. Jákikongmi, our all, for us all    |

*Dual.*

Ye two ate.

- |                                     |                                     |
|-------------------------------------|-------------------------------------|
| 1. Jánáchhem, selves, own           | 8. Jósungchhem, me                  |
| 2. Jáchhem, it, him                 | 9. Jásungchhem, mine, for me        |
| 3. Jáchhem, its, his                | 10. Jóchhungmi, us two              |
| 4. Jáchhem, them two                | 11. Jáchhungmi, our two, for us two |
| 5. Jáchhem, their two, for them two | 12. Jókikongmi, us all              |
| 6. Jáchhem, them all                | 13. Jákikongmi, our all, for us all |
| 7. Jáchhem, their all, for them all |                                     |

*Plural.*

Ye all ate.

- |                                   |                                     |
|-----------------------------------|-------------------------------------|
| 1. Jánchinem, selves, own         | 8. Jósungnem, me                    |
| 2. Jánem, it, him                 | 9. Jásungnem, mine, for me          |
| 3. Jánem, his, its                | 10. Jóchhongmi, us two              |
| 4. Jánem, them two                | 11. Jáchhongmi, our two, for us two |
| 5. Jánem, their two, for them two | 12. Jókikongmi, us all              |
| 6. Jánem, them all                | 13. Jákikongmi, our all, for us all |
| 7. Jánem, their all, for them all |                                     |

*Singular.*

## They ate.

- |                                     |   |
|-------------------------------------|---|
| 1. Jánchhem, self, own.             | 11. { Jáchhongmi, excl. } our two, for    |
| 2. Jáikum, it, him                  | { Jáchhingmi, incl. } us two              |
| 3. Játum, his, for him              | 12. { Jókikongmi, excl. } us all          |
| 4. Jákoohhem, them two              | { Jákikengmi, incl. }                     |
| 5. Játoohhem, their two, for them   | 13. { Jákikongmi, excl. } our all, for us |
| two                                 | { Jákikengmi, incl. } all                 |
| 6. Jákomem, them all                | 14. Jómi, thee                            |
| 7. Játomem, their all, for them all | 15. Jáikum, thine                         |
| 8. Jósungmi, me                     | 16. Jóchhem, you two                      |
| 9. Jásungmi, mine, for me           | 17. Jáchhem, your two, for you two        |
| 10. { Jóchhongmi, excl. } us two    | 18. Jónem, you all                        |
| { Jóchhingmi, incl. }               | 19. Jánem, your all, for you all          |

*Dual.*

## They two ate.

- |  |  |
|--|--|
| 1. Jánachhem, selves, own              | 12. { Jókikongmi, excl. } us all       |
| 2. Jákoohhem, it, him                  | { Jókikengmi, incl. }                  |
| 3. Játoohhem, his, its                 | 13. { Jákikongmi, excl. } our all, for |
| 4. Jákoohhem, them two                 | { Jákikengmi, incl. } us all           |
| 5. Játoohhem, their two, for them two  | 14. Jómi, thee                         |
| 6. Jákoohhem, them all                 | 15. { Jáikum } thine                   |
| 7. Játoohhem, their all, for them all  | { Jákoohhem }                          |
| 8. Jósungchhem, me                     | 16. Jóchhem, you two                   |
| 9. Jásungchhem, mine                   | 17. Jáchhem, your two, for you         |
| 10. { Jóchhongmi, excl. } us two       | two                                    |
| { Jóchhingmi, incl. }                  | 18. Jónem, you all                     |
| 11. { Jáchhongmi, excl. } our two, for | 19. Jánem, your all, for you all       |
| { Jáchhingmi, incl. } us two           |  |

*Plural.*

## They all ate.

- |                                     |  |
|-------------------------------------|--|
| 1. Jánchimem, selves, own           | 11. { Jáchhongmi, excl. } our two, for |
| 2. Jákomem, it, him                 | { Jáchhingmi, incl. } us two           |
| 3. Játomem, his, its                | 12. { Jókikongmi, excl. } us all       |
| 4. Jákomem, them two                | { Jókikengmi, incl. }                  |
| 5. Játomem, their two, for them     | 13. { Jákikongmi, excl. } our all, for |
| two                                 | { Jákikengmi, incl. } us all           |
| 6. Jákomem, them all                | 14. Jómi, thee                         |
| 7. Játomem, their all, for them all | 15. Jáikum, Jákomem, thine             |
| 8. Jósungmem, me                    | 16. Jóchhem, you two                   |
| 9. Jásungmem, mine                  | 17. Jáchhem, your two, for you two     |
| 10. { Jóchhongmi, excl. } us two    | 18. Jónem, you all                     |
| { Jóchhingmi, incl. }               | 19. Jánem, your all, for you all       |

*Remark.*—The whole of the above forms will, by and by, be seen to exist distinctly in the Báhing dialect of Kirání, and nearly all in the Bontáwa and Kháling dialects. In Váyú the principle is the same, and many of the forms exist; wherefore we must conclude that the others have been lost; or shall we say that the process of development was stayed in mid course? The more anomalies, the more instruction; and it is necessary to put so new and peculiar a matter in several lights in order to judge of it truly. So that, instead of apologising for the above almost interminable details, I shall proceed to subjoin a comparison of Váyú and Quichua, the latter from Markham, ut supra, cit.

Quichua.

Váyu.

I. I—thee.

S. I love thee,*Munaiki	Chhánum
P. I love you, Munaikichik	{ Chhánochiem, D. Chhánonem, P.
S. I loved thee, Munarkaiki	Chhánum
P. I loved you, Munarkikichik	{ Chhánochiem, D. Chhánonem, P.

II. He—thee.

S. He loves thee, Munásunki	Chhanmi.
P. He loves you, Munasunkichik	{ Chhánehhikmi, D. Chhánem, P.
S. He loved thee, Munasukanki	Chhanmi
P. He loved you, Munasukankichik	{ Chhánehhem, D. Chhánem, P.

III. Thou—me.

S. Thou lovest me, Munahuanki	Chhángnom.
P. Thou lovest us, Munahuankichik	{ Chhánehhokmi, D. Chhánekomi, P.
S. Thou lovedst me, Munahuarkanki	Chhánsungmi.
P. Thou lovedst us, Munahuarkankichik	{ Chhánehhongmi, D. Chhánekongmi, P.

IV. He—me.

S. He loves me, Munahuanmi	Chhangnom.
P. He loves us, Munahuanchik	{ Chhánehhokmi, excl., D. Chhánehhikmi, incl., D. Chhánekomi, excl., P. Chhánekem, incl., P.
S. He loved me, Munahuarka	Chhánsungmi.
P. He loved us, { Munahuarkanchik Munahuarkaiku	{ Chhánehhongmi, excl., D. Chhánehhingmi, incl., D. Chhánekongmi, excl., P. Chhánekikengmi, incl., P.

*Remark.*—Chhan, to love, in Váyu=Muna, in Quichua, is not a good word for comparison because of its being of the aoristic class of transitives in "to." In a tensed verb the resemblance to Quichua would have been more apparent. On the other hand, I have given the Váyu dual as well as plural, because its dual formative or ehik is almost identical with the Quichua plural sign or chik, whilst the plural one differs, and nothing is more certain than that these signs are apt to mingle and the dual to fall out of use.

By referring to the above paradigm of the verb já, to eat, it will be seen that the Váyu has many other forms expressly representative of the agent and object, and therefore more significant than some of those here collated with the Quichua forms.

In Váyu the only forms which in the present state of the language refuse entirely to mix in the stream of conjugation are those which express the action passing from me to thee and no other. One cannot help imagining a system of conjugation with suffixed pronouns thus—

Ila, to give.

Tó, to strike.

Singular.	Plural.	Singular.	Plural.
1. Hagnom	{ Hákem Hágnein	1. To'mum	{ To'pem To'mem
2. Hanum	Hánein	2. Torpum	Topnem
3. Hatum	{ Hámem Hátém	3. To'pum	{ To'mem To'pem

But the following explanations of the senses of the leading series of these forms which is real (the subordinate is wholly hypothetical) will show how utterly such a notion would mislead.

1. { Hágnum, gives to me thou or he any single person.  
Hákem, gives to us any one in all numbers.
1. { To'mum, beats me thou or he any one in singular number.  
To'pem, beats us any one in all numbers.
2. { Hánnum, gives to thee I only. Hámí, for any other giver.  
Hánem, gives to you all any save I. Hánonem, for me as the giver.
2. { Topnum, beats thee I only. To'mi, for any other beater or beaters.  
Topnem, beat you all, any save I, in all numbers.
- { Hátum, gives to him thou or he or any single person except me.  
Hátungmi, for me.
3. { Hámem. No such word.  
Hátomem, gives to them any person or persons except me. Hátungmen, for me.
3. { To'pum, { struck him any single person but me. Topungmi, for me.  
              { strikes him, the present tense is to'mi.  
To'mem, strikes them all any person whatever.

Háto, to give, being aoristic hátum, is equally present and preterite. But top, to strike, has for the present tomi, which moreover serves for all three persons alike in the singular number.

Thus it appears that num and nem alone offer the appearance of uniformly inflected personal suffixes, and that even in regard to these, the singular and plural senses are diametrically opposite.

But there are other complications resulting from the plurality of agents or of patients which account at once for the specialities of the above explanations and of those which follow. Thus :—

1. Hágnum, gives to me any single person.
2. Hágnochhem, give to me any two persons.
3. Hágnonem, give to me ye all only.
4. Hágnomem, give to me they all only.

In the preterite hásung takes the place of hágnum; and with the verb top', to beat, we have only the euphonic change of gnum to mum, the residue being alike for both verbs; thus we have—

*Present.*

1. To'mum
2. To'mochhem
3. To'monem
4. To'monem

*Preterite.*

1. Topsungmi
2. Topsungchhem
3. Topsungnem
4. Topsungmem

If to the above crowding of agents and patients round the action we add the fact that the distinction of activity and passivity in the action itself is almost lost at the very corner-stone of the whole structure of conjugation—because the sign of action, *kat' hexoki-n*, viz., its having an object, is precisely that which denotes at once the transitive verb and the passive voice, *e.g.*, há-to, give to him; há-tu-m, he is given and he gives -we shall at the same time perceive how difficult it is to make these languages conform to our notions of conjugation (see and compare Tickell and Philipps, voce Sontal), and shall also be prepared to hear that a system at once so complex and so incomplete has been very generally cast aside either wholly (Newári, Lepcha, Bodpa, Malayalim, Burmah, Malay); or in part (other Dravirian, Dhimáli, Namsangnaga, &c.); and in this or that particular mode, one group of tongues rejecting the dual (Dravirian cultivated); another, the sex signs (Himaláyan complex);\* a third, the whole system of conjunct pronouns (Himaláyan simple† and those above cited); whilst the attempt to blend with the action agents as well as patients, and both in the dual and plural numbers, has been maintained only by Kiránti and some Oceanic tongues, the Vāyu, Sontal, &c., being now restricted to a duality and plurality on one side only, viz., that of the agents or that of the objects. The Vāyu can express (lik, the Sontal) several agents and one patient, or several

\* The complex Himaláyan tongues are Limbú, Kiránti, Háyu, Kusár, Súnuar, Dhimáli, Bháru, Cheping, Kusunda, &c.

† The simple or nonpronominatised are Newári, Thumi, Pahi, Múrmí, Gúruug, Mágár Khas (mixed), Lep'cha, Páusen or Syá'pa (Scpa), Bodo, &c.

patients and one agent, but not a plurality of both. The Kiránti can express a plurality of both. But neither the one nor the other has effected the same sort and degree of amalgamation of its conjunct pronouns in the case of its nouns as well as verbs, as the Hímalayan, Kuswár, and the Ugrofinnic tongues generally have done, which all alike have perfectly blended suffixes for both; whilst the Kiránti, with an equal fusion in both cases, prefers the method of prefix for the nouns; \* and the Váyu, following the same Dravirian order of arrangement, has not reached the same completeness of development in *this* respect (therein further agreeing with Dravirian), though more in others. It has a perfectly separate set of possessives for combination (áng, úng, á vel ú); but to the noun has got blended inseparably the third of these (ang-upa, ung-upa, a-upa or wathim u-pa), and thus a euphonic combination of the whole with the nominal root has been prevented, as in Bodo, which, however, as well as Váyu, can and occasionally does use as perfectly fused † prefix forms as the Kiránti, and sometimes both the disjunct and conjunct prefixally, and Dhimáli likewise. ‡ From the verb, Bodo, like Malayálin and several Nilgiri tongues, has dropped the pronoun; Dimáli, like Tamil, Uraon, and Male, has kept it; in Váyu, as in Sontal and Hó, the phenomena are complex. (See note at the end of the article, further on, on the Kiránti tribe. Double pronominalisation affines ours Váyu and Kiránti to Hó and Sontal, but different positions of the pronouns differences them. The fact of having them and this different use of them—what worth? See Poole on Egyptian J.R.A.S., p. 313; also the analogy with Quichua noted by me.)

I refer to the head of pronoun for some more remarks on this subject. In the meanwhile, and in conclusion of the topic of Váyu conjugation, I beg to suggest attention to the following collation of actives and passives of the several types in the third persons of the present (or future) and preterite.

á-pa, my í-po, thy á-po, his	} father	tib-ú, I tib-l, thou tib-á, he	} strike
and Kuswar.			
Wherewith	{ apu-ing apa-m apa-t	Compare Sontal dal-eng aing dal-me-am dal-o al	baba-im baba-ir baba-ik thatha-im-ik-an thatha-ir-ik-an thatha-ik-an
† Bodo.	Váyu.	Dhimáli.	Its Verb.
a-pha	atu-pa	ka-pa	dengkhi-ka
na-pha	utu-pa	na-pa	dengkhi-na
bi-pa	a pa	wa-pa	dengkhi

† The full pronominal forms with the nouns are:—

Bodo.	Váyu.	Dhimáli.	
angni apha	ang upa	kang apha	{ kang ka-pa nang na-pa eko wa-pa             }
nangni apha	ung upa	nang apha	
bini-apha, or nangni napha	wathim upa	oko apha	
bini bapha			} Which last quite agrees with Kuki



## COLLATION OF VOICES IN SINGULAR NUMBER.

		<i>Present Tense.</i>		Transitives in "to," <i>Yento</i> , to burn.		<i>Preterite Tense.</i>	
I.	{ Active Passive }	1. Yentungmi 1. Yemum	2. Yentum 2. Yémi	3. Yentum 3. Yentum	1. Yentungmi 1. Yemsungmi	2. Yentum 2. Yémi	3. Yentum 3. Yentum
II.	{ Active Passive }	1. Sinmi 1. Sitnom	2. Sitmi 2. Situi	3. Sinmi 3. Situi	1. Sishungmi 1. Sissungmi	2. Sishum 2. Sinmi	3. Sishum 3. Sishum
III.	{ Active Passive }	1. Wo'mi 1. Wo'mum	2. Wo'mi 2. Wo'mi	3. Wo'mi 3. Wo'mi	1. Wo'pungmi 1. Wo'paungmi	2. Wo'pum 2. Wo'mi	3. Wo'pum 3. Wo'pum
IV.	{ Active Passive }	1. Homsungmi 1. Hovum	2. { Hóni Hóni } 2. Hóni 2. Hóni	3. Hóni 3. Hóni 3. Hóni	1. Hompungmi 1. Homsungmi	2. Hómpum 2. Hóni	3. Hómpum 3. Hómpum
V.	{ Active Passive }	1. Pángmi 1. Pógnom	2. Póni 2. Póni	3. Póni 3. Póni	1. Pákungmi 1. Pósungmi	2. Pákum 2. Póni	3. Pákum 3. Pákum
VI.	{ Active Passive }	1. Pingsungmi 1. Pingnom	2. Pingui 2. Pingui	3. Pingui 3. Pingui	1. Pingkungmi 1. Pingsungmi	2. Pingkum 2. Pingui	3. Pingkum 3. Pingkum
Infinitives and Participles of the above.							
I.	{ Active Passive }	Yénung (yen'nung) Yempingnung		{ Yévi Yempingvi }	Yenta Yempingta	Yentang Yempingtang	Yentang Yempingtang
II.	{ Active Passive }	Sitpung Sitpungnung		{ Sitvi Sitpungvi }	Siahta Sitpungta	Siahtang Sitpungtang	Siahtang Sitpungtang
III.	{ Active Passive }	Wo'mung (wompung) Woppungnung		{ Wo'vi Woppungvi }	Wopta Woppungta	Woptang Woppungtang	Woptang Woppungtang
IV.	{ Active Passive }	Hómung (homung) Hómpungnung		{ Hónvi Hómpungvi }	Hóna Hómpungta	Hóntang Hómpungtang	Hóntang Hómpungtang
V.	{ Active Passive }	Pámung Pápingnung		{ Póvi Pápingvi }	Pótá Pápingta	Pátang Pápingtang	Pátang Pápingtang
VI.	{ Active Passive }	Pingnung Pingpungnung		{ Pingvi Pingpungvi }	Pingta Pingpungta	Pingtang Pingpungtang	Pingtang Pingpungtang

## A SPECIMEN OF THE VÁYU LANGUAGE.

Ang ming Páchya nom. Ang thoko Váyu nomi (or Gó Váyu gnom) Khásakhata Háyu itkem. Ungki dávo be Váyu ischikem.\* Go jekta dumsungmi. Hátha bong dumsungmi ghá má sengmi. Lé got kulup chhuyung † wanikhen. Dhankuta mu khakchhing puehhum chupvikhata póguha háta vik páchikokmi. Ang kó má nom. Ang távo Gajraj Thápa nung nomi. Gonha kóphe nakphe inang munang wathi yengkum. Wathim nárung gonha blektum. Wathim chho le pókum. Honko á thum rámi. Captánha thúm hánung hónpingkum. Ang dávo lit'nung blining chólo chupsit khen inhe gó gonha mutpingkum. Dávo chinggnak chamchem. Gon sénche. Ungjitá dávo ghá chitnum. Ang thumbe ithaji nómi gonhr. wálige latpinggnom. Angki thóko kósi blingmu homba imba múschikokmi (our tribe, *we*). Népal kháral khen Támakósi bong muschikokmi. Gókháta Awal be mutvi máng nokokmi. Kúswár, Bótia, Dénwár, Awal be mutvi nonem. Awal mu ramsa ha gáng khéva má muschikokmi. Vik máng póvi, ghádimu chokphi sétung jóvi, kem má póvi thóko Kusúnda, Chépáng báhamu chháju puehhibe má muschikokmi. Angkimu kem nomi, vik le nómi; págnamu vik nomx memha, makai, dósi, pháphár, bója, lévi, rówa, mása, sákha, góhún, láru, livi vik nom. Angki múlung kólube, Héngongwo báha. Lapcha, Limbu báha máng jáhe, chháju mádúmbe gadhá páhe, muschikokmi. Chháju páchihibe bója má lichem, jomsitmu ming mische le má nom. Hánung bong jomsit lichem minung bong lat'lat'ha múschikokmi. Ghákhata ha ruklung be rukkokmi, duklung be dukkokmi. Phalámtú'vi, singchuk'vi, kéchónvi angki thok be má nómem. Kampáchyáng, bingehopáchyáng gyéti gót khen ingchikokmi. Angki kem angki gót há páchikokmi. Angki wáschyáng angki vik sétang rówa khen rómekháta há dúri chinchíngha jéwa púngmem. Váyukhata khakchhingpuehhum póvi (or chupvi) má nómem. Mische pá gyéti namsangmu séva má pómém. Jéwa Héngongwo gót khen rangai pómém. Lónchokhata dáwángmi jéwa wáschimem. Meschokhata rangai póta wáschimem Angki mulung ithijila nomi. Náýung gót kulupha bákulup khen chholup † (or lé gót kulup) bong máplta chháju mádúmbe ithá dókha hamta nómem

\* Here the inclusive form of the pronoun (ungki) and of the reflex voice of the verb *isto*, to denominate (*ischikem*), are used; literally in our own tongue, we call ourselves. In the preceding sentence, if *itkem* be not error, is the inclusive also, but of the passive voice: we are called, i.e., all of us Váyus are called Háyu by the Khas. But *isto*, which is both in uter and transitive, carries to a maximum the peculiarities of the three voices of Váyu verbs.

† Phrases of numeration. See Vocabulary.

(or hamchimem). Angki kem chhálung singha póta, diha wamta húnglung kóha róta, khistiha supta, gége gége páchimem. Kem-bhitari náyung kuna nochlikmi; kólu, imlung; kólu khólung. Táwokhata, támikhata gége tá má hokmi. Bangchodum khen biak pachikokmi. Náyung got kulup ha bá kulup khen lé gót kulup \* bong pénku háhá ha rome ingchikokmi. Pénku phen mang wontike nam rome upu kembe lat'lat'ha, kam pápáha, phengkokmi. Mische má pápáha me'ta singtong kóbe khumpopmi. Khócho, puk, chéli, béli, méchho, jachikokmi, Gai, bhálu, phóka, má jákokmi. Singwo, khúdu, dúdu, chálung, jákokmi. Sóve tungchikokmi, bukehale tungkokmi (note the two forms of the verb). Sóve, angki póta, chinggnak tungkokmi. Bukchha, gyétim gót khen ingta, yanggnak tungchikokmi. Angki chhobe má blekchikokmi. Nokchhung sas-chikokmi, mescho le, lóncho le. Bálung khen gyéti suna le má dakkokmi. Angki chólvi Bálung. Gyéti suna le má nom. Váyu thoko mu singtong sunaha Brahman Lama má honmi (or honmem, indefinite). Gyétim lom má khokchikokmi. Angki vik hákhele má watkokmi. Upo met'khen táwokhata ha chhinggnak yanggnak má pápáha lingmem. Támikhata ha mische le má lingmem. Imhamu dáwo dévi angki májhua nomi. Inung wanikhen póvi suná le má 'nom. Angki thóko gyétim gót be lásta, yangta thóko, náti tolgong † bong yangmi. Finis.

## TRANSLATION.‡

My name is Páchya. I am a Váyu. The Khas tribe call us Háyu, but our own name is Váyu. I am an old man. I don't know how old; above sixty. I am a cultivator of land assigned by the Rája to the soldiers of the Dhunkuta regiment. I have no land of my own. My son is in the service of Captain Gajráj Thápa. You saw him here often, and drew his portrait and measured him. He thought that very queer, and was a little alarmed. But the Captain reassured him, and he consented. I have been here four months to help you to learn our language. It is very difficult. You must judge of all. I can only answer your questions. I hope you will soon let me go home. Our people dwell in the basin of (or along the course of) the Kós! river from near the valley of Nepál proper to the Tamba Kósi. We are not Áwalias (people inured to malaria or áwal). The Áwalias dwell in the valley of the river, and are called

\* A phrase of numeration. See Vocabulary.

† A phrase of measure. See Vocabulary. It is equal to two handfuls.

‡ Take notice that this sample of the Váyu language likewise reveals the location, status, &c., of the people. Therefore revert to it when you come to the article on the Váyu tribe.

Kuswar, Bótia, Dénwar, &c. We can't live there by reason of the malaria. Nor do we dwell on the hill summits like the Kúsúnda and Chépáng, who never cultivate, but live on wild herbs and fruits and never build houses. We have houses and cultivate the soil, growing maize and kódo and buckwheat, and rice, cotton, millets, barley, wheat, and madder. We are fixed cultivators, like the Névárs, not migratory ones like the Lepchas, Limbus, and others. We occupy the central parts of the hill slopes, which we cut into terraces. Rice won't grow on the tops, nor any sort of grain. We go up as high as grain will grow. We use the plough or the spade, according to the nature of the site we occupy. We have no craftsmen, smiths, carpenters, or potters—of our own tribe. We buy utensils and ornaments from others. We build our own houses, and our women spin and weave the home-grown cotton of which they make our clothes. None of our race are soldiers, nor do we ever take service (menial). The Névárs dye for us, if we need it; but the men wear plain clothes. Those of the women are sometimes dyed. Our villages are very small, usually fifteen to twenty houses scattered along the hill-sides. Our houses are built of rough timber, plastered and thatched with grass. Two rooms in a house—one for cooking and the other for sleeping. We have no general dormitory for all the grown girls or boys of the village. We marry at maturity, buying our wives. A wife costs fifteen or twenty rupees. If we have no money, we earn her by labour in her father's house. We bury our dead without any ceremonies. We do not tattoo our bodies. Our ears we bore occasionally. We have no priest but the exorcist, who is also our only physician. None of our tribe follow the bráhmans or lamas. We abide by our own creed and customs. We eat fowls, pigs, goats, sheep, buffaloes. Not oxen, bears, or monkeys, but honey, milk, eggs. We drink beer and spirits. Much of the former, as it is home-made; little of the latter, because we must buy it. Our law of inheritance gives equal shares to all the boys, and no share to the girls. Our head villager decides our disputes. We never appeal from him. Our tribe is a broken one, and is reduced to very inconsiderable numbers.

END OF ANALYSIS OF THE VĀYU LANGUAGE.

# IV.—ANALYSIS OF THE BAHING DIALECT OF THE KIRÁNTI LANGUAGE,

## A.—BAHING VOCABULARY.

### Nouns Substantive.

Air (wind), Jú	Bed-time, Ipeho béla
Affection, Dwakcho	Bee, Syúra (wasp, Yúkuwá)
Abuse, Waita. Khicho	Blacksmith, Teupteu'le
A'bode, Bwagdikha	Blood, Húsi
Adulterer, Ryamnipo	Buttocks, Kósidyála
Adulteress, Ryamnimo	Battle, fight, Mócho
Agriculturist, Ryangsikokha	Boat, Dúnga
Amaranth (grain), Gósuráni	Bear, Wam
Aqueduct, Kúlo. Pwálám	Beard, Shéü sǝng, mouth hair; or Yóli swón,* chin hair
Ankle, { Khóli míchi	Boar, A'po po
{ leg joint	Body, Ram
Arm-all, { Gú	Burden, load, Kúra
Arm, fore, {	Bone, Reusye
Article, thing, Grókso	Breast, Kúchu
Aunt-pat, { Momo	Breastnipple, Neucheu
Aunt-mat, {	Bow, Li
Anger, Sókso	Bowman, Licha, m.† Límicha, or Licha- nima, f.
Ant, Gágáchingmo	Bottom, lowest part, Iláyu
Ant, nus, Dyála	Boy, Táwa
Arrow, Blá	Buffalo kind, Mésyéu
Ax, Khá	Buffalo, { male, A'po méseyeu
Alder-tree, Búrsi	{ female, A'mo méseyeu
Bag, Sálamá	{ young, Mésyeu átámi
Basket, Bainso	Bull, Bing, A'po bing
Barley. No name. Jou is used	Boundary, Rélu
Bamboo, Pálám (all). Rikeho (small)	Breath, Sam
Bark of tree, Singkokte	Branch of tree. No word
Back, Ching	Brother, { Lo'ba, younger
Back-bone, Chiureúsyé	{ Yáwa, elder
Belly, Kója	Brotherhood, { Lo'babum
Beast, quadruped, { Lékhólithiba	Brethren, {
Being, animal, Samthíba	Brother-in-law, Cháíwa. Wadyaleha
Box, chest. No word	Calf, { male, A'po bing átámi
Bat kind, Pákati	{ female, A'mo bing átámi
Bat, { male, A'po pákati	{ Pú. Dáchom
{ female, A'mo pákati	Can, cup, { Grokso (thing)
{ young, Pákati átámi	{ Pwákutácho grokso (water to drink vessel)
Birth. No name	Cart. No word
Bird kind, Chikba	Cat-kind, Birina
Bird, { male, A'po chikba	{ male, A'po birma
{ female, A'mo chikba	Cat, { female, A'mo birma
{ young, Chikbaatámi	{ young, Birma átámi
Beer, Gnási	Carpenter, Sing chokba
Bread, Shéblem	Check, Chocho
Birch-tree, Phýékulima	Chestnut tree, Syéli
Bed, Bló'cho	
Bed-chamber, Ipdikha	

\* Sǝng vel swón vel Swóm. The broad ó passes into wá and the final nasal is vague.

† As from li comes licha, so from koja, the belly, kojacha, a glutton; and from khyim, a house, khyimcha, a householder, &c., &c.

Chin, Yéoli. Yoli	Dyer, Ryákba
Child-kind, Tá. Gikba. Táwa. Támi-táwa	Earth—the, } Khápi
Child, { male, Táwa, } Gikba, m. f. *	Earth—a little, } (See Kose)
Children, Tádau. Táwatámi	Ear, Sámaneu. (See Kose)
Clay, Phélemkhápi	Egg, Dí. Bádi (Bá = fowl)
Cloth, Wá'	Elephant. No name
Cotton cloth, Linkhi wá	Echo, Thololamstikha
Woollen cloth, Unke wá	Enemy. No name
Silken cloth. No word	Ewe, A'mo bhéra
Clothes, raiment, Wá	Eye, Michi
Cloud, Kuksyal	Eyebrow, Kur'mi swon'g
Colour, Moba	Eyelash, Michi swon'g
Cold (frigor) { Junamti (weather).	Elbow, Nyaksi
{ Jú (wind).	Exorcist, Jamcha
Companion, Wácha	Earthquake, Khrinyam
Claw, nail, talon, Gyáng	Evening, Namtheuba
Cane (calamus), Gúri	Face, Kúli
Cousin { Pat. } Gnwápsya	Feather, Chikbaswong (= bird-hair §)
{ Mat. }	Feast, } Khoúmá
Cow, A'mo bing	Festival, }
Cough, Sheúkhé	Father, A'po
Copper. No name	Father-in-law, Yepa
Cowherd, Bing theulba	My father, A'pa
Cotton, uncleaned, Linkhi	Thy father, I'po
Cotton, cleaned, Rúwa	His, her, its father, A'po
Courage. No word	Fever, Júara (ague)
Crow, Gagákpa	Fair, } Jyapdikha ledikha,
Daughter, Támi (girl)	Market, } = buying and selling place
Daughter-in-law, Dyalmi	Fear, Níma. Gníma
Dance, Sili	Ferry, Hamba glúdikha
Day, Namti	Fire, Mí
To-day, A'na	Fireplace, Mímudíkha. Bwakal
Dust, Dyerhakhápi (flying earth)	Field, arable, Rú. Byángsi
Darkness, Namring	Finger, Brepcho
Desire, wish, Dwakcho	Finger-nail, Gyáng. Brepchogyáng
Ditch. No name	Fellow-countryman, { Dwábo dyelkem
Deer, Kísi	{ Dwábo dyel dim-muryu
Deer, { male, A'po kísi	Fellow-tribeman, { Dwábo thokkem
{ female, A'mo kísi	{ A'dwábo thokkem
young, Kísi átámi	Fish, Gná
Door, Lapcho	Flavour, taste, Bró
Disease, illness. No name	Flesh, Syó
Dispute, † Mocho? Khicho? Infinitives	Flint, Chichilung
Dog kind, Khlichá †	Flour, Phúl
{ male, A'po khlichá	Flea, Chukbe
{ female, A'mo khlichá	Fence, Khor
young, Khlichá átámi	Floor, Khápi (earth)
Death. No name	Flower, Phúng
Dream, Gná'mo	Ford, Pwáku hambag ludikha ¶
Drink, Tu'mó. Tuchome	Fly, Sheúmo
Drunkard, Dukba. Túba	Food, Jáwáme. Jáchome. Participles **
	Fowl-kind, Bá

\* Gikba, literally, who is born, answers to Kikba, who begets or gives birth to, a parent. The inherency of the relative pronoun in the participles is normal, as in the mode of making transitive and causal verbs out of neuters.

† Khicho, verbal, mocho, practical, dispute.

‡ Khlichá is Nowári. The insertion of a labial is a common trick of these tongues. See note on Háyu verbs.

§ Quill is Básyurina.  
¶ For suffixes kom, dim, see pp. 323, 325, 330: ko and di are prepositions; final m, ná is a possessive and formative. Qualitives and infinitives which take it can be used substantively. Instrumental participles are formed from the infinitive by it, and are usable as nouns of either kind, e.g., jáchome = food and edib c.

¶ Literally, water (of) far side issuing, Jace.

\*\* Jáwáme, what he eats. Jáchome, what any one eats, an edible substance. See on to Conjugations.

Fowl, { male, Swársúwabá  
           { female, Chwongkameubá  
           { young, Bukballo  
 Fowl, wild, Sábak. bá  
 Fowl's egg, Bá dí. Báádi \*  
 Foreigner, Wángmedyeldim. Wángme-  
           dylke  
 Fist. No word  
 Forehead, Kúpi  
 Filth, dirt, Ríku  
 Foot, Kholi blem †  
 Form, Moba  
 Forest, jungle, Sábala  
 Fruit, Sichi  
 Frost, Phúrsa  
 Frog, Krákrú  
 Friend. No name  
 Garlic. No name  
 Ginger, Peúrim  
 Girl, Támi  
 Glue, cement, Kyapcho  
 Glutton, { Kojacha, m.  
               { Kojachanima, f. ‡  
 Grandfather, Kikí  
 Grandmother, Pípi  
 Grandson, Chácha  
 Granddaughter, Cháchánima  
 God, a god. No name  
 Gold, Syéna  
 Goat-kind, Swongára, Sóngara  
           { male, A'po swongára  
           { female, A'mo swongára  
           { young, Swongára átámi  
 Goat-herd, Swongára theulba  
 Grass, Jim  
 Grain, Jámá  
 Ghee, butter, Gyáwa (oil)  
 Groin, Téchi  
 Hand, Guble †  
 Handle, Rising  
 Spade handle, Rúkokchom rising §  
 Hair, Swóng  
 Hair of head, Cham  
 Hair of body, Swóng  
 Herdsman, Bing méseyeu-theulba  
 Heaven, Dwámu (sky)  
 Head, Piya  
 Heart, Thiaí. Theum. (French eu)  
 Heat, Haúlo. Haúnam  
 Heel, Cheuncheu leú  
 Hail, Músi  
 Hammer, Thyachóme §

Hammerer, Thyakba  
 Hemp, Grá  
 Hen, A'mo bá  
 Hip, Khólimichi, or Jilámichi  
 Hope. No word  
 Hoof, { whole } Gyakseuleú  
        { cloven }  
 Hog-kind, Pó  
 Hog, { male, A'po pó  
        { female, A'mo pó  
        { young, Pó átámi  
 Hole, Gwályum  
 Hoe spade, Kokchóme §  
 Husk, Phira  
 Hook peg, Cháchóme §  
 Horn, Grong  
 Goat's horn, Swongára ágrong (goat, its  
           horn)  
 Honey, Syúra. Shúra  
 Horse-kind, Ghóra  
           { male, A'po ghóra  
           { female, A'mo ghóra  
           { young, Ghóra átámi  
 House, Khyim  
 Householder, { Khýmcha, m.  
                   { Khyimchanima, f.  
 Home, Bwágdikha  
 Hunger, Sólí  
 Husband, Wancha  
 My husband, Wá wancha  
 Thy husband, I' wancha  
 Her husband, A' wancha ||  
 Instrument, { Rúpachóme §  
                   { Grokso. Rúpachogrókso  
 Infant, { Bébacha, m.  
           { Bébachanima, f.  
 Ice. No name  
 Intestines, Chisyo  
 Iron, Syál  
 Jaw, Ka'kám  
 Joint, Míchi  
 Juice, Pwaku (water)  
 Knife, { Be'tho  
           { Chwarchom §  
 Knee, Pokchi  
 Knot, Khingna (pp.)  
 Kitchen, Kidikha ¶  
 King, Ho'po. Hwáng  
 Lamp, torch, To'si  
 Language, speech, Ló  
 Lip, Shéo-kokte (mouth leather)  
 Leaf, Swáphó

\* See note § of next page.

† See leg and arm. To the words for these the signs of flat things (blem) is added to make names for foot and hand.

‡ Kojachanima, a female glutton. So khyimchanima, a housewife. Sep householder: and so also of all formatives in cha, koja = belly, khyim = house.

§ These and many more such are participles of the instrument or object, or of fitness, formed from the infinitives, or, less the m, mb, suffix, themselves infinitives. They can all be used as substantives or as adjectives.

|| Wá, I', A', are the pronominal prefixes of nouns and suffixes of verbs, a thoroughly Dravidian trait and a fundamental.

¶ Here is a sample of the suffixes ú the { Jynl—ú }  
 first person = ur, wa, or o. { Jynl—f } You } put or place.  
   { Jynl—á } he

¶ Kidikha, literally, cooking-place, from the root ki', to cook, and dikha, place; but usable only as a suffix of verbs, like lung in Vayu.

Tree's leaf, Sing swápho  
 Leather, Kokte (skin)  
 Leg-all, Kho'li  
 Leg-true (tibia), Phóphól  
 Liar, Limochalba  
 Light (lux), Hácháú  
 Lightning, Ploksa  
 Life, Sam (breath)  
 Liver, Ding  
 Louse, Túsyar  
 Lungs, Syéuporeú  
 Loom, { Wápachogrokso  
 { Toblosing. Wápáchome  
 Load, Kúra  
 Lowlands, Dhepte  
 Lowlander, { Dheptecha, m.  
 { Dheptechanina, f.  
 Mat, Thárkimo blócho  
 Maize, Greleuwámo  
 Master, Ho'po. Hwáng  
 Mark, Syancho  
 Market, Jyapdikhalédikha  
 Mason, Khyimpába  
 Mankind, Múryeu  
 Man, { male, Wainza  
 { female, Mincha  
 { young, A'tami. Muryeu ata \*  
 Maker, doer, Paba. Pabba  
 Madder, Deu  
 Mare, A'mo ghora  
 Marriage, Grochlyer  
 Mill, hand or water, Khuruwa  
 Millet (kangani), Búsara  
 Millet (kodo), Chárjá  
 Millet (juwár), Binkhumá  
 Millet (sáma), Sáma  
 Milk, Neucheu  
 Mist, Kúksyal  
 Manner, { Khó  
 Mode, way, {  
 Monkey (all), Moreu  
 Measure, the instrument, Klapcho  
 Medicine. No name.  
 Mind, Theum  
 Moon, Táúsaba. Lá  
 Month, Lá.  
 Morning, Didila  
 Music, Tapcho  
 Mother, A'mó  
 My mother, A'ma  
 Thy mother, I'mo  
 His, her, its mother, A'mo

Money (copper), Lálajima  
 Mountain, Syerte  
 Mountaineer, { Syértecha, m.  
 { Syértéchanima  
 Mountain products, Syértedim †  
 Mouth, Sheú  
 Moustache, Sheúswón  
 Muschito, Syúpyél  
 Mouse, Yeu  
 Nipple, Neúcheú (milk)  
 Noise, Syanda  
 Neck, Sheureu (French eu)  
 Name, Ning  
 Night, Téugnachi  
 Net. No name  
 Needle, Léumje  
 Noon (day), Nam-helscho  
 Nose, Néu (French eu)  
 Neighbour, Kwaudaubwakba  
 Nostril, Neu'lam (nose—way)  
 Navel, Sheupum  
 Our. No name  
 Oil, Gyáwa  
 Oak-tree, Sóbúsáři  
 Odour, smell, A'ri. Rí ‡  
 Onion. No name  
 Ox kind, Bing  
 { male, Bing. Apobing  
 Ox, { female, A'mo bing  
 { young, Bing átámi  
 Ordure, Khli  
 Man's ordure, Muryukhlí or Muryuákhli,  
 Tiger's ordure, { Gupsa khli or Gupsa  
 { ákhli §  
 Pain, Deúkha, H.  
 Palm of hand, Gublem ágwalla (hand, its  
 palm)  
 Penis, Bli  
 Place, Díkha || (in composition of verbs  
 chiefly)  
 Plant, Wába, P.  
 Pleasure, Gyérsi  
 Plough, Jóchome  
 Ploughman, Jóba, P.  
 Plain, Dyamba  
 Plainsman, { Dyambácha, m.  
 Lowlander, { Dyambachanina, f.  
 Plate dish, { Pú  
 Platter, {  
 Parent, Kíkba, p. ¶  
 Plantain, Grámochi  
 Plantain-tree, Grámochi sing

\* Wainza and Mincha are used substantively and adjectively. Not A'tami. Man's child or human child is Muryuatami = man, his child. Better átá or átáwo: see Child. Tami is used for the young of all animals.

† Syerte-di-m, mountain in off. See note || at p. 321.

‡ Here, as often elsewhere, we have a noun used indifferently, with or without the pronominal definitive. Many instances have occurred in the foregoing comparative vocabularies. Let a word imply relation of any sort, as of odour to an odorous body; and even if, by standing alone, it be liable to misconstruction, it must have the definitive pretty much, as in English the article is needed to separate nouns from verbal imperatives; e.g., a cut from cut, a smell from smell.

§ In the first of these two forms of expression the two words are regarded as a compound; in the second we have the ordinary genitival style: man, his ordure; tiger, its dung.

|| E.g., Ip díkha, sleeping-place = bed-chamber. Kídikha, cooking-place = kitchen.

¶ To this answers Gíkba = child; or who begets and who is born.



Plantain fruit, Grámochi sichi	Sister-in-law, Wadyelmi
Pine (tree), Tósi	Sitting chamber, Bwagdíkha
Pepper (black). No name	Spider, Bájeringmo
Palate, Kókolyam	Smith, Teupteulé. Teupteucha
Pepper (red), Dukba	Snake, Búsa
Potter, Khápi yalba	Servant, { Wáli, m. Wálinima, f.
Peach, Khwómálchi	Soldier, Kyakyamkhusiba
Peach-tree, Khwómálchi sing.	Sky, Dwamu
Peach fruit, Khwómálchi sichi	Son-in-law, Dyaloha
Price, Thiug	Son, { my Wá-tá * thy I'-tá his A'-tá } see Child
Priest, Nokso	Shoulder, Balam
Poison, Ning	Shoulder-joint, Bálám míchi
Point, Jeuieu or Juu	Shepherd, Bhéra theulba †
Ram, A'po bhéra	Side, Chákhyam, Pum
Rat, Yéu (French eu)	Star, Sorú
Rain, Ryá-wá	Summit, top, Gnári. Juju. Agnari.
Rains, the, Ryáwa namti	Ajuu
Rib, Chakh yamreusye	Snow, Phúmu
Rice, unhusked, Búra	Summer, Hau-namti = hot or heat day
Rice, husked, Shéri	Sweat, Gwaulau
Rice, boiled, Mómara	Storm, Gnolójú (= great wind)
River, any, Gúlo	Steam, Sam (breath)
Root, Syángri	Smoke, Kúni
Rust, Gári	Strength, Sokti
Rudder. No word	Song, Swálong
Road, Lam	Sow, A'mo po. Khomi
Rope, Grá	Sugarcane, Byar ‡
Roof, Khyimpú	Sun, Nam
Rhododendron, Twaksyel	Sunshine, Nam
R. — tree, Twokasyel sing	Sunrise, Namdhapcho
R. — flower, Twokasyel phung	Sunset, Namwamcho
R. — fruit, Twokasyel sichi	Still, Hechopú
Salt, Yuksi	Stone, Lung
Silence, Licho	Stomach, Kója
Spade, spud, hoe, Rúkókchome (= ground-digger)	Shade, shadow, Bala
Spear, Hóhóme	Straw, Jim (grass)
Shape, form (and colour), Móba	Sword, Bétho (knife)
Sheep-kind. No name. Bhéra used	Shield. No name
Spirits (distilled), Hóna	Tail, Múri
Spindle, Panchom	Testicle, Kollosíchi
Spinner, Panba	Tiger, Gupsa
Skin, Kokte	Thigh, Jila
Skull, Piya réusaye	Thirst, { Prákudwakcho Prákudwaktimi
Shoe, sandal, Khólidi paschong	Thumb, Bombo
Seed, Wáchyár	Tooth, Khleu (French eu)
Sieve, Riyangua	Tobacco, Kuni
Sleep, Ip'thi*	Turmeric, Byu'ma
Sail of boat. No word	Toe, Khólibrepheho
Sand. No word	Toe, great, Kholi bombo
Spittle, Richukú	Toe—nail, Gyang
Snot, Neukhli — nose-filth	Tongue, Lyam
Silk. No word	Time. No name. Béla used
Silver. No word	To-morrow, Dilla
Sport, play, Chamcho (inf.)	Thread, Sále
Sister, elder, Yáwa; younge; Loba, see Brother	
Sisterhood, Yába loba bum	

\* Wa ta-wo, my son; Wa tami, my daughter; Wa ta, my child. Ta is child = Sontal and Uraon Dá. But ta is used also for son, as sa is child and son in Burmese, which language has also the mi suffix—sami, a girl = tami Bahun and Hanyu.

† Bheda s, of course, borrowed. It is very strange that few of the Himalayan languages have names for sheep, or ox (bos), or horse.

‡ Sugar is Byar apwaku = juice of cane; literally, cane, its juice.

Thunder, Buk'bu  
 Thief, { Kuncha, m.  
           { Kunchanima, f.  
 Theft, Kunchaniwa  
 Tree, Sing. Dhyáksi  
 Tree—bark, Sing kokte. Dhyaksi kokte  
 Tribe, Thok  
 Uncle, pat. Popo  
 Uncle, mat. Kuku  
 Urine, Charnika \*  
 Man's urine, Murynáchárnika  
 Goat's urine, Swongara acharnika  
 Vein, Sagra  
 Vegetable, Cheúle pále  
 Vetch, pea, Kyangyalyangma  
 Village, Dyal  
 Villager, { Dyalpau, m.  
               { Dyalpaunima, f.  
 Victuals, Jáchome †  
 Vice, sin. No word  
 Voicé, Syanda (sound)  
 Valley. No word  
 Vulva, Twáichi  
 Wax, Khóye  
 Wound, Bánám  
 Wool, Jhédá swón  
 Wall, A'tha. Antha  
 Weaver, Wápába  
 Water, Pwáku  
 Water-spring, Pwáku blo  
 Walnut, { tree, Phoro sing  
           { fruit, Phoro sichi

Wife, Ming  
 Wrist, Gublemmichi  
 Work, Ru  
 Wizard, Krákrá  
 Witch, Krákránima  
 Witchcraft, Krákrániwa  
 Widow, Khlúmi  
 Widower, Khlúwa ‡  
 Whore. No name  
 Whoremaster. No name  
 Wealth, Grokso  
 Wing (bird's), Bápblem (bá = fowl)  
 Witness, Kwóba. Tába  
 Year, Thó  
 Yesterday, Sanamti  
 Yeast. No name

ADJECTIVES.

Good, { Neuba, § m. and c. gender  
           { Neubanima, f.  
 Bad, Ma neuba. Negative  
 Deceitful, { Hánba, n. and c.  
 Cunning, { Hánbanima, f.  
 Candid, { Má hánba. Neg.  
           { A'je. Ajebwakba  
 Malicious, { Deukha giba, m. c.  
               { Deukha gibanima, f.  
 Benevolent, { Gyorsi, { pába, m. c.  
                   { pabanima, f.  
 Industrious, { Pába, m. c.  
                   { Pábanima, f.

\* Múryu or muryeu á chárnika, man his urine; songára á charnika, goat its urine.

† Jáchome, literally what fit to be eaten or usually eaten. Participle of the object. See note at p. 327.

‡ Wa and mi are suffixes of gender. The formative suffix cha is equivalent to wa in words like íf-cha, a bow man; kún-cha, a thief, &c. The feminine of wa is mi; of cha is miha, as koja-cha, a glutton; koja miha, a female glutton; or it is nima, as kun-cha, a thief; kun-chanima, a female thief. Pau and pó are also masculine signs, whereof the former makes its feminine by adding nima; the latter by changing the po into mo, as dyal-pau, a villager; dyal-paunima, a female villager; ryamul-po, an adulterer; ryamul-mo, an adulteress.

The participial suffix ba, which also makes nouns of the agent, and gives qualities a substantival character, as thyak-ba, a or the hammerer; neu-ba, a or the good one, is another masculine suffix which takes nima for its feminine.

But participial nouns in ba are often regarded as of all genders, and when used adjectively, as all can be used, they take no sign of gender, or number, or case. They precede the substantive, which they qualify in their crude form, as neuba wainsa, a good man; neuba wainsadau, good men; neuba wainsake, of a good man.

The inherent relative sense of the participles enables them to dispense with any formative, but if it be specially necessary to express gender, such words, when used as nouns, can take the wa and mi sex signs, and also the signs of number, always supposing that their use is substantival.

Dravidian participles are formed from the gerunds (vide Caldwell), and need a formative to give them the relative and participial sense. Such is not the case with Kiránti participles, though these when used substantively often take the m, me, formative, and always if the participles be of the impersonated kind. See Verbs.

Observe that the Vocabulary throughout is so constructed as to be a clue to grammar as well as to vocabules.

§ Participial, like most of the following. See and compare the verbs neu, to be good; neu-gma, neu-ye, neu, I, thou, he, am good; neu-ba, who or what is good, all genders; dual, neubadausi; plural, neu-badau. Neu = it is good, is the root of the verb and noun. So Newari bhing, which has ji bhing, chha buing, wo bhing, for the three persons, and bhing—hma-gu for major and minor of gender, and bhing hma, nihma, and bhing ping, for dual and plural. But note that Newari repeats the gender sign (hma) with both qualitative and numeral (bhing-hma, ni-hma) in the dual, while in the plural it omits it wholly, substituting for the sign of gender that of number, or ping = dáá in Bahing. What is said of Váyu qualities holds generally true of Kiránti ones, viz., there are few proper or primitive ones. Most are participles, such as all those ending in ba, siba, na, and chome. The possessive suffix m, me, forms adjectives from substantives and nouns from verbal infinitives. So also the suffixes kem and dim make adjectives from substantives.

Idle, { Chwancha, m. { Chwanchanima, f.	Alive, { Blenba, m. c. { Blenbanima, f.
True, or truth- { A'je. A'je bwakba, m. c. speaking,       { A'je bwakbanima, f.	Dying, { Byakchopaba { Byakba, § m. c.
False, or false- { Limo.* Limo bwakba, speaking,        { m. { Limo. Limo bwakba- nima, f.	Dead, { Byakbanima, f.
Passionate, { Soksa, bokba, m. c. { Soksa bokbanima, f.	Sickening, { Richo- { paba, m. c. { pabanima, f.
Placid, patient, Soksa má bokba. Neg.	Sick, { Riba, m. c. { Ribanima, f.
Cowardly, { Niba, m. c. { Nibanima, f.	Sickened, sick, { Ribá, m. c. { Ribanima, f.
Brave, Má niba. Neg.	Getting well, Swáchopaba
Constant-minded, { Theumjásiba, m. Unchangeable,     { Theumjásibanima, f.	Got well, { Swába, m. c. { Swabanima, f.
Inconstant, { Theum májásiba. Neg.	Healthy, { Neuba, m. { Neubanima, f.
Changeful, { Theum májásiba. Neg.	Made well, Swápang
Wasteful, { Wárba, m. c. { Wárbanima, f.	Strong, { Sokticha, m. { Soktimicha, f.
Niggardly, { Kákáchyákba, m. n. { Kákáchyákbanima, f.	Weak, { Soktimáthiba, m. { Soktimáthibanima, f.
Kind, gentle, { Theum neuba, m. c. { Theum neubanima, f.	Sleepy, { Myelchopába, m. { Myelchopabanima, f.
Harsh, unkind, Theum máneuba. Neg.	Asleep, { Myelba, m. { Myelbanima, f.
Obedient, { Biba, Bisiba, m. c.† { Bibanima, Bisibanima, f.	Waking, Syaischo- { pába, m. c. { pabanima, f.
Disobedient, Má biba. Má bisiba	Awake, Syains- { siba, m. c. { sibanima, f.
Masculine, Wainsake, { Genitival both	Awakening, Syaisipába
Feminine, Minchake, { Genitival both	Awakened, Syaisipána
Mild, idiotic, A'theum má neuba	Young, A'kachime, { m. f.
Sque of mind, A'theum neuba	Youthful, Yáke, { m. f.
Idiot, Pácheme, m. f. n.	Adult, { Swolacha, m. { Swolami or Swolamicha, } f.
Illicit, Má pácheme	Old, aged { Gná-wa, m. { Gná-mi, f.
Boiling, Ranke { Genitival, both of	Handsome, { Rimba, m. f. n. { Rimsokpa, m. { Rimsongma, f.
Mental, Theumko { the-se; com. gender‡	Ugly, { Má rimba, { Má rimsokba, } Neg. { Má rimsongma, }
Hungry { Sólumi byakba, m. c. { Sólumi byakbanima, f.	Tall, high, { Lába, com. gen. and m. { Lábanima, f.
Thirsty, Pwáku dwaktimi byakba	Short, low, { Dékko lába, m. and n. { Dékko lábanima, f.
Naked, { A'klancho bwakba, m. { A'klancho bwakbanimá, f.	Great, big, { Gnólo, m. and n. { Gnólonima, f.
Clothed, { Phisiba, m. c. { Phisibanima, f.	Small, Akachime. Yáke.† See Young
Libidinous (man), Ming dwakba, m.	Fat, { Syéneúba, m. and n. (well in { Syéneúbanima, f.
Libidinous (woman), Wainsa dwakba- nima, f.	Thin, { Ryanba, m. and n. { Ryambanima, f.
Gluttonous, { Kojacha, m. { Kojanicha, f.	
Drunkard, Dhékong- { tuba, m. { tubanima, f.	
Drunken, { Dukba, m. c. { Dukbanima, f.	
Foul-mouthed, { Khiba, m. c.	
Abusive, { Khibanima, f.	

\* Limo, m. and f., can be used alone for false.

† Bifa is the transitive, bisibá the intransitive form. See Verbs.

‡ See p. 330 of Sequel, also the note and references at p. 321, *supra*.

§ Byakchopaba is literally who makes to die, and so of all similar words; but the form is doubtful, and in general the participle in bá, which is so istic, is used in neuter verbs exclusively to express both senses of dying and dead, sickening and sick, the preterite participle being regarded as an appendage of transitives only.

¶ These two words are samples of adjectives proper. Such are very rare in this tongue, wherein the qualifying words are mostly participles, usable too, substantively, like those formed by the affixes cha and wa. This is another Dravidian trait; and the rarity of proper adverbs and prepositions, and the use of gerunds in lieu of the one and of nouns in lieu of the other (see Adverbs and Prepositions), are two more such traits, to be added to those elsewhere set down.

Tired, { Bálba, m. and n.  
 Weary, { Balbanima, f.  
 Untired, { Má balba,  
 Fresh, { Má balbanima, } Neg.  
 { Sokopá, m. n.  
 Lame, { Sokopánima, f.  
 Lamed, Sokopápana, c.  
 Blind, { Má kwoba, m. n. \*  
 { Má kwobanima, f.  
 Blinded, Má kwobapana  
 Deaf, { Má nimba, m. and n.  
 { Má nimbanima, f.  
 Deafened, { Má nimbanima, m. n.  
 { Má nimbanimapanana, f.  
 Dumb, { Má bwakba, m. n.  
 { Má bwakhanima, f.  
 Deaf and dumb, { Gláúd-wa, m. n.  
 = idiotic, { Gláúdwanim, f.  
 Alone, solitary, \* Gícha or A'gícha, m. f.  
 { Wácha thiba, m. n.  
 Companioned, { Wácha thibanímá, f.  
 { Jókba. Teuba. Mimba, m. n.  
 Wise, { Jokbanima. Teubanima. Mim-  
 banima, f.  
 Foolish, Májokba. Máteuba. Mámimba.  
 Neg.  
 Learned, { Parepába, m.  
 { Parepábanima, f.  
 Ignorant, Má pare pába  
 Rich, { Thiba, m. n.  
 { Thibanima, f.  
 Poor, { Má thiba, m. n.  
 { Má thibanima, f.  
 Talkative, { Bwakba, m. n.  
 { Bwakbanima, f.  
 Silent, Liba bwakba, m. c. † (silent who  
 remains)  
 Dirty = black, Kokem, m. f. n.  
 { Kekempana, m. c.  
 Dirtied, { Kokemimapanana, f.  
 Clean = white, Bubum, m. f. n.  
 { Bubumpana, m. c.  
 Cleansed, { Bubumimapanana, f.  
 Married, { Gróchya dyumba, m.  
 { Gróchya dyumbanima, f.  
 Unmarried, { Gróchya mádyumba, m.  
 { Gróchya mádyumbanima, f.  
 Taxed, { Chóba, m. Chóbanima, f.  
 { Chóchome, n.  
 Exempt, { Má chóba. Má chóbanima.  
 { Má chochome. Neg.  
 New, Aninta, m. f. n.  
 Old, worn-out, Amaisam, m. f. n.  
 Ready, prepared, { Theumna (finished)  
 { Mingba } (dressed as  
 { Kina } food)  
 Unprepared, { Má theumna,  
 Unmade, { Má mingba, } Neg.  
 { Má kina }

Ready, { Rimsiba (adorned), m. c.  
 { Rimsibanima, f.  
 Unready, { Má rimsiba, n.  
 { Má rimsil nima, f.  
 Common, abundant, Táchome, n.  
 Rare, scarce, Má táchome. Neg.  
 Public, apert, patent, Kwóchome  
 Private, latent, not to be seen, Khleuchome  
 Successful, { Neupába, caus. pres. part.  
 { Neupana, cau. past. part.  
 Prosperous, { Neupachome, c. f. p.  
 Unprosperous, { Má neupaba,  
 Unsuccessful, { Má neupana, } Neg.  
 { Má neupachome, }  
 Saleable, Léchome, p. f.  
 Sold, Lena, p. p.  
 Purchasable, Jyapchome, p. f.  
 Purchased, Jyanna, p. p.  
 Similar, { Deuba, m. n.  
 Resembling, { Deubanima, f.  
 Dissimilar, Má deuba. Má deubanima  
 The same, { Myemme or } (that very one)  
 { Myemgno, } m. f. n.  
 Other, different, Kwagname. Wangme,  
 m. f. n.  
 Easy, doable, Páchome, p. f.  
 Difficult, not doable, Má páchome  
 Changeful, { Phasiba, ‡ p. n.  
 Changeable, { Phaschopaba, p. n. (about  
 to change)  
 Changed, { Phásiba (self)  
 { Phána (other, tr.)  
 About to be changed, Pháchome  
 Caused to be changed, Phásipána, c. ref.  
 Phápána, c. tr.  
 Orderly, set in order, { Má hulsiba, n.  
 { Má hulba, tr.  
 { Má limsiba, n.  
 { Má lipba, tr.  
 Disordered, { Hulsiba, n.  
 { Hulna, tr.  
 Disorderly, { Limsiba, n.  
 { Limna, tr.  
 Liable to disorder, { Hulchome  
 About to be disordered, { Lipchome  
 Having, possessing, { Thiba, m. c.  
 tenens, { Thibanima, f.  
 Not having, { Má thiba, m. c.  
 Wanting, { Má thibanima, f.  
 Ornamented, { Rimba, n.  
 Adorned, { Rimsiba, refl.  
 { Rimpaua, tr.  
 Plain, { Má rimsiba  
 { Má rimpana  
 Useful, Sichome, p. f. tr. §  
 Useless, Má sichome, Neg.  
 Quick-moving, active, { Grukba, m. c.  
 { Grukbanima, f.

\* I, thou, he, am alone, is wá gícha bwagna, i'gícha bwagné, a'gícha bwa = my, thy, his oneliness is or remains.

† The root bwá, to be (sit) and to speak, can hardly be distinguished in the participles.

‡ Be changed, is pháso = change thyself; change it, is pháto. The former gives for participles phásiba and phaschopaba = what changes or is about to change; and the latter, puába, the changer, and phána, the changed.

§ Participles of the object (see Conjugations), and usable equally as substantives or as adjectives, e.g., jachome is victuals or food at p. 325, while here it is edible or wholesome.

Slow-moving, lazy, inert, Má grukba, Neg.	Passable, } Gwakchome *
Wholesome, eatable, Jáchome *	Accessible, }
Unwholesome, Mágáchome	Impassable, Mágwakchome
Manufactured, wrought, Pána	Cultivated field, Jóna
Manufacturable, Páchome *	Culturable, Jóchome *
Sharp, Héba, n. p.	Uncultivated, Ma jóna
Sharpened, Hépána, tr. p.	Uncultivable, Má jóchome
Blunt, Má héba	Fruitful, rich (soil), Neuba (good)
Bluntened, Má hépána	Barren, sterile, Má neuba
Grinded, Khrina	Sandy. No word
Grindable, Khrichome	Clayey, Phélépheleme
Spun, Pánna	Calcareous, Chunnungme
Woven, Pána	Saline, Yuksinungme
Platted, Pána	Muddy, Kyelchome
Spacious, wide, ample, Bhyappa	Dusty, Byerbakhapinungme
Contracted, narrow, Má bhyappa	Brackish (water) Yuksinungme
Moving, capable of self-motion, Dukba, †	Fresh, { Táchome
n. part. m. f. n. Dukbanima, f.	Sweet, { Néuba
Movable, capable of being moved, Dukchome, tr. p. f.	Flowing, Gwakba
Motionless, Má dukba, m. n.	Still, Má gwakba
Immotable, Má dukchome, tr.	Deep, Gleumba
Moved, † self, Dukba	Shallow, Má gleumba
Moved, other, Dungna	Windy, stormy (weather), { Júnám §
Caused to be moved, Dungpána	{ Jákhome
Figured, self, Rám dyumba	{ Jákhitame
Figured, other, Rám dyumpána	Fine, fair, Neuba
Figurable, Rámdyum pachome	Cold, { Junamme
Unfigurable, Rámdyum má pachome	{ Júi byangme
Luminous, shining, Chyarba (self), n.	{ Jákhitame
Self-illumed, Chyarsiba, refl.	Hot, { Haulomi
Illumed by other, Chyarpána	{ Haulomi byangme
Illuminable, Chyarpachome	{ Haulau dyumme
Dark, Namrikba	Sunshiny, Namneume
Darkened, Namringpána	Cloudy, Koksyalhwalme
Flaming, burning self, Hoba (fire and candle)	Rainy, Ryáwayume
Kindled, }	Cold (water), Chikha
Inflamed, } Hopána	Hot (water), { Gleugleum, conj.
Made to flame, }	{ Gleugleum-me, disj.
Kindleable, }	Moist, sappy green (wood), A'pwákunungme
Inflammable, } Hopáchome *	Juicy (fruit), A'pwakunungme
Burning, in process of being consumed by fire, Deupba	Juiceless, sapless, A'pwákumanthime
Burnt, consumed by fire, Deumpána	Wooden, Singke
Consumable by fire, Deumpachome *	Woody, timber-bearing, } Singdhyaksi-
Extinguishing (self), going out, Byakba	Wooded, } bwagdikhá
Extinguished by another, Byangpána	Stony, made of stone, Lungke
The upper, superior, Hátcungme, m. f. n.	Stony, stone-bearing (place), Lung bwagdikha
The lower, inferior, Háyungme †	Iron, made of iron, Syelke
Right, Jumrolame	Iron-producing, Syelgiba
Left, Perolame	Leathern, made of leather, Kwoksyeuke, Kokseke
Central, Alimbudime	Skin-bearing (animal), Kwoksyeu thiba, Kokse thiba
Eastern, Namdhapdikhalame	Wet, } clothes, &c., { Moba
Western, Namwamdikhalame	Dry, } { Sheuba
Northern, Háteulame	Wooded (country), { Sabala bwakba
Southern, Háýulame	{ Sabala bwadikha

\* See note § at p. 327.

† The participle of neuter verbs is single and aoristic; dukba is changing and changed, et sic de cæteris.

‡ Hætu, top, above; háyu, below, bottom.

§ Wind and windy, and cloud and cloudy, &amp;c., are confounded usually like "cold" in English, which is both substantive and adjective. So also Heat and Hot.

Open, A'klauchom (naked)  
 Jungly, Sábala dyumme  
 Coloured, { Ryarsiba, self  
                   { Ryangna, by other  
 Caused to be coloured, Ryangpána  
 Colourless, { Bubum (white)  
                   { Má ryangna  
                   { Má ryangsibae  
 Colourable, Ryakchome  
 Red, Lalam \*  
 White, Bubum  
 Black, Kyákýám  
 Blue. No name  
 Green, Gigim  
 Yellow, Womwome  
 Sweet, Jijim  
 Sour, Jeujeum †  
 Bitter, Kaba  
 Ripe, Jiba  
 Ripened, { Jiba, n. (self)  
                   { Jipana, tr. (other)  
 Raw, Achekhli  
 That is raw, Achekhli bwakba  
 That is made raw, Achekhli pana  
 Rotten (flesh, fruit, &c.), Jyipba  
 Rotten (wood, &c.), Chyamba  
 Coarse, { No words  
 Fine, {  
 Rough, Khwárbekhwárbem  
 Smooth, Phéléphélem  
 Polished, Phéléphélem  
 Unpolished, Má phéléphélem  
 Straight, Dyomba  
 Crooked, { Gukba  
                   { Gung-gung, or  
                   { Gung-gungme  
 Full, Dyamba  
 Filled, Dyampána  
 Empty, A'shéti  
 Emptied, A'shétipána  
 Solid, Dyamba  
 Hollow, A'shóti  
 Heavy, Hyalba  
 Light (levis), Hamba  
 Great, Gnolo  
 Small, Yáke  
 Long, Jheúba  
 Short, Má jheúba  
 Wide, Bhyakba  
 Narrow, Má bhyakba  
 High, Lába  
 Low, Má lába. Dékholába  
 Angular, Kona-bwakba  
 Round, Khirkhirme  
 Spherical, Pulpulme  
 Pointed, Jeujeume ‡  
 Unpointed, Má jeujeume

Edged, Hé'ba  
 Unedged, Má hé'ba  
 Broken, { round } Bukba, Pwongna  
 Burst, { things, }  
 Broken (long things), Jikba. Jingna  
 Torn (cloth, &c.), { Jiba § n.  
                               { China, tr.  
 Split (wood), { Yésiba, †nt.  
                               { Yéna, tr.  
 Entire, by negative prefix to all the above  
 Porous, Chapba  
 Imporous, Má chapba  
 Open, Hongsaiba  
 Opened, Hongna  
 Opening, about to open, Hongschopaba  
 Shut, Tyangsaiba  
 Shuttled, Tyangna  
 Shutting, about to shut, Tyangschopaba  
 Spread, { Hamsia, n.  
                   { Hamna, tr.  
 Folded, { Plemsiba, n.  
                   { Plemnna, tr.  
 Expanded, blown (flower), Boba  
 Caused to blow, Bopána  
 Expanding, about to expand, Boschopaba  
 Closed, shut = not expanded, Má bola  
 Tight, Khimsaiba, n.  
 Tightened, Khimna, tr.  
 Loose, Thyelvím  
 Loosened, Thyelvím pána  
 Unsteady, loose, or { Má jásiiba  
                               { Má jána  
 Shaking, {  
 Fixed, firm, { Jásiba, n.  
                   { Jána, tr.  
 Cooked, Kina  
 Boiled, Pwákumikina  
 Roasted, Gryamna  
 Grilled, Cheuna  
 Hairy, Swon thiba  
 Hairless, Swon má thiba or Swon manthi  
 Feathered, Swon thiba  
 Unfeathered, Swon má thiba or Swon  
 manthi  
 Rising or risen (sun), Dhapba  
 Setting or set (sun), Wamba  
 Issuing, coming out or come out (being),  
 Gluba  
 Entering or entered (being), Woba  
 Falling (being), Dokba, n.  
 Fallen, Dokba, n.  
 About to fall, Dokchopaba  
 Falling (thing), U'ba  
 Fallen (thing), U'ba  
 Rising (being), Rapba  
 Remaining, risen or standing, Rapso-  
 bwakba  
 Risen or stood, Rapba. Rapso bwakba

\* Lalam adjectival. Lalamme substantival = Newári, Hyáwun and Hyáwungtu, and lál, lál wala of Hindi, or red and the red one. So Pabum and Bubumme Gigim and Gigimmo, &c. The affixes jokpa (m.) and jongma (f.) are often substituted for me in reference to colour, kyakyajokpa, the black.

† Jeujeum, literally pointed, acute, sharp, from Jeuieu (French eu), a point.

‡ Jeuieu vel juu is apex, point, top; pulpul is a sphere, and Khirkhir, a round but not spherical body.

§ Bukba, jikba, as participles of neuter verbs which are aoristic, wear the form of present participles, and as adjectives mean breaking as well as broken, &c.

Raising, Rampaba  
 Raised, { Ramna, tr.  
           { Rampana, caus.  
 Putting down (mat), Jyeulba \*  
 Put down (things), Jyeulba  
 Sitting, Bwakba, Nisiba  
 Seating, Bwang paba. Ni paba \*  
 Seated, Bwápána. Nina  
 Lying down, Glesiba, Ipba  
 Laid down, { Glesiba Ipba, n.  
               { Glesipana Impána, tr.  
 Waking, Syaisiba  
 Waked, Syaisiba  
 Awakening, Syaisipaba \*  
 Awakened, Syaisipana  
 Sleepy, Myelcho dwákba  
 Asleep, Myelba  
 Sleeping, Myelba \*  
 About to sleep, Myelchopaba  
 Domestic, home-made, Dwábodyel dim  
 Foreign or foreign made, Wangmedyel  
                                   dim  
 Rusty, Dyelpo, m. f.  
 Loving, { (being), { Dwakba, m.  
 Desirous, { (being), { Dwakbanima, f.  
 Desiring, { (being), { Dwakbanima, f.  
 Lovable, { Dwakchome \*  
 Desirable, { Dwakchome \*  
 Written, Ryangna  
 Read, Parepana  
 Eaten, Jana  
 Drank, Túna (pausing accent)  
 Payable, Chochoime \*  
 Paid, Choona (pausing accent)  
 Well-odoured, A'rincubame †  
 Stinking, Arimaneubame  
 Having odour (thing) or { Namba  
                                   smelling (man), {  
 Belonging to a Tibe- { Leuchake, m.  
                           tan or native of { Leuchanimake, f.  
 Tibet, {  
 Tibetani, or produced { Leuchadyeldim  
                               in Tibet (thing), { Leuchadyelke, m. ‡  
 Nepalese, native of Nepal. No name  
 Belonging to a high- { Syértichake, m.  
                           lander or native of { Syértanimake, f.  
                           hills {  
 Highland thing, { Syertedim, or  
                           { Syertedyeldim  
 Of person of the { Dheptechake, m.  
                           { Dheptechanimake, f.  
 plains, {  
 Produce of plains, Dheptedim

European (per- { Bubum-rámcha, m.  
                       son), { Bubum-rámchanima, f.  
 European (goods), Bbum-rámthiba  
 dyeldim  
 Woollen, made of wool, U'neke  
 Woolly, wool-bearing, U'nthiba  
 Hairy, made of hair, Swonke  
 Hairy, hair-bearing, Swonthiba  
 Iron, made of iron, Syalke  
 Golden, Syeunake  
 Silver, made of silver, Chándike  
 Wooden, made of wood, Singke  
 Woody, full of trees (place), Dhyaksi-  
                           bwagdikka  
 Jungly, full of jungle, Sábálá bwang-  
                           dikha  
 Eye-having (being), Michi thiba  
 Foot-having (being), Kholi thiba  
 Wealthy (being), Grokso thiba  
 Wealthy (place), Grokso-bwagdikka  
 Grain-having (man), Búra thiba  
 Grain-producing (field), Búra neudikka  
 Grain-abounding (place), Búra bwang-  
                           dikha §

## COMPARISON OF ADJECTIVES.

Great, Gnolo  
 As great as this, Yam khwome gnolo  
 Greater than this, Yam ding gnolo  
 Greatest of all, Haupe ding gnolo  
 Very great, Thé gnolo  
 Small, Káchim. A'káchim  
 Small as this, Yam khomékáchim  
 Smaller than this, Yumding káchim  
 Smallest of all, Haupe dingkáchim  
 Very small, Thé káchim  
 Cold, Chikba  
 Colder, Yam ding chikba  
 Coldest, Haupe ding chikba  
 Very cold, Thé chikba  
 Hot, Gleuba  
 Hotter, Yam ding gleuba  
 Hottest, Haupe ding gleuba  
 Very hot, Thé gleuba

## NUMERALS.

Cardinals.  
 One, Kwong  
 Two, Niksi  
 Three, Sam

\* All these, and numberless others ending in ba, siba, na, or chome, are participial. See further on. The relative pronoun inheres, and the use is adjectival or substantival.

† Me, m. affix, is a formative of all three genders = hma, gu of Newári, save that these are major and minor of gender. Mé, like hma, gu, attaches to all qualities used substantively superadded to the gender sign, as gná-wá, gwa-mi = old (man and woman), whence gnáwame, gnámime = the old ones, male and female. So swalo-cha-mi = mature, male and female, whence swalocháme, swalomime.

‡ Ke (or kem, see p. 321) is the general sign of relation when one substantive only is used. When two are expressed, the second takes the á prefix (hia, hor, ita), unless the relation be local, and then dim (dien = in of) is used instead of the á; e.g., hand of man, muryu á gu; rice of bazar, bazar dim shéri. (See Grammar.)

§ Bwangdikha = the place where is; dikha usable only with a verb; bwang from bwakesse in loco.

Four, Ló  
 Five, Gno  
 Six, Rukba  
 Seven, Channi  
 Eight, Yá  
 Nine, Ghú  
 Ten, Kwaddyum  
 Eleven, Kwaddyum kwong,  
     = ten (and) one  
 Twelve,       ,,       niksi  
 Thirteen,     ,,       sam  
 Fourteen,     ,,       lé  
 Fifteen, &c.,   ,,       gnó  
 Twenty, A'sim, } Kwong ásim,  
     = a score     } = one score  
     = a score (and) one } Kwong ásim  
 Twenty-one, A'sim kwong, } kwong, =  
     = a score (and) one     } one score  
     and one  
 Twenty-two, A'sim niksi. Kwong ásim  
 niksi  
 Thirty, Kwong ásim, kwong áphlo  
     = one score, one its half  
 Thirty-one, Kwong ásim, kwong áphlo  
     kwong, = one score, one half (and) one  
 Thirty-two, Kwong ásim, kwong áphlo  
     niksi, = one score, and one half and two  
 Forty, Niksi ásim = two score  
 Forty-one, Niksi ásim kwong  
 Forty-two, Niksi ásim niksi  
 Fifty, Niksi ásim áphlo, = two score (and)  
     its half  
 Fifty-one, Niksi ásim áphlo kwong  
 Fifty-two, Niksi ásim áphlo niksi  
 Sixty, Sam ásim  
 Seventy, Sam ásim áphlo, = three score  
     (and) a half  
 Eighty, Ló ásim  
 Ninety, Ló ásim áphlo  
 One hundred, Gnó ásim, = five score  
 One hundred and one, Gnó ásim kwong  
 One hundred and two, Gnó ásim niksi,  
     = five score (and) two  
**Ordinals.** None

ADVERBIALS.

Once, Kwábálá  
 Twice, Nip pálá  
 Thrice, Sap pálá  
 Four times, Lep pálá  
 Five times, Gnó pálá  
 Six times, Rú pálá  
 Seven times, Chá pálá  
 Eight times, Yá pálá  
 Nine times, Ghú pálá  
 Ten times, Kwaddyum pálá  
 Firstly, } Wanting, save as they coin-  
 Secondly, } side with the last

NUMERAL ADJUNCTS.

They are doubtfully ascribable to this  
 tongue, or falling so fast out of use that

what remains is a mere fragment. I shall  
 illustrate by comparison with Newári, in  
 which these generic signs are undoubtedly  
 normal and in full. e. *Báhing*, like  
 Newári, has no division corresponding to  
 the fully-developed gender, m. f. n. It  
 has not even, as Newári has, a division  
 correspondent to the logical gender, or  
 beings and things, which is equivalent to  
 the major and minor of gender in the  
 plural of Dravirian nouns and verbs also.

English.	Newári.	Báhing.
Beings	Hma	} Li?
Things	Gú	
Rationals	...	...
Brutes	...	...
Vegetalia	} Má	A'pum
Plants		
Timber trees	Sima	Sing
Soft trees or	} Má	A'púm'
grasses		
Logs	Ká	...
Weapons	} Pú	Syal
Implements		
Pairs	Já	...
Flowers	Phó	Lí
Fruits	Gó	Bwom
String of	} Tya. Jhó	Chyarchyar
animals		
Heap of things	Dón. Púcha	Khumna.
Herd of ani-	} Batháng	...
mals		
Days	Nhu	Kha

In the use of these signs first comes  
 the numeral, then the sign, and then the  
 thing or being specified, e.g., Newári,  
 Chha ma si ma, Báhing, Kwong sing  
 ápúm = one (timber) tree.

Chha má singhali má, N.; Kwo ápúm,  
 Séli ápúm, B., = one chestnut tree.

Swó nhu nhi, N.; Sam kha namti, B.,  
 = three days. Nigo santola si, N.; Ni  
 bwom santola sichi, B., = one orange.

Chhapukhwón, N.; Kwoyal bótho, B.,  
 = one sword. Chhago singhali si, N.;  
 Kwobwom seti sichi, B., = one chestnut  
 fruit.

PRONOUNS.

*Singular.*

I, Gó  
 Thou, Ga  
 He, she, it, Harem, yam, myam

*Dual.*

We, inclusive, Gósi  
 We, exclusive, Gósuku  
 Ye, Gási

They, { Harem dausi \*  
       { Yám dausi  
       { Myam dau

\* For dausi, dau, road daási, that is, short a or soft a, with the pausing tone.



*Plural.*  
 We, inclusive, Góí  
 We, exclusive, Góku  
 Ye, Gani  
 They, { Harem dau \*  
           { Yam dau  
           { Myam dau  
 This, Yam } All genders ; no sign  
 That, Myam }  
*Dual.*  
 These, Yam dausi  
 Those, Myam dausi  
*Plural.*  
 These, Yam dau  
 Those, Myam dau  
 Self, Daubo (Dwabo)  
*Dual.*  
 Dwabo dausi  
*Plural.*  
 Dwabo dau  
 Myself, Wadaubo  
 Thysqf, I'daubo  
 His, her, itself, A'daubo  
*Dual.*  
 1. { Wasi daubo, exclusive  
       { Isi daubo, inclusive  
 2. Isi daubo  
 3. Asi daubo  
*Plural.*  
 1. { Wake daubo, exclusive  
       { Ike daubo, inclusive  
 2. Ine daubo  
 3. Ane daubo  
 Any, some, person, Seú ; subs. and adj.,  
       m. and f.  
*Dual.*  
 Seudasi  
*Plural.*  
 Seu dau  
 Any, some, thing, Mára : subs. only : n.  
*Dual.*  
 Mára dausi  
*Plural.*  
 Mára dau  
 Another, Kwágnáme  
*Dual.*  
 Kwágnáme dausi  
*Plural.*  
 Kwágnáme dau  
 Many or much, Dhékong : subs. adj.:  
       m. f. n.  
       No dual or plural.  
 Few. Little, Dékho : subs. adj. : m. f. n.  
 The same, Myem

*Dual.*  
 Myem dausi  
*Plural.*  
 Myem dau  
 How many? } Gisko, { subs. adj.:  
 And how much? } m. f. n.  
 As many, much, Gisko, } ditto  
 So many, much, Metti, }  
 All, Hwappe, ditto  
 Half, A'kwáphala, ditto  
 The whole, Hwappe Haupe  
 { Seu. } Singular, subs. adj.  
       { m. and f.  
 Who? inter. { Seu dausi. Dual  
                   { Seu dau. Plural  
                   { Gyem, sing. subs. adj.  
                   { m. f. n.  
 Who? rela. † { Gyem dausi. Dual  
                   { Gyem dau. Plural  
                   { Myem, sing. subs. adj. n.  
 Who? correl. { Myem dausi. Dual  
                   { Myem dau. Plural  
 What? { Mára, sing. subs. adj., m. f. n.  
           { Mára dausi. Dual  
           { Mára dau. Plural  
 What, rel., Mára  
 What, correl., Maem  
 Dual and plural, Like  
 Interrogative for both  
 Whoever, } Gisko, subs. adj. m. f. n.  
 Whatever, }  
 Dual, Gisko dausi, } ditto  
 Plural, Gisko dau, }  
 As many, Gisko, } ut supra  
 How many? Gisko, }  
 So many, Metti  
 Dual, Metti dausi  
 Plural, Metti dau  
 Either, Yemka. Myemka  
 Dual, Yemka dausi. Myemka dausi  
 Plural, Yemka dau. Myemka dau  
 Both, Nimpho, subs. and adj. m. f. n.  
 Several. No word  
 My, Wá'†  
 Thy, I'  
 His, her, its, A'  
*Dual.*  
 Our, Wási, excl. † I'-si, incl.  
 Your, I'-si  
 Their, her, its, A'si  
*Plural.*  
 Our, Wake, excl. Ike, incl.  
 Your, Ini  
 Their, A'ni  
 Mine, Wáke

\* See note (\*) on previous page.

† Gyem takes the á prefix and is used interrogatively in a relative sense: which of these persons or things will you take? A-gyemmo ládi, wherein the disjunct form is employed, gyemme.

‡ The words father and mother in conjunction with their pronominal adjuncts are

irregular, a-pa	{ wasi-po	† wake-po	} Singular, Dual, and Plural.
i-po	{ isi-po	ike-po	
a-po	{ asi-po	ini-po	
		áni-po	

Other relations, as popo, uncle, though but iteration<sup>†</sup> of po, are regular, e.g., wá-popo, i-popo, a-popo, &c.

Thine, I'ke  
His, her, its, A'ke

*Dual.*

Ours, Wasike, excl. Isike, incl.  
Yours, I'sike  
Theirs, A'sike

*Plural.* •

Ours, Wakke, excl. Ikke, incl.  
Yours, I'nike  
Theirs, A'nike  
Own, Dauboke

1. My own, Wa dauboke
2. Thy own, I' dauboke
3. His, her, its own, A' dauboke

*Dual.*

1. { Wasi dauboke, excl.  
I'si dauboke, incl.
2. I'si dauboke
3. A'si dauboke

*Plural.*

1. { Wake dauboke  
I'ke dauboke
2. I'ne dauboke
3. A'ne dauboke
1. Mine own, Wake dauboke
2. Thine own, I'ke dauboke
3. His, her, its own, A'ke dauboke, &c.,  
like the disjunctive mine

BÁHING VERBS.

Cause, Páto, tr. Pápáto, its causal \*  
Cause not, Má páto

Can it, be able for it, { Cháppo, tr.  
Chamso, intr. †  
Do not can it, Má chápo. Má chámso.

Cause to can  
or enable { Chámpáto, tr.  
Chámpáso, intr.  
Chámpáyi, passive  
Chámpápáto, causal, tr.  
Chámpápáso, intr. causal  
Chámpápáyi, pas. causal

Enable not, Má chám páto, &c.

Be born, Gikko, n.

Give birth to { Kiko, trans.  
or beget, { Kingso, reflex  
Kingyi, passive

Give birth to { Gíngpáto, tr. causal  
or beget, { Gíngpáso, intr. causal  
Gíngpáyi, passive causal

Cause to beget  
or produce, { King'áto, tr.  
Kíngpáso, reflex  
Kíngpáyi, passive

Be not born, Má gikko, Neg.

Beget or produce not, Má kikko, Neg.

Live, { Blenno, n.  
Blenpáto, tr. causal  
Blenpáso, intr. causal  
Blenpáyi, passive

Live not, Má blenno

Die, { Byákko, n.  
Byangpáto, tr. causal  
Byangpáso, intr. causal  
Byangpáyi, passive

Kill, { Sáto, tr.  
Sáso, reflex tr.  
Sáyi, passive  
Sápáto, tr. causal  
Sápáso, reflex causal  
Sápáyi, passive

Be (sum), Ká. Khe. Gno. Irreg. Defec.

Be ‡ (maneo), { Bwakko, n. (sit)  
Bwangpáto, tr. causal  
Bwangpáso, intr. causal  
Bwangpáyi, passive

Become, { Dyúmno, n.  
Dyúmpáto, tr. causal  
Cause to  
become, { Dyúmpáso, intr. causal  
Dyúmpáyi, passive  
Thyunto. Dyumpato §

Have, possess, { Thiwo  
Bwála

Have not, { Má thi'wo  
or want, { Má bwala  
Make to have, { Thiyáto, tr.  
Cause to possess, { Bwálápáto, tr.

Do, make, { Páwo, tr.  
Páso, reflex  
Páyi, passive ||  
perform, { Pápáto, tr. c.  
Pápáso, intr. c.  
Pápáyi, passive, c.

Keep doing, { Páwomukho hwákho, n.  
Pásogno bwákho, n.

Cease doing or to do, Pácho pléno, n.

Suffer, { Tyáro, tr.  
Tyáro, reflex. tr.  
Tyári, pas.

\* Páto is the causative of all verbs, and is derived from the root pá, to do or make. It answers to the Háyn form, "do for another." In Báhing it is the causative, also bearing that sense. Do, or make, is pawo.

† These are — wonto and woncho of Háyn, the definite and indefinite of Hungarian; in English, can it, or be able for it, and be able simply. Chápo forms the potential of all verbs.

‡ Be in a certain place = sit. Sheer entity is expressed by ka, khe, gno, defectives.

§ Neuter dyum becomes normally transitive and causal thyum. Both take the ordinary causative, which with the latter makes a double causal thyumpato, cause to cause to become; or, at pleasure, even a treble one, thyumpapato. Sogikko become, kikko, whence kingpato and kingpapato.

|| Observe, once for all, that the three forms of the transitive (primitive and causal alike) refer to him (any one), to self and to me (the speaker). Thus sá-to, kill him or it; sá-so, kill thyself; sá-yi, kill me; and that in verbs like to do, the sense is modified of necessity, but without essential change; and that the passive has no imperative of the second or third person. Hence the entry under the first, and hence, as will be seen in the Grammar, the existence in the language of certain special forms of the verb subsidiary to the so-called passive.

Cause to suffer,	{ Tyárpátó, tr. Tyárpáso, reflex Tyárpáyi, passive	Laugh, Riso, n.
	{ Kwó-gno, tr. (see)	Make laugh, Risaipá-to-so-yi, a.
Observe or	{ Kwó-so, reflex	Laugh at, irride, Rito. • Riso. Riti, tr.
Examine,	{ Kwó-yi, passive	Weep, Gnwákko, n.
	{ Kwó-páto, tr. causal	Make weep, Gnwánpá-to-so-yi, c.
	{ Kwó-páso, intr. causal	Dance, Silimóvo, † tr.
	{ Kwó-páyi, passive, causal	Make dance, Silimópá-to-so-yi, c.
Understand,	{ Teuto. Jokko. Mimto, tr.	Sing, Swálong ráwó, tr.
Know,	{ Teuso. Jongso. Mim-	Make sing, Swálong pápáto-so-yi, c.
Think,	{ so, reflex	Hope. No such word
	{ Teuti. Jongyi. Mim-	Fear, Gnito, n.
	{ ti, passive	Frighten, { Gnipáto, tr. c. Gnipáso, reflex c. Gnipáyi, passive
Cause to under-	{ Teupáto. Jongpáto.	Cause to frighten, { Gnipápáto, tr. Gnipápáso, reflex Gnipápáyi, passive
stand,	{ Mimpáto, tr. c.	
Explain,	{ Teupáso. Jongpáso.	
	{ Mimpáso, intr. c.	
	{ Teupáyi. Jongpáyi.	
	{ Mimpáyi, pas. c.	
Feel,	{ Linléto, trans.	
Be sensible of,	{ Linlésó, reflex	
body,	{ Linléyi, passive	
	{ Mimto, trans.	
	{ Mimso, reflex	
Remember,	{ Mimi, passive	
	{ Mimpáto, tr. causal	
	{ Mimpáso, reflex causal	
	{ Mimpáyi, passive, causal	
Forget,	{ Plendo, tr.	
	{ Plenso, tr. reflex	
	{ Plendi, passive	
	{ Plen-pá-to-so-yi, causal	
	{ Dwakko, intr.	
Desire,	{ Dwakto, tr.	
Lust for,	{ Dwangso, reflex	
love,	{ Dwakti, passive	
	{ Dwangpá-to-so-yi, c.	
Hate,	{ Grámdo, tr.	
	{ Grámso, reflex	
	{ Grámdi, passive	
	{ Grámpá-to-so-yi, c.	
Recognise,	{ Syanto, tr.	
	{ Syanso, reflex	
	{ Syanti, passive	
	{ Syanpáto, &c., c.	
Be modest,	{ Gnúne bókkó, n.	
	{ Gnúne bong-pá-to-so-yi,	
Make modest,	{ tr., or	
	{ Gnúne pok-ko-so-yi, tr.*	

\* As dyum becomes thyum, so bokko becomes pokko-bongpato; and from pokko, double causal pong-pato. (See Grammar.)

† Sili = a dance. The verb móvo has the separate sense of to fight, but is used with many nouns to verbalise them.

‡ Add as synonyms of dyumpáto, &c. :-

Nyuba thyumto, tr. Nyuba thyumso, refl. Nyuba thyumyi, pas.

Nyú vel Neu. French eu, as before explained.

§ Means, may I be gladdened. Be gladdened, the sheer passive, cannot be expressed. I, thou, he, is gladdened = Wáthim nyúpáyi. I'thim nyúpáso, A'thim nyúpáda. The last = he gladdens and is gladdened. Gyéroso and gyérispáto are much closer expressions for glad and gladden. The others are formed from thim or theum, the heart, and the conjunct pronouns. Opposite is the phase of the active and passive voices.

Active.	Passive.
A'thim nyúpádu	Wáthim nyúpáyi
A'thim nyúpádt	I'thim nyúpáso
A'thim nyú páda	A'thim nyúpáda

(For thim read theum, French eu.)

Talk, make discourse, { *Ló páwo*, tr.  
*Ló páso*, reflex  
*Ló páyi*, passive  
*Ló pápáto*, tr.  
Cause to talk, { *Ló pápáso*, reflex  
*Ló pápáyi*, passive  
Tell my, thy own, { *Wá ló sóguo*  
his, tale, { *l' ló sóguo*  
*A' ló sóguo*  
Be silent, *Liba bwakko*, n.  
Silence, { *Liba bwangpáto*, tr.  
*Liba bwangpáso*, reflex  
*Liba bwangpáyi*, p.  
Cause to silence, { *Liba bwang pápáto*, tr.  
*Liba bwang pápáso*, reflex  
*Liba bwang pápáyi*, p.  
Call, summon, { *Bréto*, tr.  
*Bréso*, reflex  
*Bréti*, passive  
Cause to summon, { *Brépáto*, tr.  
*Brépáso*, reflex  
*Brépáyi*, passive  
*Syanda páwo*, tr.  
Shout, vociferate, { *Syanda páso*, refl.  
*Syanda páyi*, p.  
Learn = teach thyself, *Cháyinsó*, n.  
Teach, *Cháyindo*, tr.  
Teach thyself, *Cháyinsó*, reflex tr.  
Cause thyself to be taught, { *Cháyinsipáso*, c. r.  
Teach me, *Cháyindi*, passive  
Cause me to be taught, *Cháyinsipáyi*, c.p.  
Read, { No such word. *Kwo-guo* = see,  
is used  
Write, { *Ryakko*, tr.  
*Ryango*, tr. reflex  
*Ryangyi*, p.  
*Ryakti*, p. = write for, or to me  
Cause to write, { *Ryángpáto*, tr.  
*Ryángpáso*, reflex  
*Ryángpáyi*, p.  
Ask, question, { *Hilo páwo*, tr.  
*Hilo páso*, reflex  
*Hilo páyi*, p.  
Cause to ask, { *Hilo pápáto*, tr.  
or question, { *Hilo pápáso*, reflex  
*Hilo pápáyi*, p.  
Answer, *Só-guo*, tr. (see Tell)  
Beg, solicit, { *Punno*, tr.  
*Punso*, refl.  
*Punyi*, p.  
Cause to beg, { *Pun páto*, tr.  
*Pun páso*, reflex  
*Pun páyi*, p.  
Get, obtain, find, { *Tá-wo*, tr.  
*Tá-so*, reflex  
*Tá-yi*, p.  
Cause to get, &c. { *Tá-páto*, tr.  
*Tá-páso*, reflex  
*Tá-páyi*, p.

Approve, like, { *Dwakto*, tr.\*  
*Dwangso*, reflex  
*Dwakti*, p.  
Cause to like, &c. { *Dwang páto*, tr.  
*Dwang páso*, reflex  
*Dwang páyi*, p.  
Dislike, { *Mádwakto*  
Disapprove, { *Mádwangso*, &c.  
*Mádwakti*  
See, { *Kwó-gno*, trans.  
*Kwó-so*, reflex  
*Kwó-yi*, passive  
Show, { *Kwó páto*, tr. c.  
*Kwó páso*, reflex c.  
*Kwó páyi*, p.  
Hide, lie hid, *Khleúso*, n. and reflex  
Hide it, *Khleúto*, tr.  
Hide me, *Khleúti*, p.†  
Cause to be hid, or to be concealed, { *Khleu páto*, tr.  
*Khleu páso*, reflex  
*Khleu páyi*, p.  
Cause to cause to be hid, { *Khleu pápáto*, tr.  
*Khleu pápáso*, refl.  
*Khleu pápáyi*, p.  
Hear, { *Ninno*, tr.  
*Ninso*, reflex  
*Ninyi*, pas.  
Cause to hear, { *Nín páto*, tr.  
*Nín páso*, reflex  
*Nín páyi*, passive  
Taste, { *Dapto*, tr.  
*Damso*, reflex  
*Dapti*, passive  
Cause to taste, { *Dam páto*, tr.  
*Dam páso*, reflex  
*Dam páyi*, passive  
*Múto*, tr.  
Blow, apply breath, { *Múso*, reflex  
*Múyi*, passive  
Cause to blow, { *Mú páto*, tr.  
*Mú páso*, reflex  
*Mú páyi*, passive  
Smell, { *Nammo*, tr.  
*Namso*, reflex  
*Námyi*, passive  
Cause to smell, { *Nam páto*, tr.  
*Nam páso*, reflex  
*Nam páyi*, passive  
Touch, { *Khúto*, tr.  
*Khúso*, reflex  
*Khúti*, passive  
Cause to touch, { *Khú páto*, tr.  
*Khú páso*, reflex  
*Khú páyi*, passive  
Eat, { *Jáwo*, tr.  
*Jáso*, reflex  
*Jáyi*, passive  
Cause to eat, { *Já páto*, tr. *Bapato*, tr.  
= feed { *Já páso*, refl. *Bapaso*, refl.  
*Já páyi*, pas. *Bapayi*, pas.

\* The intransitive is *dwakko* = approve, whence transitive *dwakto*, approve it, like the Hungarian determinate and indeterminate.

† In this, as in most verbs, the three forms refer respectively to me (*khleuti*) to him, or it, any being or thing (*khleuto*), and to self (thyself) (*khleuso*); and so precisely in the causal also, *khleu páyi*, *khleu páto*, and *khleu páso*.

Drink, {	Túgno, tr. Túso, reflex Túyi, pas.
Cause to drink, {	Tundo, tr. Tunso, reflex Tundi, pas.
Be intoxicated, Dúkko.*	Neutro, pas.
Make intoxicated, {	Dung páto, tr. Dung páso, reflex Dung páyi
Vomit, {	Méwo, tr. Méso, reflex Méyi, pas.
Cause to vomit, {	Mé páto, tr. Mé páso, reflex Mé páyi, pas.
Sleep, Ippo, n.	
Cause to sleep, {	Im páto, tr. c. Im páso, reflex c. Im páyi, pas. c.
Cause to sleep, {	Ipto, tr. These are equal Ipsso, refl. in sense to the last, and exhibit a second mode of making causals.
Wake, Syáyinsso, n.	
Awaken, {	Syáyinsi páto, tr. Syáyinsi páso, reflex Syáyinsi páyi, pas.
Dream, {	Gnámung mówo, tr. Gnámung móso, reflex
Cause to dream, {	Gnámung mópáto, tr. Gnámung mópáso, reflex Gnámung mópáyi, pas.
Fart, Píso, n.	Pisipáto, &c., causal
Fart at him, Píto.	Píso. Píti, tr.
Shit (caca), Wáso, intr.	
Cause to shit (caca), Wási páti, &c., c.	
Caca supra ali quid vel aliquem, Wáto, tr.	
Piss (minge), {	Chároso, n. Chársi páto, causal
Imminge, Chárto, &c., tr.	
Kiss (give and take oscula), {	Chuppáwo, tr. Chuppáso, reflex Chuppáyi, pas.
Cause to kiss, Chuppá páto, &c., c.	
Kiss (coû), {	Leuwo, tr. (French eu) Leuso, reflex Leuyi, pas.
Be kissed, Leupáso, reflex causal †	
Sneeze, {	Háchhún mówo, &c., tr. Háchhún mópáto, &c., causal
Spit, {	Téwo, tr. Téso, reflex Téyi, pas.
Cause to spit, {	Té páto, tr. Té páso, reflex Té páyi, pas.
Belch, {	Té pápáto, &c., D.C.‡ Byamne mówo, &c., tr. Byamne mópáto, &c., causal
Cough, {	Syókhé mówo, tr. Syókhé mópáto, &c., c.
Hiccup, {	Díkumi dokto, &c., tr. Díkumi dongpáto, &c., c.
Swallow, {	Dwakko, tr. Dwangso, reflex Dwangyi, pas.
Yawn, {	Hapaa mówo, tr. Hapaa mópáto, &c., c.
Lick, {	Tukko, tr. Tungso, reflex Tungyi, pas.
Cause to lick, {	Tung páto Tung páso Tung páyi
Suck, {	Bippo, tr. Himso, reflex Bimyi, passive
Cause to suck, {	Bim páto, tr. Bim páso, reflex Bim páyi, pas.
Bite, {	Kráto, tr. Kráso, reflex Kráyi, pas.
Cause to bite, {	Krá páto, tr. Krá páso, reflex Krá páyi, pas.
Kick, Tá-to, tr.	Tá-so, reflex. Ta-yi, pas.
Cause to kick, {	Tá páto, tr. Tá páso, reflex Tá páyi, pas.
Strike, {	Teuppo, tr. (French eu) Teumso, reflex Teumyi, pas.
Cause to strike, {	Teum páto, tr. Teum páso, reflex Teum páyi, pas.
Scrape or scratch (violently), {	Khwáro, tr. Khwároso, reflex Khwáryi, pas. Khwárpáto, &c., c.
Scratch (for ease, itching), {	Bapto, tr. Bamso, reflex Bapti, pas. Bampáto, &c., causal
Push, {	Nyapto, tr. Nyansso, reflex
Shove, {	Nyapti, pas. Nyampáto, &c., causal
Pull, {	Syallo, tr. Syalso, reflex Syalyi, pas.
Walk, Gwakko, n.	Syal páto, &c., causal
Cause to walk, {	Gwang páto, tr. Gwang páso, reflex Gwang páyi, pas.
Walk about, {	Khirso, n. Take the air, { Khirsi páto, &c., c. Run, Wannso, n. Wampáto, &c., c.

\* This neuter is conjugated as a passive, dungsi, dungse, duga.

† The causal reflex is always used to express an act voluntarily suffered by the party addressed.

‡ D. C. stands for double causal.

Run away, { Júkókátó, n.  
flee, { Júngnikápátó, &c., c.  
Creep, Bása khwongo gwakko, n.  
= Snake-like walk  
Jump, hop, { Prókko, n.  
leap, { Prong páto, &c., c.  
Fly, Byérro, n. Byer páto, &c., c.  
Swim. No such word  
Cross over, { Hamba glúgno, n.  
Hamba glápátó, &c., c.  
Wade across, Gwaktako or Gwaksomami-  
hamba glúgno, \* n.  
Sink, Wamto, n.  
Drown or cause to sink, Wampátó, &c., tr.  
Bathe, Chiso, n. Chisipátó-páso-páyí, c.  
Cause to bathe or { Ohikto, tr.  
bathe him, { Chikso, reflex.  
Chikti, pas.  
Wash, { Syappo, tr.  
Syamso, reflex.  
Syamyí, pas.  
Syampátó, &c., c.  
Dress = dress { Phiso, reflex  
thysel, { Phisipátó-páso-páyí, c.  
Cause to dress, { Phikto, tr.  
= dress him, { Phingso, reflex.  
Phikti, pas.  
Cause to cause to { Phing páto, tr.  
dress or have dress, { Phing páso, reflex.  
sed, { Phing páyí, pas.  
Undress, { Kleuto, tr.  
Kleuso, reflex.  
Kleuyí, { pas.†  
Kleuti, {  
Kleupátó-páso-páyí, c.  
Be naked, Iklaucho dyúmno, n.  
Make naked, A'klaucho páwo, tr.  
Cause to make naked, { A'klaucho-pá-  
pátó, tr. c.  
Be hungry, { Sóluyi byakko, n.  
= hunger by die.  
Make hungry, { Solyumi byáng páto,  
&c., tr. c.  
Be thirsty, { Pwáku dwakko, n.  
Pwáku dwaktimi, byakko.  
Make thirsty, { Pwáku dwáng páto,  
&c., tr. c.  
Be sleepy, Myeldo, n. Ipthi dwánglá, n.  
Myel páto, tr. c.  
Myel páso, reflex. c.  
Make sleepy, { Myel páyí, pas. c.  
Ipthi dwang páto-páso-  
páyí.  
Be cold (to sentient { Júmi byakko, n.  
being), { = cold by die.  
Make cold (ditto), { Júmi byang páto-  
páso-páyí, c.  
Be warm or hot, Gluglum dyúmno, n.

{ Gluglum páwo-páso-páyí,  
tr.  
Make warm { Gluglum dyúm páto-páso-  
or heat, { páyí, c. or  
Gluglum thyúmto-thúmso-  
thumyí, c.  
Be dirty, Kékém dyámo, n.  
{ Kékém páwo, &c., tr.  
Make dirty, { Kékém dyúmpátó, &c., or  
Kékém thyumto, &c.  
Be clean, Búbúm dyúmno, n.  
Make clean, cleanse, Búbúmpáwo or bu-  
bum dyúm páto, tr., or Bubum thyumto.  
Cause to { Bubum pápátó,  
cleanse, { Bubum pápáso,  
Bubum pápáyí, } double  
or Bubum thy- } causal.  
um páto,  
Be angry, Sokso páso, tr. reflex.  
Make angry, Sokso páwo, tr.  
Cause to make angry, Sokso pápátó, &c., c.  
Abuse, revile, { Khryakko, tr.  
Khryangso, reflex.  
Abase, { Khryangyí, pas.  
Humble, { Khryang páto-páso-  
Humiliate, { páyí, causal.  
Quarrel, { Khiwo, tr.  
Khisso, reflex.  
pas.  
Cause to quarrel, { Khi páto, tr.  
Khi páso, reflex.  
Khi páyí, pas.  
Be reconciled, Deuwo, n.  
Reconcile, { Deu páto, tr.  
Deu páso, reflex.  
Deu páyí, pas.  
Fight, { Mó-wo, tr.  
Mó-so, reflex.  
pas.  
Cause to { Mó páto, tr.  
fight, { Mó páso, reflex.  
Mó páyí, pas.  
Be victorious or win, Glwangno, n.  
Make victorious { Glwau páto, tr.  
or make win, { Glwau páso, reflex.  
Glwau páyí, pas.  
Be conquered, yield, { Sheúto, or  
succumb, lose, { Syeúto, or  
Shyóto, n.  
Cause to succumb { Syeú páto, tr.  
or lose, { Syeú páso, reflex.  
Syeú páyí, pas.  
Work, { Rú páwo, tr.  
Rú páso, reflex.  
Rú páyí pas.‡  
Cause to work, { Rú pápátó, tr.  
Rú pápáso, reflex.  
Rú pápáyí, pas.

\* Literally, having walked issue on that side.

† My informants say kleuyí can only be said by the clothes, and that a man must say kloutigi, or kleuti, = give me undress: d or undress me. So also kleuso is objected to. Thus to Hindi Or and Tain answer Utár, not Utar.

‡ Rúpáyí, says the work, do me; rúpátí, says the man, do for me. Compare Háyu póngung and pásung. So work is rúpáwo, and work for him rúpátó. Rú is a substantive = work.



Cause to have or possess,	{ Bwakba } -páwo, tr.
	{ Thiba } páso, refl.
	{ Bwakba } páso, refl.
	{ Thiba } -páyí, pas.
	{ Bwakba } -pápáto, &c., c.
Want,	{ Thiba } -pápáto, &c., c.
	{ Thipáto-páso-páyí }
	{ Má bwála }
Give,	{ Má thiyela }
	{ Gíwo, tr. Giso, reflex. }
Give back = return,	{ Gii (Giyi), pas. }
	{ Gípáto-páso-páyí, causal }
Give again (more),	{ Léti giwo-giso-giyi, }
	{ ut supra }
Take,	{ Anaiyo giwo-giso-giyi, }
	{ ut supra }
Take back (see Return),	{ Bláwo, tr. }
	{ Bláso, reflex. }
	{ Bláyí, pas. }
	{ Blápáto-páso-páyí, causal }
Take again {	{ Léto, tr. }
	{ Léso, reflex. }
Be saved, Blénno (see Live), n.	{ Léti, pas. }
	{ Lépáto-páso-páyí, caus. }
Save,	{ Anaiyo bláwo-bláso-bláyí, }
	{ ut supra }
	{ Blenpáto, tr. }
	{ Blenpáso, reflex. }
Be well, Neuwo or Nyuwo, n.	{ Blenpáyí, pas. }
	{ Blenpápáto-pápáso-pápáyí, c. }
Cure, make well,	{ Neupáto. Neuto, tr. }
	{ Neupáso. Neuso, reflex. }
	{ Neupávi. Neuti, pas. }
	{ Neupápáto-pápáso-pápáyí, }
	{ causal of neuter }
Spoil, de- stroy, mar,	{ Neupáto-páso-páyí, c. of tr. }
	{ Khilamto, tr. }
	{ Khilamso, reflex. }
	{ Khilamti, pas. }
	{ Khilam páto-páso-páyí, c. }
Be hand- some.	{ Khilampápáto, double c. }
	{ Rimmo, n. }
	{ Rimba dyúmno, com. gender }
Make hand- some, adorn,	{ Rimsókpa dyúmno, mas. }
	{ Rimsóngma dyúmno, fem. }
	{ Rim páto, tr. }
	{ Rimba páwo, com. gender }
Be mature, adult,	{ Rimsókpa páwo, mas. }
	{ Rimsóngma páwo, fem. }
	{ Swálocha dyúmno, mas. }
Make mature, or adult,	{ Swálochi dyúmno, fem. (no neuter) }
	{ Swálocha páwo, mas. }
	{ Swálochi páwo, fem. *

Be strong,	{ Sokticha dyúmno, mas. }
	{ Soktimicha dyúmno, fem. (no neuter) }
Make strong, strengthen,	{ Sokticha páwo, mas. }
	{ Soktin.acha páwo, fem. }
Grow, bíáro, n.	{ Bír páto, tr. }
	{ Bír páso, reflex. }
Grow it, or cause to grow,	{ Bír páyí, pas. }
	{ Bír pápáto-pápáso- }
	{ pápáyí, double c. }
Decay, Syówo or Sheówo, n.	{ Syó páto, tr., or Shéú- }
	{ páto, &c. }
Decay it, make decay,	{ Syó páso, reflex. }
	{ Syó páyí, pas. }
Steal, rob,	{ Syó pápáto, &c., causal }
	{ Kúwo, tr. }
	{ Kúso, reflex. }
	{ Kúyí, pas. }
Murder, Sáo (see Kill)	{ Kúpáto, &c., causal }
	{ Kúpápáto, double causal }
Deceive, cheat,	{ Hanto, tr. }
	{ Hanso, reflex. }
	{ Hanti, pas. }
Accompany (Nung needs a noun or pronoun),	{ Hanpáto, causal }
	{ Nung láwo, n. }
Cause to accom- pany,	{ Kwángkho láwo, n. }
	{ Kwángkho lápáto-páso- }
Leave, quit,	{ páyí, tr. causal }
	{ Wáto, tr. }
	{ Wáso, reflex. }
	{ Wáyí, pas. }
Remain with, Kwángkho bwakko, n.	{ Wápáto, &c., causal }
	{ Kwángkho bwangpáto, n. }
Sit, Niso, n., compare with the next	{ Kwángkho bwangpáto, n. }
	{ causal }
Seat or set down,	{ Nito, tr. }
	{ Nisipáto, causal }
Seat,	{ Nito, tr. }
	{ Niso, reflex. }
	{ Niti, pas. }
	{ Nitpáto, causal. }
Stand, Rappo, n.	{ Nipápáto, double causal }
	{ Rámpáto, causal }
Make stand, Rámpáto, causal	{ Rápsóno bwakko, n. }
	{ Ráppo mokho bwakko, n. }
Keep him standing,	{ Rám páto mokho bwakko, † }
	{ Rápsóno bwápáto. }
Be erect,	{ Bwókkó or Bókko, n. (to re- }
	{ recumbent) }
Stoop, K'úmno	{ Rápo (to sitter) }
	{ K'úmno }
Make stoop, Khúm páto, &c., causal	{ Lie down, Glése, n. }

\* Compare Newári lyá-hma ju and lyáse ju, lyá-hma juye-ki or yá and lyáse juyeki or yá. Also Háyu bang-cho duna, bang-mi duna, bang-cho páko or thumto, and bangmi thumto or pákó. The Báling verbs dyúmno and páwo have the usual characteristics, given often before. Rimmo is a primitive n-uter, whose causal is rimpáto.

† In conjugation, this compound verb preserves the transitive of rampáto and the neuter of bwakko blended in one conjugation. See Grammar.





Cause to follow, { Nôtha yongpáto, ref.  
 Attend on, Kwongkho bwakko, n.  
 Disappear, Khleuso, reflex. (see Hide)  
 Cause to disappear, { Khleuto, tr.  
                               { Khleuti, pas.  
 Appear, Kwainso páso, reflex.  
 Make appear, Kwainso páwo, tr.  
 Make me appear, Kwainso páyi, pas.  
 Be lost, lose, Shéoto, n. and a.  
 Cause to lose, lose it, Shéopáto-páso-  
                               páyi, c.  
 Search, { Lamo, tr.  
           { Lamo, reflex.  
           { Lamyi, pas.  
 Cause to search, { Lam páto, tr.  
                       { Lam páso, reflex.  
                       { Lam páyi, pas.  
 Find, { Táwo, tr.  
         { Táso, reflex.  
         { Táyi, pas.  
 Cause to find, { Tá páto, tr.  
                   { Tá páso, reflex.  
                   { Tá páyi, pas.  
 Begin, Présno, n.  
 Cause to begin, { Présni páto, tr.  
                   { Présni páso, reflex.  
                   { Présni páyi, pas.  
 End, { Ryippo, n.  
 Be ended, { Ryim páto, &c., tr.  
 End it, { Theummo, tr.  
 Cause to be { Theumso, reflex.  
               ended, or { Theumyi, pas.  
               finish, { Theumi páto, &c., causal  
 Come, Piwo, n. Ráwo, n.  
 Cause to { Pipáto. Rápáto, tr.  
           come, { Pipáso. Rápáso, reflex.  
                   { Pipáyi. Rápáyi, pas.  
                   { Pipápáto. Rápápáto, d. c.  
 Go, Diwo,\* n. Lawo, n.  
 Cause to go, { Lápáto. Dipáto, tr.  
                   { Lápáso. Dipáso, reflex.  
                   { Lápáyi. Dipáyi, pas.  
 Continue, Bwakko, n. (sit)  
 Cause to continue, { Bwángpáto, tr.  
                           { Bwángpáso, reflex.  
                           { Bwángpáyi, pas.  
 Get out of the way, { Yongso, n.  
                           or clear the way, { Lam plénno, tr.  
   { Yokto, tr. Lamplén-  
   páto, tr.  
 Cause to clear the way, or make  
                                   get out of the way { Yongso, reflex. Lam-  
   plénpáso, reflex.  
   { Yokti, pas. Lam-  
   plénpáyi, pas.  
 Wait, Bwakko, n. (sit)  
 Cause to wait, Bwángpáto-páso-páyi

Wait for, { Rimdo, tr.  
 Expect, { Rimso, reflex.  
           { Rimdi, pas.  
           { Rimpáto, &c., causal  
 Arrive, { here, { Jwang diwo, n.  
           { there, { Jwang piwo, n.  
 Cause to arrive, { Jwang dipáto, &c.  
                       { Jwang pipáto, &c.  
 Depart, { Glugno, n. (issue)  
           { Láwo, n. (go)  
 Cause to depart { Glúpáto, &c., causal  
                       or dismiss, { Lápáto, &c., causal  
 Return, Lóto, n. { See Take  
 Cause to return, Lépáto, &c., { back  
 Be high, grow, Barro, n.  
 Make high, or { Bár-páto-páso páyi, c.  
                   grow it,  
 Be large, big, Gnólo dyúmno, n.  
 Make big or enlarge, Gnólo thyumto or  
                               dyúmpáto, &c., causal  
 Be fat, Syénéúwo,† n.  
 Fatten, Syénéúpáto, &c., causal  
 Be thin, Ryammo, n.  
 Make thin, Ryampáto, &c., causal  
 Increase, Barro, n.  
 Cause to increase, Bár páto, &c., causal  
 Decrease, Syó-wo, n.  
 Cause to decrease, Syó páto, &c., causal  
 Be good, Neuwo, n.  
                   { Neuto, tr.  
 Make good, { Neuso, reflex.  
                   { Neuti, pas.  
                   { Neú páto, &c., causal  
 Be bad, Má neuwo, neg.  
 Make bad, Má neuto, &c., c. n.  
                   { Gapto, tr.  
 Add to, or { Gapso, reflex.  
               augment, { Gapti, pas.  
                           { Gampáto, &c., causal  
 Deduct from or lessen, Syó páto, tr.  
                               (decrease)  
 Cultivate { Chó-gno, tr.  
               { Chó-so, reflex.  
               (earth), { Chóyi, pas.  
                           { Chópáto, &c., causal  
 Dig, { Kókk, tr. def.  
           { Kóngso, reflex. indef.  
           { Kóngyi,‡ pas.  
           { Kóng páto, &c., causal  
           { Jóto, § tr.  
 Plough, { Jóso, reflex.  
           { Jóti, pas.  
           { Jópáto, &c., causal  
 Sow, { Phúto, tr.  
           { Phúso, reflex.  
           { Phúyi,|| pas.  
           { Phú páto, &c., causal

\* See "Take away," láto = cause to go, but not used so.

† Syé = flesh; neuba = good; neuwo = be good, whence neugna, I am good (neu vel nyú).

‡ Kongyi, says field, dig me. Dig for me is kóktig, and dig for him kóktigwo.

§ Jótó is Hindi. So that we have here apparently an Arian word thoroughly incorporated and assimilated.

|| The reflex and passive forms of the verbs to dig, to plough, to sow, and all such are eschewed, because incapable of application by or to a human being, and the constructio ad

Transplant,	{ Khleummo, tr. Khleumso, reflex. Khleumyi, pas. Khleum páto, &c., causal	Lend,	{ Jyár giwo, tr. Jyár giso, reflex. Jyár giyi, pas. Jyár gipáto, &c., c.
Reap,	{ Rikko, tr. Ringso, reflex. Ringyi, pas. Ring páto, &c., causal	Borrow,	{ Jyár bláwo, tr. Jyár bláso, reflex. Jyár bláyi, pas. Jyár blápáto, c.
Gather, pluck flowers, greens,	{ Náto, tr. Préto, tr. Náso, reflex. Présó, reflex. Náyi, pas. Préyi, pas. Nápáto, &c., c. Prépáto, &c., c.	Pay debt,	{ Chó-gno, tr. Chó-so, reflex. Chó-yi, pas. Chó-páto, c.
Eradicate,	{ Rukko, tr. Rungso, reflex. Rungyi, pas. Rungpáto, &c., causal	Count,	{ Hikko, tr. Hingso, reflex. Hingyi, pas. Hing páto, &c., c.
Fall, Be felled,	{ U'to, n. and tr.	Measure or weight,	{ Thápo, tr. Thámso, reflex. Thámyi, pas. Thám páto, &c., c.
Fell,	{ U'yi, pas.	Plaster (wall),	{ Khlyakko, tr. Khlángso, reflex. Khlángyi, pas. Khláng páto, &c., c.
Cause to fell,	{ Upáto, tr. Upáso, reflex. Upáyi, pas. Theúlo, tr.	Make house, Khim páwo (see Make)	
Breed cattle,	{ Theúloso, reflex. Theúlyi, pas. Theúlpáto, &c., causal	Make clothes, Wá páwo (see Make)	
Slaughter cattle,	{ Chwárró, tr. (cut) Chwárso, reflex. Chwáryi, pas. Chwárpáto, &c., c.	Spin,	{ Sále panno, tr. Sále panno, reflex. Sále panyi, pas. Sále pampáto, &c., c.
Grazed,	{ Chári páwo, tr. Chári páso, reflex. Chári páyi, pas. Chári pápáto, causal	Weave, Wá páwo (supra)	
Flay or decorticate or peel	{ Wókko, tr. Wóngso, reflex. Wóngyi, pas. Wóngpáto, causal	Sew,	{ Phyéro, tr. Phyéso, reflex. Phyéryi, pas. Phyérpáto, &c., c.
Shear,	{ Krito, tr. Kriso, reflex. Kriti, pas. Kripáto, &c., causal	Grind,	{ Khri-to, tr. Khri-so, reflex. Khriyi, pas. Khripáto, &c., c.
Shave,	{ Khwárró, tr. Khwárso, reflex. Khwáryi, pas. Khwárpáto, causal	Work mine, Kháni kokko (dig)	
Buy,	{ Jyappó, tr. Jyamso, reflex. Jyamyi, pas. Jyampáto, &c., causal	Work iron, Syal teuppo (beat)	
Sell,	{ Legno, tr. Léso, reflex. Léyi, pas. Lépáto, c.	Work wood,	{ Singchokko, tr. (plane) Singchongso, reflex. Singchongyi, pas. Singchongpáto, &c., c.
Change or exchange,	{ Pháto, tr. Pháso, reflex. Pháyi, pas. Phápáto, c.	Work clay,	{ Khápi lwákto, tr. (knead) Khápi lwángso, reflex. Khápi lwákto, pas. Khápi lwánpáto, &c., c.
		Cook,	{ Kiwo, tr. Kiso, reflex. Kiyi, pas. Kipáto, &c., c.
		Be cooked, be prepared (rice),	{ Ming-gno, n.
		Cause to be cooked, causal	{ Ming páto, &c.,
		Be ripe (fruit), Jiwo, n.	
		Ripen, Jipáto, &c., c.	

sensum still overruling any feeling of grammatical uniformity with my unsophisticated informants. The transitive and reflex forms of such verbs often tally with Hungarian definite and indefinite.

\* Wongyi, says the skin, and wongso, says man's skin, wókti or wóktigi, says one man to another, strip off my skin. So also of "shear," &c.

Ból, Kiwo, (cook)  
 Roast, { Grómdo, tr.  
 { Grómsó, reflex.  
 { Grómdí, pas.  
 { Grémpáto, c.  
 Grill, { Cheowo, tr.  
 { Cheoso, reflex.  
 { Cheoyi, pas.  
 { Cheo páto, &c., c.  
 Cut with knife { Chwárró (slaughter)  
 by one blow, { Krito (shear)  
 Cut with scissors, { Séwo, tr.  
 { Séso, reflex.  
 Cut by frequent draw- { Séyi, pas.  
 ing, or saw { Sepáto, &c., c.  
 Perforate or { Hóto, tr.  
 pierce, { Hóso, reflex.  
 { Hóyi, pas.  
 { Hópáto, &c., c.  
 Be torn, Jito, n.  
 Tear, { Chito, tr.  
 { Chiso, reflex.  
 { Chiyi, pas.  
 { Chipáto, &c., c.  
 Be split, Yéso, reflex.  
 { Yéto, tr.  
 Split, { Yéyi, pas.  
 { Yépáto, &c., c.  
 Be broken, Jingsó, reflex.  
 { Jíkko, tr. and n.  
 Break, { Jingsó, reflex.  
 { Jingyi, pas.  
 { Jingpáto, &c., c.  
 Be burst, Bukko, n.  
 { Pwákko or Pukko, tr.  
 Burst it, { Pwangso, reflex. Pungso, ref.  
 { Pwangyi, pas. Pungyi, pas.  
 { Pwangpáto, &c., c.  
 Brew, { Kiwo, tr. (cook)  
 { Kiso, reflex.  
 { Kiyi, pas.  
 { Kipáto, &c., causal  
 { Hóto, tr.  
 Distil, { Hóso, reflex.  
 { Héyi, pas.  
 { Hépáto, &c., c.  
 Fil'ate, { Thyakto, tr.  
 { Thyangso, reflex.  
 defecate, { Thyangyi, pas.  
 { Thyangpáto, &c., c.  
 Be f'arp, Syamso, reflex.  
 { Syappo, tr.  
 Sharpen, { Syamso, reflex.  
 { Syamyi, pas.  
 { Syampáto, &c., c.  
 Be blunt, Khlansó, reflex.  
 { Khlamto, tr.  
 Make blunt { Khlamsó, reflex.  
 (or spoil), { Khlamti, pas.  
 { Khlampáto, &c., c.  
 Be shaken, Dungsó, reflex. Dukko, n.  
 { Dukto, tr.  
 Shake, { Dungsó, reflex.  
 { Dukti, pas.  
 { Dungsápáto, &c., c.

Be still, { Jaso, reflex.  
 be firm, { Játó, tr.  
 Make still, { Játí, pas.  
 mako firm, { Jápáto, &c., c.  
 Be contained, Ringsó, reflex.  
 { Rikto, tr.  
 Contain, { Ringsó, reflex.  
 hold, { Rikti, pas.  
 { Ringpáto, &c., c.  
 Be sustained, Jásó (see Be firm)  
 Sustain, Játó (see Make firm)  
 Be retained, Tyangso, reflex.  
 { Tyakko, tr.  
 Retain, { Tyangso, reflex.  
 keep in, { Tyangyi, pas.  
 { Tyangpáto, &c., c.  
 Ooze out, Chappo, n.  
 { Cham páto, tr.  
 Make ooze out, { Cham páso, reflex.  
 { Cham páyi, pas.  
 { Cham pápáto, c.  
 Be full (belly), Rú-gno, n.  
 { Rú páto, tr.  
 Fill (belly), { Rú páso, reflex.  
 { Rú páyi, pas.  
 { Rú pápáto, &c., c.  
 Be full (vessel), Dyammo, n.  
 { Dyam páto, tr.  
 Fill (vessel), { Dyam páso, reflex.  
 { Dyam páyi, pas.  
 { Dyam pápáto, c.  
 Be empty, Asyéti dyúmno, n.  
 { Asyéti páwo, tr.  
 Empty, { Asyéti páso, reflex.  
 { Asyéti páyi, pas.  
 { Asyéti pápáto, &c., c.  
 Shine, Chyárró, n.  
 Cause to shine, Chyarpáto-páso-páyi, c.  
 Be dark, Namrikko, n.  
 { Namring páto, tr.  
 Darken, { Namring páso, reflex.  
 { Namring páyi, pas.  
 { Namring pápáto, &c., c.  
 Be luminous, Hauhau dyúmno, n.  
 Make luminous, Hauhau páwo, tr.  
 Blow as wind, Khito, n. Byéro, n. (fly)  
 Cause to blow, { Ríyér páso, &c., c.  
 { Khi páto, &c., c.  
 Flow as water, Gwákko (go)  
 Cause to flow, Gwang páto, &c., c.  
 Flower, Bóto, n.  
 Cause to flower, Bópáto, &c., c.  
 Fruit, Sito, n.  
 Cause to fruit, Si-páto, &c., c.  
 Be ripe (fruit only), Jiwo, n.  
 Ripen, Jipáto, &c., c.  
 Be ripe as grain, &c., Ming-gno, n.  
 Ripen, Ming páto, &c., c.  
 Be hot, Glé-wo, n.  
 Heat, Glépáto, &c., c.  
 Be cold (thing only), Chhíkko, n.  
 Make cold, Chhing páto, &c., c.  
 Be rotten, Jippo, n.  
 Make rotten, Jimpáto, &c., c.  
 Be raw, Achekhli dyúmno, n.

- Make raw, Achekhli páwo, tr.  
 Be lighted (lamp), Hôwo, n.  
 Light (lamp), { Hópáto, tr.  
                   { Hópáso, reflex.  
                   { Hópáyí, pas.  
                   { Hópápáto, c.  
 Be kindled (fire), Khryamso, reflex.  
                           { Khryapto, tr.  
                           { Khryamso, reflex.  
 Kindle (fire), { Khryamti, pas.  
                   { Khryam páto, c.  
 Be burnt (destroyed by fire), Deuppo, neuter  
                                   { Deum páto, tr.  
                                   { Deum páso, reflex.  
 Burn it, { Deum páyí, pas.  
           { Deum pápáto, c.  
 Burn (corpse), { Chwé-wo, tr.  
                   { Chwé-so, reflex.  
                   { Chwé-yí, pas.  
                   { Chwé-páto, &c., c.  
 Be buried (= bury thyself), Thimso, reflex.  
                                   { Thimmo, tr.  
                                   { Thimso, reflex.  
 Bury it, { Thimyi, pas.  
           { Thimpáto, &c., c.  
 Be melted (= melt thyself), Yóngso, reflex.  
                                   { Yóng páto, tr.  
                                   { Yóng páso, reflex.  
 Melt it, { Yóng páyí, pas.  
           { Yóng pápáto, &c., c.  
 Be congealed, Jámidyúmno, n.  
 Congeal it, Jámi páwo, tr.  
 Collect, bring, or { Khuppo, tr.  
                   put together, { Khumso, reflex.  
                                   { Khumyi, pas.  
                                   { Khum páto, &c., c.  
 Be collected, Khumso, supra  
 Spread, { Hammo, tr.  
           { Hamso, reflex.  
           { Hamyi, pas.  
           { Hámpáto, &c., causal  
 Share out, { Yokko, tr.  
           apportion, { Yongso, reflex.  
                           { Yongyi, pas.  
                           { Yong páto, &c., causal  
 Separate, set { Phwakko, tr.  
           apart with- { Phwangso, reflex.  
           out division, { Phwángyi, pas.  
                           { Phwang páto, &c., c.  
 Set together, Khuppo (see Collect)  
 Divide (by cutting), { Chyakko, tr.  
                   &c., what whole, { Chyangso, reflex.  
                                   { Chyangyi, pas.  
                                   { Chyangpáto, &c., causal  
 Unite, join, what { Khryapto, tr.  
           divided or broken, { Khryamso, reflex.  
                                   { Khryamyi, pas.  
                                   { Khryam páto, c.  
 Knot it, { Saptó, tr.  
           join by knot, { Samso, reflex.  
                           { Sapti, pas.  
                           { Sampáto, &c., causal
- Unknot, { Prwákko, tr.  
           loosen, { Prwángso, reflex.  
           unseam, { Prwángyi, pas.  
           unfold, { Prwáng páto, causal  
                   { Brá-wo, tr.  
                   { Bra-so, reflex.  
 Scatter, { Bráyi, pas.  
           { Brápáto, &c., causal  
           { Brápápáto, double causal  
           { Húl-do, tr.  
 Mix, { Húl-so, reflex.  
       { Húl-di, pas.  
       { Húl-páto, &c., causal  
 Unmix, separate { Phwakko (see Sepa-  
           what mixed, { rate)  
                           { Gróksó páwo, tr.  
 Acquire, gain by { Gróksó páso, reflex.  
           labour, or earn, { Gróksó páyí, pas.  
                                   { Gróksó pápáto, c.  
 Save (what { Blenpáto. Khuppo, tr.  
           earned). { Blenpáso. Khumso, reflex.  
 See Col- { Blenpáyí. Khumyi, pas.  
           lect. { Blenpápáto. Khumpáto, c.  
                   { Wárdo, tr.  
 Squander, { Wárso, reflex.  
           { Wárdi, pas.  
           { Wárpáto, causal  
           { Wárpápáto, double causal  
           { Plepto, tr.  
 Fold, { Plemso, reflex.  
           { Plepti, pas.  
           { Plempáto, &c., causal  
           { Prwakko, tr.  
 Unfold, { Prwangso, reflex.  
           { Prwángyi, pas.  
           { Prwang páto, &c., causal  
           { Hókko, tr.  
 Open, { Hongso, reflex.  
           { Hóngyi, pas.  
           { Hóng páto, &c., causal  
           { Tyákko, tr.  
 Shut, { Tyángso, reflex.  
           { Tyángyi, pas.  
           { Tyáng páto, causal  
           { Timto, tr.  
 Press, { Timso, reflex.  
           squeeze, { Timti, pas.  
           depress, { Timpáto, causal  
                           { Timpápáto, double causal  
                           { Nippo, tr.  
 Compress or { Nimso, reflex.  
           express, { Nimyi, pas.  
                           { Nimpáto, &c., causal  
                           { Lipto, tr.  
 Turn over { Limso, reflex.  
           carefully, { Lipti, pas.  
                           { Limpáto, &c., causal  
 Turn topsy-turvy, Hóldo tr. (mix)  
                           { Tyallo, tr.  
 Roll up, { Tyalso, reflex.  
           { Tyalyi, pas.  
           { Tyal páto, &c., causal  
           { Prwakko, tr. (see Unfold)  
 Unroll, { Prwangso, reflex.  
           { Prwángyi, pas.  
           { Prwang páto, &c., causal

Be loose, slack, *Thyelvimdyúmno*, n.  
*Thyelvim páwo*, tr.  
 Loosen, slacken, *Thyelvim páso*, reflex.  
*Thyelvim páyi*, pas.  
*Thyelvim pápáto*, c.  
 Be tight, *Muske dyúmno*, n.  
 Tighten, *Muske páwo*, tr.  
 Bind, *Chúsko*, tr.  
*Chúngo*, reflex.  
*Chúngyi*, pas.  
*Chúngo páto*, &c., causal  
 Unbind, *Prokko*, tr.  
*Prongao*, reflex.  
*Prongyi*, pas.  
*Prong páto*, causal  
 Pack, *Kúra páwo*, tr.  
*Kúra páso*, reflex.  
*Kúra páyi*, pas.  
*Kúra pápáto*, causal  
 Unpack, *Prwásko* (see *Unrol*)  
 Climb, or get up, *Wógno*, n.  
 tree, &c., *Wópáto*.  
 Come down, *Yáwo*, n.  
 Put on (fire), *Kwádo*, tr.  
*Kwáso*, reflex.  
*Kwádi*, pas.  
*Nito*, tr.  
 Take off (fire), *Niso*, reflex.  
*Niti*, pas.  
 Put in (solid), *Pikko*, tr. *Wondo*  
*Pingso*, r. *Wonso*  
*Pingyi*, p. *Wonyi*  
*Pingpáto*, &c. *Won-* } See  
 } *Wogno*,  
 } get in  
 Pull out, *Glúndo*, tr. } See *Issup*.  
 take out, *Glúnso*, reflex. }  
*Glúndi*, pas. } *Glugno*\*.  
*Glúnpáto*, &c., c.  
 Pour in (liquid), *Pikko* (supra)  
 Catch as poured, *Dáto*, tr.  
*Dáso*, reflex.  
*Dáti*, pas.  
*Dápáto*, &c., causal  
 Take down, *Yuto*, tr. } See *Yuwo*,  
 or bring, *Yáso*, reflex. } come  
 down, *Yáyi*, pas. } down  
*Yúpáto*, &c., c.  
 Put v. above, *Lwakto*, tr.  
*Lwangso*, reflex.  
*Lwakti*, pas.  
*Lwangpáto*, &c., causal  
 Bring up, *Kúto*, tr. } See *Kuwo*,  
*Kúso*, reflex. } come up  
*Kúyi*, pas.  
*Kúpáto*, tr. c.  
 Stop, stay (to going, *Jáso* (reflex. or  
 man), intrans.)  
 Stop him, stay him, *Játo*, tr.  
 Stay or stop me, *Játi*, pas.  
 Cause him to stop, *Jápáto-páso-páyi*,  
 stay, } causal

*Tyásko*, tr.  
 Stay, stop, one who *Tyángso*, reflex.  
 flees, or a road, *Tyángyi*, pas.  
*Tyáng páto*, &c., c.  
 Prevent, hinder, forbid, *Tyásko*, supra  
 Let go, *Lácho giwo*  
 Enable, *Láne chapba páwo*, tr.  
*Láne chapba páso*, reflex.  
 to go, *Láne chapba páyi*, pas.  
*Láne chapba pápáto*, &c., d. c.  
 Rub, *Yásko*, tr.  
*Yáso*, reflex.  
*Yáyi*, pas.  
*Yálpáto*, causal  
 Polish, *Phélephéle páwo*, tr.  
*Phélephéle páso*, reflex.  
*Phélephéle páyi*, pas.  
 Be polished, *Phélephéle dyúmno*, n.  
 Cause to be polished, *Phélephéle dyúmpáto-*  
*páso-páyi*, causal  
 Cover, *Sheummo*, tr.  
*Sheumso*, reflex.  
*Sheumyi*, pas.  
*Sheum páto*, &c., causal  
 Uncover, *Hokko*, tr.  
*Hongso*, reflex.  
*Hongyi*, pas.  
*Hongpáto*, &c., causal  
 Shoot, *Appo*, tr.  
*Amso*, reflex.  
*Amyi*, pas.  
*Ampáto*, &c., causal  
 Wring, *Chyúdo*, tr.  
 Twist neck, *Chyúrso*, reflex.  
 cloth, &c., *Chyúrdi*, pas.  
*Chyúrpáto*, &c., causal  
 Twist or make, *Chéwo*, tr.  
 rope, *Chéso*, reflex.  
*Chéyi*, pas.  
*Chépáto*, causal  
 Be like, resemble, *Deu-wo*, n.  
 Make like, *Deu páto-páso-páyi*, causal  
 Be white or clear, *Bubum dyúmno*, n.  
 Make white or, *Bubum páwo*, tr.  
 clean, whiten *Bubum páso*, reflex.  
 and cleanse, *Bubum páyi*, pas.  
*Bubum pápáto*, d. c.  
 Be wet, *Jiso*, reflex.  
 Wet it, *Jito*, tr.  
*Jiso*, reflex.  
 make wet, *Jiti*, pas.  
*Jipáto*, &c., causal  
 Be dry, *Syeu-wo*, n.  
 Make dry, *Syeu-páto-páso-páyi*, causal  
 Dry in sun, *Bláto*, tr.  
*Bláso*, reflex.  
*Bláti*, pas.  
 Dry at fire, *Gramdo*, tr.  
*Gramso*, reflex.  
*Gramdi*, pas.  
*Grampáto*, &c., causal

\* *Glú-gno*, n., gives *glúndo*, tr. The *ú* sound is here the same in both. An *u* in *superb* is nearer than *u* in *sure*. *Eu vel yú*, i.e., *u* in *puling*, which I write *pyuling*; but never *eu vel ú*. French *eu* in *peur*, *heur*, is often nearer.

Be flavoursome, Bróгно, n.  
 Make flavoursome { Brópáto, tr.  
                           or flavour it, { Brópáso, reflex.  
   Brópáyi, pas.  
 Be sweet, Jijim dyúmno, n.  
 Make sweet, { Jijim dyúmpáto, tr. c.  
                   { Jijim páwo, tr.  
 Be sour, Phokko, n.  
 Make sour, Phong páto-páso-páyi, causal  
 Be bitter, Káwo, n.  
 Make bitter, Kápáto-páso-páyi, causal  
 Be knotted, Khingso, reflex.  
 Knót it, { Khikto, tr.  
           { Khingso, reflex.  
           { Khikti, pas.  
           { Khingpáto, &c., c.  
 Be great, Gnólo dyúmno, n.  
 Make great, Gnólo páwo, tr.  
 Be small, Yáke or Kachim dyúmno, n.  
 Make small, Yáke or Kachim páwo, tr.  
 Be heavy, Hyallo, n. Hyalpa dyúmno, n.  
 Make heavy, Hyalpáto, tr.  
 Be light { Hammo, n.  
           { (levis), { Hamba dyúmno, n.  
 Make light, Hampáto, tr. Hampápáto, c.  
 Be hard, Tingko dyúmno, n.  
 Harden, Tingko páwo, tr.  
 Be soft, Lobo dyúmno, n.  
 Soften, Lobo páwo, tr.  
 Be straight, Dyúmno, n.  
 Straighten, Dyampáto-páso-páyi, c.  
 Be crooked, Gúkko, n.  
           { Kúkko, tr.  
           { Kúngso, reflex.  
           { Kúngyi, pas.  
           { Kúng páwo, &c., c.  
 Crook it, { Kúngyo, reflex.  
           { Kúngyi, pas.  
           { Kúng páwo, &c., c.  
 Be rich = have, { Kúngyo, reflex.  
                   { Kúngyi, pas.  
                   { Kúng páwo, &c., c.  
 Enrich = make, { Kúngyo, reflex.  
                   { Kúngyi, pas.  
                   { Kúng páwo, &c., c.  
 have, { Kúngyo, reflex.  
           { Kúngyi, pas.  
           { Kúng páwo, &c., c.  
 Be poor, { Má thiwo  
           { Má thiha dyúmno  
           { Má bwála  
 Impoverish, { Má thiwo  
           { Má thiha páwo  
           { Má thi páto  
           { Má bwála páto

\* ADVERBS AND PREPOSITIONS  
 COMPARED.

Come, Piwo  
 Come in (into the { Khyimá gwáro piwo  
                           house), { or wóгно  
 Come out (of the { Khyimátolá piwo or  
                           house), { Glúгно.\*  
 Come back, to rear, Nótha piwo

Come on, to front, Gnállá piwo  
 Come up, Yákhatu piwo or Kúwo  
 Come down, Yákhayu piwo or Yáwo  
 Come back = { Létoko piwo, or  
                   { Létó  
 Come again (repeat- { Anaiyo or  
                           ing), { Ana-piwo  
 Come once, K'wá bálá piwo  
 Come twice, Nip pálá piwo  
 Come thrice, Sap pálá piwo  
 Come four times, Lep pálá piwo  
 Come five times, Guó pálá piwo  
 Come six times, Rú pálá piwo  
 Come seven times, Chá pálá piwo  
 Come eight times, Yá pálá piwo  
 Come nine times, Glú pálá piwo  
 Come ten times, Kwaddyum pálá piwo  
 Come together { Kwádo pine or ráne,  
                   (place), { (verbs in plural)  
 Come at once, { Kwá bala pine,  
                   (time), { or ráno  
 Come near, Nentha piwo  
 Come close to him, Wáke púmdi piwo  
 Come apart, Hare piwo  
 Come far away, Brába piwo  
 Come with, Kwongkho piwo  
 Come with me, Gó nung piwo  
 Come alone, Giche piwo  
 Come without, { Go manthi piwo  
                   { me, thee, him, { Ga manthi piwo  
   Harem manthi piwo  
 Come towards { Wáke lá piwo  
                   { me, thee, him, { Ike lá piwo  
   Ake lá piwo  
 Come as far as this { Eke sambh piwo  
                           or here, that or { Meke sambh piwo  
   there,  
 Come quickly, instantly, Bácheu piwo  
 Come slowly, Wákha piwo  
 Come by and by, { Ghyákwángmi  
                           piwo  
 Come silently, Liha piwo  
 Come noisily, { Brúso or Bresomami or  
                   { Brúoko †—piwo  
 Come early, Bácheu piwo  
 Come late, Wákha piwo  
 Come at sun-rise, Namthamna † piwo  
 Come at sun-set, Nam wantana † piwo  
 Come loiteringly, { Wakhawák'gwak  
                           { koko † piwo  
 Come over (by top), Khwátoko † piwo  
 Come under by { Háyu lang glúgnoko †  
                   beneath { piwo.  
 Come through (by middle), { A'lam láng  
   piwo  
 Come between, A'limbu láng piwo  
 Come across, { Glúgnoko piwo  
                   { Glúso piwo

\* Khyim á gwáro piwo, house its inside to come; Wóгно, enter; Khyim á to'á piwo, house its outside to come; Glúгно, issue. In the former phrases Khyim may be omitted, but its forthcomingness would be implied by the pronominal definite (á). The lack of proper adverbs and prepositions is made up in one of these two ways.

† These and all similars are imperative gerunds. See Verbs. When the expression is imperative, the gerund sign is affixed to the imperative form of the verb; when it is indicative, to the indicative form. Come loiteringly is having loitered, come. This is one of the many affinities with the Dravidian tongues.

Come { this } side, { Yése lamba } piwo  
       { that } { Háre lamba }  
 Come constantly, Káyoŋo bwakko  
 Come sometimes, Káykákyi piwo  
 Come ever, Sadai, { ráwo }  
                               piwo  
 Come never, Gyanaiyo má piwo  
 Never come again, Gyanaiyo ána má piwo  
 Come to, at, this side, Yékhola piwo  
 Come by this side, Yékhóláng piwo  
 Come to, at, that side, Mékhola piwo  
 Come by that side, Mékhóláng piwo  
 Come on the right, Jmmrolá piwo  
 Come by the right, Jmmroláng piwo  
 Come on the left, Pérola piwo  
 Come by the left, Péroláng piwo  
 Come to the east, Natundlapi khalá piwo  
 Come from the { Nam wamidkhaláng }  
                               west, piwo  
 Come towards the house, Khyimlá piwo  
 Come from towards the { Khyim láng }  
                               house, piwo  
 Go towards the plains, { Dhepdelá láwo }  
   or diwo  
 Go as far as Népál, Népál sambh láwo  
 Give a little, Akachi giwo  
 Give much, Eko giw o  
 Give secretly, Khleuso giwo  
 Give openly, Kwainso páso giwo  
 Give gladly, Gyarscho giwo  
 Give sulkily, Má gyarscho giwo  
 Give to-day, A na giwo  
 Give to-morrow, Dilla giwo  
 He gave yesterday, Sanamti giya  
 Give mutually, Gi mose \*  
 Hit mutually, Tyeum mose  
 Kiss mutually, Leú mose  
 Kill mutually, Sá mose  
 Give continually, Giso gno bwakko  
 Hit continually, Teupso gno bwakko  
 Sleep continually, Ipsogno bwakko  
 Strike forcibly, Soktimi teuppo  
 Strike gently, Wákha teuppo  
 A house, Khyim  
 Of a house, Khyim kem Khyim dim  
 To a house, a house, Khyim (no sign)  
 In a house, Khyim di  
 From a house, Khyim ding  
 By (fast.) house, Khyim ni  
 Into (inside) house, Khyimá gwáro  
 Out of (outside) house, Khyimá tola  
 As far as house, Khyim sambh  
 Towards or at the house, Khyim lá

From vicinity of house, Khyim lánng  
Before the house, in { Khyim á gnalla  
front,  
Behind the house, { Khyim á notha  
in rear of,  
On the house { Khyim á tauredi  
(touching),  
Above the house { Khyim ding hatyu  
(remote),  
Under, { the house (close), { Khyim  
beneath, { háyu  
Below the house { Khyim ding háyu  
(apart),  
From under { Khyim ke háyu lánng or  
house, { hayu ding  
In the under { Khyim ke háyu { la  
of house, { di +  
In the above of { Khyim á taure di or  
house, { lá.  
Near the house, + { Khyim ke nentha or  
+ { Khyim nentha. +  
Far from house, Khyim ding brábu.  
At the house, { Khyim á punul  
{ Khyim nentha  
On account of house, Khyim dáso  
In lieu of house, or  
in exchange for house, { Khyim á phlo  
Through the house, Khyim á limbu lánng  
Beyond the house, { Khyim á gnalla  
{ house its beyond

### PREPOSITIONS.

At this time, Yekhonadi  
At that time, Myekhonadi  
At this place, Yekedi  
At that place, Myekedi  
In this year, Yem tho'di  
In that year, Myem tho'di  
In a little while, Gyer Kwongmidi  
During, pending { Yem thomála theum  
this year, { Yem — thobwáná  
Pending his coming, Haremma pi thim  
At home, Khyim di  
In, within, the house, Khyin gwáre  
In the wilderness, Sabala di  
In my hand, Wá gu di  
In, at Dorjiling, Dorjilingdi  
Go into the house, Khyim gwáre láwo  
In me, in thee, { Godi. Wáke di§  
in him, { Gadi. Ikedi  
{ Haremdí, Akedi  
He gave to me, Go giwa

\* Most dual of mowə, which apart = fight: in composition of several verbs = do, make.  
† Lə expresses vicinity. Khym lā, near, towards, at, the house; whence lām, of vicinity and lā-ng, from vicinity. So Di expresses inness, khym di, in the house; whence di-m, of in and di-ng from in. M or me final is attributive. See adjectives and participles, e.g., piba-me, I who come, lā the corner, and kwāna me, the other one, and lala-m, red.

{ Khyim *nentha* = the house is near and bear the house, but the latter is better with genitive sign; so also of khyim *pumdi*. Khyim *á* *pumdi*, the house its side in, also prevents the equivocal and is the true form for near the house. *Nentha* having lost its sense as a noun cannot take the *á*. Nouns of place, however, take *ám* rather than *á*, as Khyim *dim* *pumdi*, literally, house in of side in. For possessive and genitive signs see p. 321 *supra*, and *infra* in Grammar.

§ More usual and correct perhaps are the inflective forms standing second. But wáke is also equal to my, wákedi, in me or mine, and wákeding, from me or from my,



He took it { Go ding-<sup>\*</sup> }  
 from me, { Ga ding- } blapta  
 thee, him, { Harem ding- }  
 He struck thee, fra teupta  
 Come into the house, Khyim gwäre piwo  
 Go into the house, Khyim gwäre läwo  
 Go into the water, Pwäku di wogno  
 Come out of the { Pwäku ding glugno  
 water,  
 The inside of the house, Khyim á golá  
 The outside of the house, Khyim á tolá  
 Come from the outside { Khyim ke á  
 of the house, { tolang piwo  
 Come from the inside { Khyim á golang  
 of the house, { glugno  
 Come out from { Khyim ding á tolá piwo,  
 the house, { or Khyim ding glugno  
 Go with me, Go nung läwo  
 Sit by me, Wake pumdi bwakko  
 Come near me, Wake pumdi piwo  
 Sit beside me, Wake lá bwakko  
 Sit on my knee, Wa phyemtodi bwakko  
 Sleep in his bosom, Aphyemtodi ipo  
 Put on thy shoulder, I' balamdi jeullo  
 Throw in or into the { Me di piko  
 fire, { Mi gwäre piko  
 Put on the fire, Mi taure jeullo  
 Take off from the fire, Mi taureng bláwo  
 Put on, upon, the table, Mej táure jeullo  
 Take off from the { Mej taureng bláwo  
 table,  
 Get on, or mount, the { Ghora taure  
 horse, { wogno  
 Get off, or dismount { Ghora taureng  
 from, the horse, { glugno  
 Put on the horse { Ghora taure jeullo  
 (goods),  
 Take off from the { Ghora taureng glun-  
 horse (goods), { do or bláwo  
 On the head, Piya taure  
 Under the feet, { Kholi yeu †  
 { Kholi gwayeu  
 Put your cap on { Itáki i piya taure  
 your head, { jeullo  
 Put grass under { A' kholi gwayeu (ni-  
 his feet, { chasmen) jim jeullo  
 Above, higher than, { A' piya ding hateu  
 his head,  
 Beneath, lower { Wa kholi ding hayeu  
 than, my feet,  
 Above your house { Ikhyim ding hateu  
 is the canton- { la tilanga bwag-  
 ment, { dikha  
 Below your house { I khyim ding háyeu  
 is the bazaar, { la ledikha jyap-  
 { dikha  
 Above the mouth { Sheš hateu la neu bwa  
 is the nose,  
 Below the mouth { Sheš ha yeu la yóli  
 is the chin, { bwa  
 To, as far as, Nerá. Pumdi

As far as him, { Harem pumdi  
 { Harem nerá  
 As far as Népal, Népal pumdi  
 Towards Népal, Népal pumla. Népal la  
 North of Népal, Népal ding hateu la  
 Near Népal, Népal nentha  
 Far from Népal, Népal ding brába  
 Towards night, Namringna (day setting)  
 Towards morning, { Nam sona (day  
 { being born)  
 In the night, Teugnachidi  
 In the day, Nantidi  
 Cruel towards his { Tamitawake la deu-  
 children, { kha giba  
 Be kind towards { Wake la neuwo  
 me and mine, { Wa ta ke la neuwo  
 Sit above me, Wake ding hateu la bwakko  
 Sit between us two, { Wasike alimbu di  
 { bwakko  
 Sit below him, A'ke ding hayeu la bwakko  
 Put on me, Wake taure jyullo  
 Put on him, A'ke taure jyullo  
 The water comes from { Pwäku hateulang  
 above and goes be- { yú, hayeu la  
 low, { lá  
 On the top of the hill, Syerte á gwäre di  
 In the midst of the hill, Syerte á limbudi  
 At the bottom of the hill, Syerte á pumdi  
 From top of hill, Syerte á gwäre ding  
 From middle of hill, Syerte á limbudi ding  
 From the bottom of the { Syerte á pum  
 hill, { ding  
 He dwells below { Wake ding hayeu la  
 me, { bwá  
 He dwells above { Wake ding hateu la  
 me, { bwá  
 Sit on me, Wake taure bwakko  
 Press under me, Wake hayeu lam chimna  
 Underneath, under { Khosingba gwayeu  
 the chair, { or a gwayeu  
 Above, upon, the { Gu taure, or Gu á  
 hand, { taure  
 Put under, below, { Mej á gwayeu jy-  
 the table, { ullo  
 Take out from under { Mej á gwá yeung  
 the table, { bláwo  
 Go through the { Lapcho lang läwo, or  
 door, { Lapcho á limbudi lang  
 { láwo  
 Come through { Khyim gwárim piwo, or  
 the house, { Khyim á gwa lang piwo  
 Go through the hole, A'lam lang glugno  
 Go through the river { Pwäku di gwakso  
 (wading), { glugno  
 Go over the couch, { Ipdikha khwakso  
 { láwo  
 Go over the river in { Dunga di woso  
 boat, { glugno  
 Go under the couch, { Ipdikha likso  
 { glugno  
 Come with me, Go nung piwo

\* See note (§) on previous page.

† Gwäre = in, gwayeu = under. To the last answers ha-yeu, the one meaning what touches, the other, what touches not, but lies below; so taure and háyeu, as to what is above.

Go with him, { Am- or } nung láwo  
 Why should I go { Ga nung; márho }  
 with thee? { lágna }  
 Go without me, Go manthi láwo  
 Strike with force, Sokti mi teupo  
 Strike without force, Sokti manthi teupo  
 Sit before me, Wa gnalla di bwakko  
 Sit behind me, Wa notha di bwakko  
 Before, behind { Lapcho á gnalla di }  
 the door, { Lapcho á notha la }  
 Opposite, Vis-a { Wa gnalla la }  
 Vis-me, { Wa gnalla di }  
 Sit at my side, Wake pumdi bwakko  
 Towards his side, A'ke á pumla  
 In the middle, A'limbu di  
 To, at, the side, Apumdi  
 Before night, { Namrikso gnalla }  
 { Teugnachi dyumtheum }  
 { Nammá riktheum }  
 { Nammá wamtheum }  
 { Nam rikcho beladi }  
 At nightfall, { Nam- rigna }  
 { Nam wamta }  
 { Nam wanchi beladi }  
 After nightfall, { Nam-wamso } notha.  
 { Namrikso }  
 { Nam wamtako }  
 { Nam riktako }  
 Since dawn, Didila mekung  
 Before dawn, Didila gnalla  
 After dawn, Didila notha  
 Since I came, Gopitina mekung  
 Before my arrival, Gojokpicho gnalla  
 After my arrival, Gojokpicho notha  
 After to-morrow, Dilla mekung  
 Before to-morrow, Dilla ma dyumtheu  
 By nightfall, { Nam ringna }  
 { Nam wamtana }  
 Until night or { Teugnachi sambh }  
 Up to night, { Nam wamtana sambh }  
 Towards the house, Khyim lá  
 Towards me, Wake lá  
 Towards night, Nam rikcho páwana  
 Towards dawn, { Teugnachi lána }  
 { Nam dhamna }  
 At dawn, Nam dhamna  
 During the night, Teugnachi dyumna  
 By the time I arrive, Pignána  
 By the time thou arrivest, Piyena  
 By the time he arrives, Pina  
 After my arrival, Go piso notha  
 After thy arrival, Ga piso notha  
 Round about the { Khyim harela yesela }  
 house, { Khyim harela yesela }  
 About the house, Khyim apumdi  
 In the middle of the { Dyl á limbu di }  
 village, { Dyl á limbu di }  
 On this side the river, Gulu yem pumdi  
 On that side the { Gulu nyem pumdi }  
 river, { Gulu nyem pumdi }

He pierced him through { Ram hotáko }  
 the body, { sáta }  
 He went through { Lapcho lang glutako }  
 the door, { láta }  
 Go by the door, Lapcho lang láwo  
 Go by the road, Lamlang láwo  
 Far from the house, Khyim ding brába  
 Near the fire, { Mi nentha }  
 { Mi pumdi }  
 { Mi á pumdi }  
 Near me, Wake pumdi  
 After this, that, { Yem ding notha }  
 { Myem ding notha }  
 Before this, that, { Yem ding gnalla }  
 { Myem ding gnalla }  
 Instead of, in lieu of, { Myem ke áphle }  
 that, { Myem ke áphle }  
 For the sake of me, Wake dáso  
 For the love of thee I { Dwaktant kopá- }  
 did it, { tong }  
 For the love of me he { Dwakti kopápto }  
 did it, { Dwakti kopápto }  
 As far as the house, Khyim á pumdi  
 Short of, not so far as, { Khyim yesela }  
 the house, { Khyim yesela }  
 Beyond the house, Khyim hárcle  
 With a house there { Khyim dyumna }  
 may be a marriage { groche dyum }  
 Without (wanting) a { Khyim manthi }  
 house there cannot { groche má }  
 be a marriage, { dyum }  
 With a house he { Khyim tni kheda }  
 will marry if he { groche páwa }  
 have, &c., { groche páwa }  
 Without a house { Khyim manthi kheda }  
 he will not { (or manthi) groche }  
 marry, { má páwa }  
 With me, Go nung  
 Without me, Go manthi  
 With thy father, I po nung  
 Without my father, A'pá manthi  
 I go not, Ma lágna  
 A child without { A'pomanthiba }  
 father, an or- { tawo. Apomanthime }  
 phan, { tawo }  
 For the purpose of { Khyim pácho }  
 building a house, { dáso }  
 In the middle of the { Khyim á limbudi }  
 house, { Khyim á limbudi }  
 Even with, on level { Khyim nung kwang }  
 with, the house, { khome }  
 With a will (bongre), { Gyerstako }  
 { Gyerscho }  
 Without against the { Mágyerstako }  
 will (malgre), { Mágyerscho }  
 Willy, nilly, Gyerscho má gyerscho  
 In spite of her { Wancha má viethim }  
 husband, { Wancha má viethim }  
 For the love of her { Wancha dwak }  
 husband, { tako }  
 After the manner of { Néwar dau khwo }  
 the Néwárs, { no† }

\* "ample of personated gerunds. See on to Grammar, p. 377.

† Khwogno = like; the word for measure or form is kbo. For day, plural sign, read daá.

In the form of fish, Gná khwogno  
 After the manner of the { Leucha dan  
   { khwogno  
 Tibetans,  
 In the disguise of {  
 a Tibetan.            { Leucha khwogno

### CONJUNCTIONS.

And. No word for it  
Also, likewise, Yo  
Or. No term for it  
Nor. No word  
Nor this, { Yam ye má  
Nor that, { Myam ye ma  
Moreover. Besides, Myam taure  
Than (comp.), Ding  
As, Gyekho  
So, Mekho  
As, so, like, { Yé khwogno  
this, that, { Mé khwogno  
How? what like, Gye khwogno-  
How? in what way, Gyé-khopáso  
As well as, Yé khome neuba  
As ill as, Yé khome-má neuba  
But, Náká  
Nevertheless. Notwithstanding, Náká  
Though, yet, still, Náká  
If, Khéda.—Khédda  
If not, unless, Má kheda  
Except, Wáso  
Whether or not, Bwála má bwála  
In the meanwhile, Yékhona. Mékhona.  
Thereon, Myem taure  
To wit, that is { Dáso dáta  
to say, { Mára dayena  
Why, { Márho  
{ Máragna  
Because, since, { Yem paptako  
as, { Myem paptako

---

Yes, Aje (true)  
No, Máu (it is not)

## • ADVERBS.

*Adverbs of time.*

To-day, A'na  
To-morrow, Dillá  
Yesterday, Sanamti  
Day after to-morrow, Niti  
Day before yesterday, Nikhabo  
This year, Yemthoche  
Last year, Sántho  
Year before last, Niware  
Coming year, Máta  
Year after that, Niwa

Now, Yékhona  
Then, Mékhona  
When? Gyéna  
When, rel., Gyéna  
Then, correl., Mékhona  
Instantly, Bachéu  
By and by, Gyer kwongmí  
At once, at one time, Kwongkhó  
Before, priorly, Gnalla  
After, afterwards, Nóla  
Since, Gyéna  
Till, until. No word. It is expressed by  
them added to the root and the  
negative, or by the negative gerund \*  
Till now, { A'na sambh (sambh is Khas)  
Hitherto, {  
Till then, Metti namti  
Till when? how long? Giskonamti  
Formerly, long ago, Nyéshé  
At present, nowadays, A'nampilli  
Whilst, Mím, added to a verb, or the  
gerund simply †  
Henceforth, { A' namekeng  
Hereafter, {  
Thenceforth, { Memnamtimekeng  
Thereafter, {  
Ever. No word  
Never, Genaiyo  
Often, Yáko pala  
How often, Gisko pala  
Sometimes. No word  
Once or twice, Kwá bále nippále  
Once, Kwá bále  
Twice, Nippále  
Thrice, S'í á  
Four times, Seppále  
Five times, Gú pále  
Six times, Ró pále  
Seven times, Chá pále  
Eight times, Yá pále  
Nine times, Ghú pále  
Ten times, Kwaddyum pále  
Early, Bachem pasomami  
Late, Wákha pasomami  
In the day, Nam bwoktáná  
At night, { Teugnáchi dyumtana  
In the night, {  
All day, Nam dongmékho  
Daily, Namtike namti  
At sunrise, Namdhamna  
At cock-crow, { Bá gríná  
                  { Bá gricho pawáno  
At dawn, Hauhaudyumchopawana  
At sunset, { Nam wantana  
              { Nam wancho pawana  
At dusk. No word  
At nightfall, { Nam rigna  
                  { Teugnáchi dyumna  
From night till { Teugnáchi mekeng  
                  { dídila sambh  
At noon, Namhelschodi

\* e.g., stay till I come, gómá pignana, or gó má pi theum, bwákkó.

† e.g., whilst he lives I will not go, Harein blenmlin gó má lagna. Whilst he was walking he fell down, Harein gwaktana dokta.

At m'night, Teugnachi helschodi  
To-morrow morning, Dilla didiladi  
Yesterday at night, Sanamtiten gnachidi  
In two or three days, Nikkha sakkhá  
In three or four days, Sakkha sekkha  
In four or five days, Sekkha gnokkha  
How long? Gisko namti  
As long, rel., Gikso namti  
So long, correl., Metti namti  
Again, repeatedly, Anáyo  
Again, returning, Létakeo

*Adverbs of Place.*

Here, Yéke  
There, Myéke  
Where? Gyéke  
Where, rel., Gyéke  
There, correl., Méke. Mekegnó  
Here and there, Ilárela yesela  
Hither, } Yékhola  
Hereward, }  
Thither, } Myékhola  
Thereward, }  
Hence, Yékeng  
Thence, Myékeng  
Whence? Gyélang  
Whence, rel., Gyélang  
Thence, correl., Myekeng  
By what way? Agyem lamlang  
By this way, Yem lamlang  
By that way, Myem lamlang  
How near? Gisko nentha  
How far? Gisko brába  
How far? i.e., to } Gyéla (where)  
what limit? }  
This far, Yeke (here)  
That far, Myéke (there)  
Near, Nentha  
Far, Brába  
How near? Gisko nentha  
How far? Gisko brába  
From after, Brába lang  
From near, Nentha lang  
In the near, Nentha di  
In the far, Brába di  
This near, Yeti nentha  
That near, Myeti nentha  
Near, } Anaiyo nentha  
er, } Yemdinganaiyo nentha  
Nearest, very } Hauppeding nentha  
near } Thé nentha  
Rather near, Dekho nentha  
Rather far, Dekho brába  
Very far, Thé brába  
Up or upwards (an acclivity ) Hateula  
whence water comes, } Yakayeula  
From up, from above } Hateu lang  
of slope, }

From down, from below } Hayeu lang  
of slope, }  
Up (perpendicular), Taúre  
( } Gwáre  
Down (ditto), } Gwáyeu  
( } Apumyeu  
From above (perpendicular), Taureng  
From below (ditto), } Apumyeung  
( } Gwáreng  
( } Gwáyeung  
Upwards (ditto), Taurela  
Downwards (ditto), Gwáyeula. Yeula  
Upwards (on slope), Hateula  
Downwards (on slope), Hayeula  
On the top, Ajujudi  
In, at, the bottom, Apumdi  
From the top, } Ajujuding  
( } Ajuju lang  
From the bottom, Apumding  
Out (issuing), Gluko. Glutako  
In (entering), Wóko. Wotako  
Out, outside, A'tola (with noun)  
In, within, Gwáre. A'gware  
Towards this side, Yesehamba la  
Towards that side, Hare hamba la  
On this side, Yese hamba di  
On that side, Hare hamba di  
On both sides, } Hare hamba di  
( } Yese hamba di  
Round, Khirsoko  
Before, Gnalla  
After, Nótha  
Opposite, vis-à-vis, Gnalla  
Abreast, Kwongkho  
Straight onwards. No word  
Onwards, forwards, Gnalla lá  
Backwards, Nothalá.

*Adverbs of Manner, Cause, Quality, Quantity,*

How? in what way, } Yékho  
( } Yekhopasa  
Thus, in that way, } Myekho  
( } Myekhopasa  
Why? for what reason, } Gyegná  
( } Máraguá  
( } Marha  
For this reason, Yé gna?  
For that reason, Myé gna?  
How? what like? Gyeckhome  
This like, Yekhome  
That like, Myekhome  
How much? how many? Gisko  
As many, as much, Gisko. ? Caret  
So many, so much, Metti  
How often? Gisko pila  
How great? Gisko gnólo  
How small? Gisko yáko

\* Taúre and gwáre (see p. 348) are chiefly prepositions, and gwá-rè means rather in below. Gwáyeu is better for the latter, or yeu; but none of them quite answers. The verbs express the meanings.

† A'juju di, its summit in. Juju is tree-top, or house-top. Hill-top is gnári.

Well, rightly,	{ Neuba pawoko Neuba paso Neuba pasomami Neuba pawako Neuba paptako *
Ill, badly, wrongly,	Máneuba páso, &c.
Wisely,	{ Josko and Joksomami, &c. Teuso and Teusomami, &c.*
Foolishly,	{ Majoksomami Mateusomami †
Hungrily,	Solimi
Thirstily,	Pwáku dwaktimi
Angrily,	{ Soksomi pawoko Sokso paso, &c.
Gladly,	{ Gyersimi. Gyersipaso
joyfully,	{ Gyersoko
Strongly,	Soktimi. Soktipawoko, &c.
Weakly,	Sokti manthimi
Gently,	Wákha paso or pawoko, &c.
Noisily,	{ Syandami yandapaso or pasoko or pawoko
Silently,	Liba dyumso
With blows,	Teupsomami. Teuptako
Evenly, on level with,	Deuso
Evenly, straightly, smoothly,	Deuso
Much, a great deal,	{ Dhékwóng Dhékong
A little,	Dékho
Neither more nor less,	Mádékho ma thé
Less,	Dékho
More,	Thé
Again (afresh),	Gapti. Anaiyo
Back (the same),	Leti. Letako
Thoroughly,	{ Theumsomami completely, Yáko. Háuppe
Partially,	{ Dékho bwaso Dékho jyulsomami Dékho jyultako
	{ Helpasoko
Heavily,	{ Helpasomami Helpattako *
	{ Helpawako
Lightly,	{ Hampaso Hampasomami Hampattako. Hampawoko *
Tightly,	{ Khipso Khipsomami Khiptako
Slackly,	{ Thyelvim paso * Thyelvim pasomami Thelvim paptako Thelvim pawako *
Greatly,	Dhekong
Slightly, trivially,	Dékho
In cowardly way,	{ Gnimami. Gnitako Gniko
Bravely,	{ Gnima manthimi Mágniko Mágnitako
Modestly,	{ Gnunemi.
Impudently,	Gnune pawoko
Secretly,	Gnune manthi
Openly,	{ Khleuscho mami Kwainsopascho Kwainsopaschomami
Jestingly,	Rischomami
Seriously,	Ajedaso mami
Slowly,	Wákha
Hastily,	{ Gruksomami Grukso Gruktako
Mortally,	Byaktam sambh
Skin-deep,	A'koktesambh.
Together,	Kwongkho
Separately,	Wang wang
Singly or one by one,	{ Kwong kwong. paso
Solitarily,	I'gicha
With a companion,	Warcha nung
Afoot,	Gwakoko. Gwakso
On horseback,	Wognoko
Truly,	{ Aje dásomami Aje dyumsomami
Falsely,	Limochelso

\* All these are gerundial, like the great majority of the adverbs; but if imperation is involved, the gerund sign is added to the imperative, not to the indicative.

† Or with main verb in indicative, ma jogako for present and ma juktako for preterit sense (see note at "Wisely"). This is merely the negative form of the same word, obtained by prefixing the particle of negation, or má.

B. — BÁHING GRAMMAR.

DECLENSION OF BÁHING PRONOUNS AND OF YOUNS.

I. OF PRONOUNS.

1. *First Personal Pronoun.*

1. Nom. I, Go
2. Gen. Of me { Conjunct. { Disjunct.  
                          { Wa = my { Wake = mine
3. { Dat. { To me } Go. No sign  
   { Ac. { Me }
4. Loc. { In me } Wake gwáre (interior)  
          { Within me }
5. Loc. { Into me } Wake di (entering, resting in)  
          { In me }
6. Abl. From me, Wake ding (removal)
7. All. Towards me, Wake la (nearing)
8. — From towards me, Wake lang (departing)
9. — Towards me, Wake taure (behaving)
10. Soc. With me { Wakenung } (society)  
                          { Gonung }
11. Priv. Without me { Wake manthi } (privation)  
                          { Gomanthi }
12. Inst. By me, Go mi
13. Loc. At, by me, Wa pumdi \* (proximity. H. pás)

*Dual.*

- |  |  |
|--|--|
| 1. Gósi, incl. Gósúkú, excl.             | 3. Gó-i, incl. Góku, excl.               |
| 2. { Conjunct. { Disjunct.               | 4. Ikegwáre, incl. Wakegwáre, excl.      |
| { Isi, incl. { Isike, incl.              | 5. Ike di, incl. Wako di, excl.          |
| { Wási, excl. { Wásike, excl.            | 6. Ike ding, incl. Wake ding, excl.      |
| 3. Gósi, incl. Gósúkú, excl.             | 7. Ike lá, incl. Wake lá, excl.          |
| 4. Isikegwáre, incl. Wásikegwáre, excl.  | 8. Ike lang, incl. Wáke lang, excl.      |
| 5. Isike di, incl. Wásike di, excl.      | 9. Ike taure, incl. Wake taure, excl.    |
| 6. Isike ding, incl. Wásike ding, excl.  | 10. Góí nung, incl. Goku nung, excl.     |
| 7. Isike la, incl. Wásike la, excl.      | 11. Góí manthi, incl. Goku manthi, excl. |
| 8. Isike lang, incl. Wásike lang, excl.  | 12. Goí mi, incl. Goku mi, excl.         |
| 9. Gosi taure, incl. Gosuku taure, excl. | 13. { Ike- } pumdi { incl.               |
| 10. Gosi nung, incl. Gosuku nung, excl.  | { Wake- } excl.                          |

*Second Pronoun.*

- |                              |                            |
|------------------------------|----------------------------|
| 1. Gó-i, incl. Góku, excl.   | 1. Ga                      |
| 2. { Conjunct. { Disjunct.   | 2. { Conjunct. { Disjunct. |
| { Ike, incl. { Ikke, incl.   | { Y } Ike                  |
| { Wake, excl. { Wakke, excl. | 3. Gá. No sign             |
|                              | 4. Ike gwáre               |
|                              | 5. Ike di                  |
|                              | 6. Ike ding                |
|                              | 7. Ike la                  |
|                              | 8. Ike lang                |
|                              | 9. Ike taure               |
|                              | 10. Ga nung                |
|                              | 11. Ga manthi              |
|                              | 12. Ga mi                  |
|                              | 13. Y pumdi                |

\* See remark in sequel. Tau, gwá, and pum, as substantives or quasi such, naturally take the genitive pronoun; and perhaps also la and lang = taraf and tarafse of Urdu; but not so mi, di, and nung, which seem to be sheer case signs. La, meaning proximity, approach, has possessive lam and ablative lang; di, men/ing inness, contact, has similarly dim and ding; ko, meaning relation, belongingness, kum and keng. Ko is probably borrowed. Suffix m or me is its probable equivalent. Compound prepositions are formed by la and di, like those of Urdu and Hindi—e.g., Khyim dim = ghar men ka; khyim ding, ghar men se.

*Dual.*

1. Gasi
2. { Conjunct. } Disjunct
3. { Isi } Isike
3. Gasi. No sign
4. Isi gwäre or Isike gwäre
5. Isike di
6. Isike ding
7. Isike la
8. Isike lang
9. Isi taure or Isike taure
10. Gasi nung
11. Gasi manthi
12. Gasi mi
13. Isi pumdi

*Plural.*

1. Gani
2. { Conjunct. } Disjunct
3. { Ini } Inike
3. Gani. No sign
4. Ini gwäre
5. Inike di
6. Inike ding
7. Inike la
8. Inike lang
9. Ini taure
10. Gani nung
11. Gani manthi
12. Gani mi
13. Ini pumdi

*Third Personal.*

1. Harem (all genders)
2. { Conjunct. } Disjunct
3. { A } Ake
4. { Haremke, common
3. Harem. No sign
4. { Agwäre or Akegwäre
5. { Haremke gwäre
6. { Akedi. Harem
7. { Akeding
8. { Haremke ding
9. { A'ke la
10. { Haremke la
11. { A'ke lang
12. { Haremke lang
13. { A'ke taure
14. { Haremke taure
15. Harem nung
16. Harem manthi
17. Harem mi
18. A'pumdi. Haremke pumdi

*Dual.*

1. Harem dausi
2. { Conjunct. } Disjunct
3. { A'si. } A'sike
4. { Harem dausike, common

3. Harem dausi. No sign
4. { A'si gwäre or A'sike gwäre
5. { Harem dausike gwäre
6. A'sike di. Harem dausike di
7. A'sike ding. Harem dausike ding
8. A'sike la. Harem dausike la
9. A'sike lang. Harem dausike lang
10. A'si taure. Harem dausike taure
11. Harem dausi nung
12. Harem dausi manthi
13. Harem dausi mi
14. { A'si pumdi
15. { Harem dausike pumdi

*Plural.*

1. Harem dau
2. { Conjunct. } Disjunct
3. { Ani } Anike
4. { Harem dauke, common
3. Harem dau. No sign
4. { Ani gwäre. Anike gwäre
5. { Harem dauke gwäre
6. Anike di. Harem dauke di
7. A'nike ding. Harem dauke ding
8. Anike la. Harem dauke la
9. Anike lang. Harem dauke lang
10. A'nike taure. Harem dauke taure
11. Harem dau nung
12. Harem dau manthi
13. Harem dau mi
14. { Ani pumdi
15. { Harem dauke pumdi

*Near demonstrative. This.*

1. Yam \* (all genders)
2. { Conjunct. } Disjunct
3. { Yamke. } Yamke meke
3. Yam. No sign
4. Yamke gwäre or Yam gwäre
5. Yam di
6. Yam ding
7. Yamke la. Yam la
8. Yamke lang. Yam lang
9. Yamke taure. Yam taure
10. Yam nung
11. Yam manthi
12. Yam mi
13. Yamke pumdi

*Dual.*

1. Yam dausi +
2. { Yam dausike
3. { Conj. and disj.
3. Yam dausi. No sign
4. Yam dausike gwäre
5. Yam dausi di
6. Yam dausi ding
7. Yam dausike la
8. Yam dausike lang
9. Yam dausike taure
10. Yam dausi nung
11. Yam dausi manthi
12. Yam dausi mi
13. Yam dausike pumdi

\* Yam or yem, and so Myam or myem. All vowel sounds are extremely vague. G-yem, the relative, is evidently a derivative of yem.

† For dausi and dau read daüsi and daü; i e., da with the pausing tone.

# BAHING GRAMMAR.

## *Plural.*

1. Yam dau \*
2. { Yam dauke \*
3. Yam dau. No sign
4. { Yam dau gware
5. { Yam dauke gware
5. Yam dau di
6. Yam dau ding
7. Yam dau (ke) la
8. Yam dau (ke) lang
9. Yam dauke taure
10. Yam dau nung
11. Yam dau manthi
12. Yam dau mi
13. Yam dauke pumdi

## *Remote Demonstrative.*

1. Myam † (all genders)
2. { Myamke, conj.
3. { Myamk meke, disj.
3. Myam. No sign
4. Myamke gwäre
5. Myam di
6. Myam ding
7. Myamke la
8. Myamke lang
9. Myamke taure
10. Myam nung
11. Myam manthi
12. Myam mi
13. Myamke pumdi

## *Dual.*

1. Myam dausi
2. { Myam dausike
3. { Conj. and disj., &c., like singular

## *Plural.*

1. Myam dau
2. { Myam dauke
3. { Conj. and disj., &c., ut supra

## *Interrogative and Distributive.*

Who? What person? Any one: m. and f. \* Substantival and adjectival. ‡

1. Sú
2. { Suke
3. { Conj. or disj., or
4. { Sukemeke, disj.
3. Su. No sign
4. Su gware
5. Su di
6. Su ding
7. Sula. Sukela
8. Su lang. Suke lang

9. Su taure. Suke taure
10. Su nung
11. Su manthi
12. Su mi
13. { Su á pumdi
14. { Suke pumdi

## *Dual.*

1. Su dausi
2. Su dausike, &c.

## *Plural.*

1. Su dau
2. Su dauke, &c.

## *Interrogative and Distributive Neuter.*

What? What thing? Any thing: § Substantival and adjectival.

1. Mára
2. Márake, &c.

## *Dual.*

1. Mára dausi
2. Mára dausike, &c.

## *Plural.*

1. Mára dau
2. Mára dauke, &c.

## *Relative of all genders.*

He, she, who; that, which: substantival and adjectival. ||

1. Gyem
2. Gyemke

## *Dual.*

1. Gyem dausi
2. Gyem dausike, &c.

## *Plural.*

1. Gyem dau
2. Gyem dauke

## *Reflective. Self.*

1. Daubo or Dwábo
2. Dwábo ke
3. Dwábo. No sign
4. Dwábo gware
5. Dwábo di
6. Dwábo ding
7. Dwábo la
8. Dwábo lang
9. Dwábo taure
10. Dwábo nung
11. Dwábo manthi
12. Dwábo mi
13. Dwábo pumdi

Dual and plural as before.

So also are declined hwappe or hauppe  
— all and every; gisko — how many, and

\* See note † on preceding page.

† Equal kou and kóí. Hindi and Urdu.

‡ Equal jón and jó. The correlative is myam = tón and to. The relative pronoun is rarely used because of the relative character of the participles. Indeed its existence at all may be safely denied, and the correlative is nothing more than the remote demonstrative.

§ Myam or myem.

§ Equal kyá and kúceh.



as many; metti = so many; dhé kono = many and much; dékho = a few, a little; gisko = whoever and whatever; kwáng-náme = other, another; myem = the same (see *that*); nimpfo = both; and, in a word, all primitive or personal pronouns. Possessive pronouns are formed from the genitives, except in the case of the three leading pronouns. I, thou, he or she or it, each of these has two distinct forms quite separate from the personals; thus go has wá = mei and meus, in English, of me and my; and wake = English mine. So also ga, the 2d pronoun, has í and fke; and harem, the 3d, has á and áke. The first of these two possessive or genitive forms are pronominal adjectives, or rather adjuncts of nouns and verbs (and adverbs also) by prefix and suffix respectively. The second are pronouns proper, like mine, thine, in English.\* The former are indeclinable; the latter are declinable, like all other proper possessives, though with some confusion, originating in the imperfect development of the inflective element, its frequent coincidence with the genitive sign, and the variable-ness of that sign.

However, the case signs generally and their mode of annexation being uniform, out of this essentially one declension order is obtained, despite the disturbing causes adverted to. I give here, as a sample of the possessives:—

Dauboke = own

1. Dauboke
2. { Caret ?
- { Dwabokeke †
3. Dauboke
4. Dauboke gware
5. Dauboke di
6. Dauboke ding
7. Dauboke la
8. Dauboke lang
9. Dauboke taure
10. Dauboke pung
11. Dauboke manthi
12. Dauboke mi
13. Dauboke pumdi or Daubo á pumdi

Daubo = ap; dauboke = apna. *Apnaka* can only be separately expressed by

the cacophonous iteration *apnaka apnaka*. Nor is this defect remedied by the conjunct pronouns, wá, wádwbó, myself, gives, wádwbó myself and my own; and ídwábo, thyself, gives ídwáboke, of thyself or thy own. See more on the genitive in the sequel.

## 2. DECLENSION OF NOUNS.

### *Substantives proper.*

Wainsa, a man, m.

1. Wainsa
2. { Wainsake, disjunct, or
- { Wainsa á, conjunct
3. Wainsa. No sign
4. { Wainsa gware, or
- { Wainsa á gware
5. Wainsa di
6. Wainsa ding
7. Wainsa la
8. Wainsa lang
9. Wainsa á taure
10. Wainsa nung
11. Wainsa manthi
12. Wainsa mi
13. Wainsa á pumdi

### *Dual.*

1. Wainsa dausi
2. { Wainsa dausike, disjunct
- { Wainsa ási, conjunct
3. Wainsa dausi
4. { Wainsa dausike gwáre
- { Wainsa dausi ási gware
5. Wainsa dausi di
6. Wainsa dausi ding
7. Wainsa dausi la
8. Wainsa dausi lang
9. { Wainsa dausike taure
- { Wainsa dausi ási taure
10. Wainsa dausi nung
11. Wainsa dausi manthi
12. Wainsa dausi mi
13. Wainsa dausi ási pumdi

### *Plural.*

1. Wainsa dau
2. { Wainsa dauke, disjunct
- { Wainsa dau áni, † conjunct

\* The formation of these from the my, thy series, by the addition of "ki" or "ke," is quite Turkic. Wa = my, wá-ko = mine. So Turki benim = my, benim-ki = mine. Only Báhing uses the conjunct form merely (quasi in, inki) of the pronoun, which in that tongue, moreover, is a prefix, in Turki an affix, of nouns. The existence of disjunct and conjunct forms of the pronouns, and the use of the latter as verbal formatives as well as to give the possessive sense to nouns, are traits of language very widely diffused, since they are found in the Egypt and Semitic tongues. And it is queer that the vulgar or spoken Egyptian (Coptic) prefixes these verbal formatives, whereas the learned, or hieroglyphic, suffixes them.

† Compare *uskaka* in Hindi and Urdu.

‡ A, ási, and áni are the conjunct forms attaching to nominative which follows genitive, thus wainsa dau áni ming = the wife of several men; literally, men (of) their wife or woman. The use of the same form in the next case proves *gwa* to be a substantive used as a preposition, like *thatar* in Hindi, áni gwáre = their interior.

4. Wainsa dau m  
5. Wainsa dau ding  
6. Wainsa dau la  
7. Wainsa dau lang  
8. Wainsa dau ke taure, or  
9. Wainsa dau ani taure  
10. Wainsa dau nung  
11. Wainsa dau manthi  
12. Wainsa dau mi  
13. Wainsa dau ani pumdi

So also is declined mincha, a woman, and ming, a wife, and all feminine nouns.

## DECLENSION OF A NEUTER.

*Substantive.*

Grokso, a thing.

1. Grokso
2. { Groksoke, disjunct
- { Grokso-á, conjunct
3. Grokso
4. Grokso á gware
5. Grokso di
6. Grokso ding
7. Grokso la
8. Grokso lang
9. Grokso á taure
10. Grokso nung
11. Grokso manthi
12. Grokso mi
13. Grokso á pumdi

*Dual.*

1. Grokso dausi
2. { Grokso dausike, disjunct
- { Grokso dausi ási, conjunct
3. Grokso dausi, &c.

*Plural.*

1. Grokso dau
2. { Grokso dauke, or
- { Grokso dau ani, &c.

† results from the above that there is but one declension; that gender has no grammatical expression; that number, like case, is expressed by separate postpositions, number going first; that all nouns and pronouns take the signs of number, neuters as well as others; that some of the signs of case are still significant (gware, the interior; taure, the top; pám, the side); that *ke* is the general genitive sign, but rarely used save when the noun stands alone, as in reply to a question, thus, whose?—the

all other sorts of relation, as conjunctively and disjunctively, where the tooth? *gyelame khá*; the mouth, *sheódím*. Both precede the second substantive or nominative—thus *wainsa á ning* = the man's name; *grokso á syanda* = the thing's sound; *rú dim khán* = vegetables of the garden; *bazar dim shéri* = bazaar rice, or rice of the bazaar; *pu dim pwáku*, water of the cup; so that this latter may be called the general way of expressing the relation of two substantives which are both named—the former the general way of expressing relation when the qualitative noun only is named, for genitives are all qualitatives, e.g., *singke* = wooden, *ramke* = bodily. Lastly, that pronouns and nouns are declined throughout and in all respects in the same way, there being no difference whatever between them. As to the genitive relation, it should be further noted that the first of two substantives is by position alone a genitive; that very close connection and dependence is expressed by á, e.g., the calf of the cow, *bing á támi*; that "ke" can be used with á, as *wainsake á ning*, the man's his name; that where *ke* is formative—as *singke* = wooden, from *sing*, wood—its conjunctive use is indispensable, like that of the *ba* and *na*, the participial formatives; thus, *syelke bétho*, the iron blade; \* *neubá muryu*, the or a good man (properly, the man who is good), from *syel* = iron (subs.), and *neu*, to be good. Observe, further, that the topical sign *di* both asks and answers, as *ru dim khán*, garden vegetables; and, of where? the garden's, *gyélam* (or *gyélame*), *rúdim*.

In this latter instance we may observe that, *gyéla* being where, the final *m* or *me* of *gyélam*, *gyélame*, has, in respect of adverbs, a genitival force, and so in *di-m*, of *in-m*, possessive, *ng*, fromness, formatives; *ke* also takes the formative *m* (see note at p. 353) and *la* also; and in qualitatives we constantly find a similar termination (*bubum* = white, *lalam* = red, *kwáname* = other, &c.), so that the *m* final is shown to be generally possessive; and more especially as its iteration (*b.abu-*

\* Observe that the iron of the blade is *bétho á syel* or *betho ke syel*. But the point or haft of the blade is necessarily *bétho á juu* and *betho á rising*. See note † at p. 347, with the places therein referred to.

mme = the white one, lala-mme = the red one, kwánumme = the other one) expresses the disjunct form of the same relation. Thus, which one will you have? the red one or the green? agyeme blávi, lalamme ki gigimme, a sample wherein the possessive á is welded to the relative pronoun gyem. By turning to the participles it will be seen that all those which have not a sign of their own (ba or na) are made participles by the annexation of the m or me particle—juju-m, chho-me.\* This is, in fact, the general attributive affix, and its suffixure trans-

forms all qualitives (including adverbs) into substantives or words used substantively, like the hma gu affix of Newari, and like also the Dravidian van, val, which seem to me to be the unquestionable prototypes of the Prakritic wan, wal, war (gaon-wár, sheto-wala, gári wán, marno wala, &c.) I subjoin a few comparative samples, drawn from Báhing and Newari, which will also show that nearly any word in these tongues can be used substantively, and that all qualitives, in particular, can by the appropriate affix be made substantival, *e.g.*, singke, wooden; singkeme or singkem, the wooden one.

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\* At all events, the participles in chome would seem to be formed from the infinitives in cho, the general infinitival sign; *e.g.*, jácho, to eat; jáchome, edible; pácho, to do; páchome, double; dakecho, to desire; dakechome, desirable. But see the various examples of words in m or me in the vocabulary. Infinitives are regarded as nouns substantival (*e.g.*, dakecho, desire), and such nouns take m, me, to make them qualitive, *e.g.*, juju, a point; juju-m pointed; chho, the body; chhomo, bodily. Thus m, me, is formative and possessive, and it can be added to case signs wherever possessiveness is implied, but it is no sign itself any more than ke, *e.g.*, juju-m = singkem, why not singem or singme? agyeme? á-gyè-mè, gye, what? lalam? lala-m? lala, what?

English.	Bahing.	Nedri.	Hindi.
1. The one	{ Kwong-me, m. n. Kwong nimame, f. Wake-me, m. n. Wake nimame, f. Kyakya-me, m. n. Kyakya nimame, f. Teupba-me, m. f. Teupba nimame, f. Teupcho-me, n. Singke-me, m. n. Singke-nimame, f. Gnalla-me, m. n. Gnalla-nimame, f. Notha-me, m. n. Notha nimame, f. Eke-me, m. n. Eke-nimame, f. Meke-me, m. n. Meke-nimame, f. Ana-me, m. n. Ana nimame, f. Piba-me, m. n. Piba nimame, f. Wainsakho-me, m. n. Wainsakho nimame, f. Wainsake-me, m. n. Wainsake nimame, f. Dheptecha-me, m. n. Dheptecha nimame, f. Syertecha-me, m. n. Syertecha nimame, f.	1. Chha-hma, m. f. Chha-gu, n. Ji-hma, m. f. Ji-gu, n. Hyaku-hma, m. f. Hyaku-gu, n. Da-hma, m. f. Da-gu, n. Sinya-hma, m. f. Sinya-gu, n. Nhpaya-hma, m. f. Nhpaya-gu, n. Lipaya-hma, m. f. Lipaya-gu, n. Thanaya-hma, m. f. Thanaya-gu, n. Anaya-hma, m. f. Anaya-gu, n. Thá wúnya-hma, m. f. Thá wúnya-gu, n. Wó-hma, m. f. Wó-gu, n. Mijangsu-hma, m. f. Mijangsu-gu, n. Mijangya-hma, m. f. Mijangya-gu, n. Kobiya-hma, m. f. Kobiya-gu, n. Choya-hma, m. f. Choya-gu, n.	1. Caret Mera wala, m. n. Meri wali, f. Kala wala, m. f. Kali wali, f. Kutne wala, m. n. Kutne wali, f. Kath wala, m. n. Kath wali, f. Age wala, m. n. Age wali, f. Piche wala, m. n. Piche wali, f. Ihan wala, m. n. Ihan wali, f. Uhan wala, m. n. Uhan wali, f. Aj wala, m. n. Aj wali, f. Ane wala, m. n. Ane wali, f. Mardsa wala, m. Mardsa wali, f. Mardana wala, m. Mardana wali, f. Madhes wala, m. n. Madhes wali, f. Parbat wala, m. n. Parbat wali, f.
2. Mine or my one			
3. The black			
4. The striker. The striking one or one that strikes			
5. The wooden one			
6. The anterior one			
7. The posterior one			
8. The here one			
9. The there one			
10. The to-day's one			
11. The comer, the coming one			
12. The manlike one			
13. The masculine one			
14. The lowland (being) one			
15. The highland (being) one			

English.	Bāhing.	Neuarī.	Hindī.
16. The handsome one	{ Rimba-me, m. n. Rimba nimame, f.; or Rimsokpa-me, m. Rimsongma-me, f. Bebacha-me, m. Bebacha nimame, f. Swalocha-me, m. Swalomi-me, f. Gnāwāme, m. Gnāmi-me, f. Leuchia-me, m. Leucha nimame, f. Leucha dyāldim-me, n. Khyimcha-me, m. Khyimcha nimame, f. Sabalacha-me, m. n. Sabalacha nimame, f. Neuba-me, m. n. Neuba-nimame, f. Bubu jokpa-me, m. Bubu jongma-me, f.; or Bubum-me, m. n. Bubum nimame, f. Lichake-me, m. Licha nimakeme, f.	{ 16. Bangla-hma, m. f. Bangla-gu, n. 17. Mochacha-hma Mochacha gu, m. 18. Lyāyehma-hma, m. Lyāsehma, f. 19. Jyatha-hma, m. Jyithi-hma, f. 20. Sanya-hma, m. f. 21. Sanya-gu, n. 22. Chhenya-hma, m. f. Chhenya-gu, n. 23. Gunya-hma, m. f. Gunya-gu, n. 24. Bhing-hma, m. f. Bhing-gu, n. 25. Toyu-hma, m. f. Toyu-gu, n. 26. Lipajonghma-hma, m. f. Lipajonghma-gu, n. Jichaya-hma, m. f. Jichaya-gu, n. 27. Bohumochaya-hma, m. f. Bohumochaya-gu, n.	{ 16. Sunder wala, m. Sunder wali, f. 17. Chota wala, m. n. Choti wali, f. 18. Siyān wala, m. Siyān wali, f. 19. Bugha wala, m. Budhi wali, f. 20. Bhot wala, m. n. Bhot wali, f. 21. Bhotka wala Bharwala, m. n. 22. Ghar wali, f. Jangal wala, m. 23. Jangal wali, f. 24. Achha wala, m. n. Acchi wali, f. 25. Shéto wala, m. n. Shéti wali, f. 26. Dhanuk walaka, m. Dhanuk walika, f. Dāmād wala, m. Dāmād wali, f. 27. Patho wala, m. Patho wali, f.
17. The young one			
18. The adult one			
19. The old one			
20. The Tibetan one (being)			
21. Tibetan one (thing)			
22. The household one			
23. The domestic one			
24. The wild one			
25. The good one			
26. The white one			
27. The bowman's			
28. The son-in-law's			
29. The daughter-in-law's			

*R mark.*—The above list affords, it will be seen, collateral information as to the formation of gender in qualitives used substantivally. It also shows that the formative suffix *cha* is apt to be equivalent for the suffix *me, m*; and as *cha* still leaves a substantival word (*e.g.*, *khyim-cha* = householder; *li-cha* = bowman), the genitival sign *ke* is often introduced before final *me*, to express possessiveness, *pas*, whose bow is that? the bowman's, *suke li, lichakeme*. But *li-cha* being bowman, *lichame* may be used for bowman's. Newári avoids all vagueness by its *hma* and *gu* signs, repeated *toties* quotes with the genitive sign *ya, e.g.*, *Ji-hma, mine, m. and f.*; *Ji-gu, mine, n.*; *Ji hma ya hma, Ji hma ya gu, Ji hma ya hma ya, Ji hma ya gu ya, Ji gu ya hma ya, Ji gu ya gu ya, &c.*, express any number of variations in the possession of beings and things; and so also in all qualitives used substantively, thus: *toyu hma ya hma*, the white man's animal; *toyu hma ya gu*, the white man's thing; *toyu hma ya gu ya*, of the white man's thing, &c. Compare Báhing *khyim-cha-me* with Newári *chhen-ya-hma*, and it will be seen that *cha = ya* has a quasi-adjectival force, though *khyimcha* means householder. Such vagueness is normal.

## CLASSIFICATION OF BÁHING VERBS.\*

I. Transitives in "wo."—Infinitive *Bla-cho*, to take. Imperative *Bla-wo*, take it.

Indicative active, sing. number.		Indicative passive, sing. number.		Causal Imperative.
Present.	Preterite.	Present.	Preterite.	
1. <i>Bla-gna</i>	1. <i>Blaptong</i>	1. <i>Blayi (i)</i>	1. <i>Blati</i>	<i>Bla-páto, tr.</i>
2. <i>Blayi (i)</i>	2. <i>Blapteu</i>	2. <i>Blaye (e)</i>	2. <i>Blate</i>	<i>Bla-paso, r.</i>
3. <i>Blawa</i>	3. <i>Blapta</i>	3. <i>Blawa</i>	3. <i>Blata</i>	<i>Bla-payi, p.†</i>

Thus are conjugated *méwo*, to vomit; *cheuwo*, to grill; *giwo*, to give; *séwo*, to saw; *chwówo*, to burn corpse; *bráwo*, to scatter; *táwo*, to get or find; *jáwo* and *báwo*, to eat; *khi-wo*, to quarrel with; *kú-wo*, to steal; *kiwo*, to cook; *pá-wo*, to do; *leu-wo*, to kiss (coitus); *si-wo*, to seize; *té-wo*, to spit on; *mó-wo*, to fight; *wódipa-wo*, to assay; and all compounds of like kind, *i.e.*, of a noun and the verb to do or make.

Intransitives in "wo."—Infinitive *Pícho*, to come. Imperative *Pi-wo*, come.

1. <i>Pi-gná</i>	<i>Pi-tí</i>	...	...	<i>Pi-pato, tr.</i>
2. <i>Pi-yé (e)</i>	<i>Pi-tó</i>	...	...	<i>Pi-paso, ref.</i>
3. <i>Pi</i>	<i>Pi-tá</i>	...	...	<i>Pi-payi, pas.†</i>

Thus are conjugated *rú-wo*, to come; *glewo*, to be hot; *hú-wo*, to be lighted; *ká-wo*, to be bitter; *lá-wo* and *dí-wo*, to go; *kú-wo*, to come up (slope); *yú-wo*, to come down (slope); *khi-wo*, to tremble; *neu-wo*, to be good; *deu-wo*, to be reconciled; *shéu-wo*, to decrease or decay; *syé neuwo*, to be fat; *bhlú-wo*, to slip or slide down; *shú-wo*, to itch; *jí-wo*, to be ripe, &c.

II. Transitives in "gno."—Infinitive *Kwó-cho*, to see. Imperative *Kwógno*, see it.

1. <i>Kwó-gnú</i>	<i>Kwó-tóng</i>	1. <i>Kwó-yí (i)</i>	<i>Kwó-tí</i>	<i>Kwó-pa-to, tr.</i>
2. <i>Kwó-gní</i>	<i>Kwó-t-eu</i>	2. <i>Kwó-gné (é)</i>	<i>Kwó-té</i>	<i>Kwó-pa-so, refl. or middle.</i>
3. <i>Kwó</i>	<i>Kwó-tá</i>	3. <i>Kwó</i>	<i>Kwó-ta</i>	<i>Kwó-ka-yi, pas.</i>

Thus are conjugated *só-gno*, to tell; *lé-gno*, to sell; *tú-gno*, to drink (water); *chó-gno*, to cultivate and to pay debt; *phlí-gno*, to send, &c.

\* See observations at p. 285.

† The causal forms are the same throughout: *pato*, following the mutable transitives in "to"; *paso*, all intransitives whatever in "so"; and *páyi* (*pá-i*), all passives in *i, yi* for euphony.

This classification rests on the indicative singular. The infinitive and imperative and causal are given chiefly as clues to the root and to the euphonic changes. The form of the classification is throughout the same—1, 2, 3 refer to the three persons. See on to p. 285.

Intransitives in "gno."—Infinitive, Glwau-cho, to win. Imperative, Glwau-gno, to win.

<i>Indicative active, sing. number.</i>		<i>Indicative passive, sing. number.</i>		<i>Causal imperative.</i>
<i>Present.</i>	<i>Preterite.</i>	<i>Present.</i>	<i>Preterite.</i>	
1. Glwau-gna	Glwau-ti	...	...	Glwau-pa-to, tr.
2. Glwau-gne	Glwau-te	...	...	Glwau-pa-so, refl.
3. Glwau	Glwau-tá	...	...	Glwau-pa-yi, pas.

Thus are conjugated rú-gno, to be filled (belly) or satisfied; lé-gno, to return; wo-gno, to enter; glú-gno, to issue; ming-gno, to be ripe; bro-gno, to be flavoursome.

III. Transitives in "ko."—Infinitive, Pok-cho, to make get up, or raise (not lift). Imperative, Pokko, raise him.

1. Pog-ú	Pók-tóng	1. Póng-yí (i)	Pók-tí	Pong-páto	} ut supra
2. Pog-i	Pók-teu	2. Pong-ye (é)	Pók-té	Pong-páso	
		Pó-nyé			
3. Pog-á	Pók-ta	3. Pó-gá	Pók-tá	Pong-páyi	

Thus are conjugated tuk-ko, to lick; chuk-ko, to bind; rik-ko, to reap; kik-ko, to beget; hik-ko, to count; kúk-ko, to crooken; yok-ko, to share out; prwak-ko, to unget; nok-ko, to rub; tok-ko, to make fall; hok-ko, to open; jik-ko, to break; pwak-ko vel pukko, to burst; ryak-ko, to write or colour; jak-ko, to know; khryak-ko, to enrage and to revile; rik-ko, to reap; kok-ko, to dig; ruk-ko, to eradicate; tyak-ko, to hinder; wok-ko, to flay; khlyak-ko, to plaster; phwak-ko, to separate; chyak-ko, to divide; pik-ko, to pour or put in; dwak-ko, to swallow.

Intransitives in "ko."—Infinitive, Bok-cho, to get up. Imperative, Bok-ko, get up.

1. Bóng-gna	Bók-ti	...	...	Bong-pa-to	} ut supra
2. B'ng-gne, nye	Bók-te	...	...	Bong-pa-so	
3. Bóng	Bók-ta	...	...	Bong-pa-yi	

Thus are conjugated gruk-ko, to be quick; jwak-ko, to arrive; jik-ko, to be broken (n. and a.); buk-ko, to be burst; bwak-ko, to remain and to speak; gúk-ko, to be crooked; phok-ko, to be sour; gwak-ko, to walk; duk-ko, to move or shake; prok-ko, to jump or leap; byak-ko, to die; gik-ko, to be born; guwak-ko, to weep; dwak-ko, to desire; dok-ko, to fall from aloft (being only).

IV. Transitives in "ro."—Infinitive, Phyér-cho, to sew. Imperative, Phér-ro, sew it.

1. Phyér-ú	Phyér-tóng	1. Phyér-yí (i)	Phyér-tí	Phyér-páto	} ut supra
2. Phyér-i	Phyér-t-eú	2. Phyér-é	Phyér-té	Phyér-páso	
3. Phyér	Phyér-tá	3. Phyér	Phyér-tá	Phyér-páyi	

Thus are conjugated chwarro, to cut; kurro, to carry; tyarro, to suffer, endure; khwarro, to shave or scrape or scratch (violently).

. Intransitives in "ro."—Infinitive, Byar-cho, to fly. Imperative, Byarro, fly.

1. Byar-gná	Byar-t-i	...	...	Byar-páto	} ut supra
2. Byar-é	Byar-t-é	...	...	Byar-páso	
3. Byar	Byar-t-á	...	...	Byar-páyi	

Thus are conjugated bárró, to increase; chyárró, to shine, as sun, &c.

V. Transitives in "lo."—Infinitive, Jyul-cho, to place. Imperative, Jyullo, place it.

1. Jyul-ú	Jyul-tóng	1. Jyul-yí (i)	Jyul-tí	Jyul-páto	} ut supra
2. Jyul-i	Jyul-teú	2. Jyul-é	Jyul-té	Jyul-páso	
3. Jyul	Jyul-tá	3. Jyul	Jyul-tá	Jyul-páyi	

Thus are conjugated syallo, to snatch away; theullo, to cherish; yallo, to rub; limo challo, to tell lies.

Intransitives in "lo."—Infinitive, Bál-cho, to be tired. Imperative, Bállo, be tired. .

<i>Indicative active, sing. number.</i>		<i>Indicative passive, sing. number.</i>		<i>Causal imperative.</i>
<i>Present.</i>	<i>Preterite.</i>	<i>Present.</i>	<i>Preterite.</i>	
1. Bál-gná	Bál-tí	...	...	Bál-páto } ut
2. Bál-ó	Bál-té	...	...	Bál-páso } supra
3. Bál	Bál-tá	...	...	Bál-páyi }

Thus are conjugated hyállo, to be heavy, &c.

VI. Transitives in "po."—Infinitive, Teup-cho, to beat. Imperative, Teuppo, beat him.

1. Teub-á	Teup-tóng	1. Teum-yí (i)	Teup-tí	Teum-páto	} ut supra
2. Teub-í	Teup-teú	2. Teum-ó	Teup-té	Teum-páso	
3. Teub-á	Teup-tá	3. Teub-á	Teup-tá	Teum-páyi	

Thus are conjugated gup-po, to lift (a light thing); bippo, to suck; syappo, to wash and sharpen; khuppo, to collect; jyappo, to buy; thappo, to weigh; chappo, to can it, to be able for any work; nippo, to express; appo, to shoot.

Intransitives in "po."—Infinitive, Rap-cho, to stand. Imperative, Pappo, stand up.

1. Ram-gná	Rap-tí	...	...	Ram-páto	} ut supra
2. Ram-ó	Rap-té	...	...	Ram-páso	
3. Ram	Rap-tá	...	...	Ram-páyi	

Thus are conjugated ippo, to sleep; ryippo, to be ended or to end, n.; dhappo, to shine as sun; deuppo, to be combust; jippo, to be rotten, &c.

VII. Transitives in "mo."—Infinitive, Lam-cho, to search. Imperative, Lammo, search for it.

1. Lam-ú	Lam-tóng	1. Lam-yí (i)	Lam-tí	Lam-páto	} ut supra
2. Lam-í	Lam-teú	2. Lam-ó	Lam-té	Lam-páso	
3. Lam	Lam-tá	3. Lam	Lam-tá	Lam-páyi	

Thus are conjugated nam-mo, to smell; theum-mo, to finish or cause to become; khleummo, to transplant; phemmo, to take in one's arms; sheummo, to cover; thimmo, to bury; hammo, to spread. This conjugation agrees with IV. and V. (see remark at VIII.)

Intransitives in "mo."—Infinitive, Dyum-cho, to become. Imperative, Dyummo, become.

1. Dyum-gná	Dyum-tí	...	...	Dyum-páto	} ut supra
2. Dyum-ó	Dyum-té	...	...	Dyum-páso	
3. Dyum	Dyum-tá	...	...	Dyum-páyi	

Thus are conjugated rimmo, to be handsome; dyammo, to be full; hammo, to be light (levis); khummo, to stoop; ryammo, to be emaciated or thin.

VIII. Transitives in "no."—Infinitive, Pun-cho, to beg. Imperative, Pun-no, beg it.

1. Pun-ú	Pun-tóng	1. Pun-yí (i)	Pun-tí	Pun-páto	} ut supra
2. Pun-í	Pun-teú	2. Pun-ó	Pun-té	Pun-páso	
3. Pun	Pun-tá	3. Pun	Pun-tá	Pun-páyi	

Thus are conjugated ninno, to hear; plenno, to release or set at liberty; salepanno, to spin, &c.

N.B.—This agrees with the last. Hence IV., V., VII., VIII. are one, and it seems likely that the common imperative sign should be "o," however near that be to "wo" or the sign of the very different first conjugation. The four specified agree, moreover, in not being subject to any euphonic changes in conjugation. They might be unitised as transitives in a liquid or nasal.



Intransitives in "no."—Infinitive, Wan-cho, to run. Imperative, Wan-no, run.

<i>Indicative active, sing. number.</i>		<i>Indicative passive, sing. number.</i>		<i>Causal imperative.</i>
<i>Present.</i>	<i>Preterite.</i>	<i>Present.</i>	<i>Preterite.</i>	
1. Wan-gná	Wan-ti	...	...	Wan-pato
2. Wan-é	Wan-té	...	...	Wan-paso
3. Wan	Wan-ta	...	...	Wan-payi

Thus are conjugated Blenno, to live, &c.

IX. Transitives in "to."—Infinitive, brécho, to summon. Imperative, Bré-to, summon him.

1. Brét-ú	Bréttóng	1. Brét-i	Bréttí	Bré-páto	} ut supra
2. Brét-i	Bréttéú	2. Brét-é	Brétté	Bré-páso	
3. Brét-á	Bréttá	3. Brét-á	Bréttá	Bré-páyí	

So are conjugated ríto, to laugh at; dáto, to catch; nító, to set down; khénto, to conceal; neuto, to make good; mú-to, to blow (breath); kháto, to touch; grúk-to, to quicken; bí-to, to obey; rok-to, to lift; dwak-to, to approve; khryapto, to kindle; rik-to, to contain; gap-to, to add to; duk-to, to shake it or cause to shake; grepto, to throw; dapto, to taste; nyapto, to shove; mimto, to remember; bláto, to dry at fire; jító, to wet; chamto, to amuse; teuto, to know; yokto, to remove; le-to, to take back; syanto, to recognise; hanto, to cheat; játo, to stop, detain; khlamto, to spoil; lwakto, to put upon; bapto, to scratch for ease; plepto, to fold; timto, to squeeze; lipto, to turn over. *N.B.*—Those which have a consonant before the sign, as rok-to, dap-to, dwak-to, cham-to, han-to, and khlam-to, &c., do not double the "t" in the preterite of either voice; and consequently in the passive there is no mark of the distinction of time, e.g., dapti, is I am tasted and I was tasted; \* and again, daptu is I taste, daptong, I tasted, but dapta is he tastes or he tasted—the last, however, is a general trait.

X. Transitives in "to" which change the "t" into "d."—Infinitive, Sá-cho, to kill. Imperative, Sá-to, kill him.

1. Sád-ú	Sátong	1. Sáyi	Sáí	Sá-páto	} ut supra
2. Sád-i	Sáten	2. Sád-é	Sátté	Sá-páso	
3. Sád-á	Sátá	3. Sád-á	Sáttá	Sá-páyí	

Thus are conjugated wá-to, abandon or leave; tá-to, to kick; yéto, to split: úto, to fell; lá-to, to take away; páto, to do for another; krá-to, to bite; kléto, to undress; móto, to tell; chíto, to tear; pító, to bring; kú-to, to bring up; limléto, to feel; yú-to, to bring down; játo, to make steady or firm; phú-to, to sow; náto and préto, to gather; phá-to, to exchange; khri-to, to grind; hó-to, to pierce; hó-to, to distil.

Intransitives in "to."—Infinitive, Gní-cho, to be afraid. Imperative, Gní-to, be afraid.

1. Gní-gná	Gní-tí	...	...	Gní-páto	} ut supra
2. Gní-né	Gní-té	...	...	Gní-páso	
3. Gní	Gní-tá	...	...	Gní-páyí	

So are conjugated jí-to, to be torn; khá-to, to be in pain; ú-to, to fall (on ground); sheú-to, to lose; léto, to return; jyukokáto, to flee; héto, to be sharp; bré-to, to vociferate.

XI. Neuters in "to."—Infinitive, Bo-cho, to flower. Imperative, Bo-to, flower.

1. Bót-u	Bótti	...	...	Bó-pato	} ut supra
2. Bót-i	Bótte	...	...	Bó-paso	
3. Bót-a	Botta	...	...	Bó-payi	

\* In such cases the sense is determined by the use of the separate prefixed pronouns in the instrumental and objective respectively. Difference of time by an adverb.

† U'to and sheúto, like jíkko elsewhere, are both neuter and transitive. See them under the respective heads. Khíwo, to tremble, is neuter; to quarrel is transitive. Bré-to, to cry out, is neuter; bré-to, to summon, is active.

Thus are conjugated *khlto*, to blow as wind; *sfto*, to fruit; *wamto*, to sink or set as sun. But the last gives, owing to the consonant before the sign, *wamtu*, *wamti*, *wamta*; *wamti*, *wamte*, *wamta*; infinitive, *wam-cho* (see *kwádo* and *sódo*). *Sí-to* is often conjugated *sídu*, *sídi*, *sída*; *síti*, *síte*, *síta*.

XII. Transitives in "do."—Infinitive, *Gram-cho*, to hate. Imperative, *Gram-do*, hate him.

Indicative active, sing. number.		Indicative passive, sing. number.		Causal
Present.	Preterite.	Present.	Preterite.	imperative.
1. Gramdú	Gramtong	1. Gramdí	Gramti	Gram-páto
2. Gramdí	Gramteu	2. Gramdó	Gramté	Gram-páso
3. Gramdá	Gramta	3. Gramdá	Gramtá	Gram-páyi

ut

supra

Thus are conjugated *chyurdo*, to wring; *rimdo*, to expect; *cháyingdo*, or *chyéndo*, to teach; *kwádo*, to put on the fire; *wando*, to put or pour in; *wádo*, to throw away; *plendo*, to forget; *chamdo*, to divert, amuse; *glundo*, to extract or take out; *iyuldo*, to place for another; *tundo*, to cause to drink; *sódo*, to tell for another; *gremdo*, to roast; *heldo*, to mix. But *kwádo* and *sódo*, having no consonant before the sign, double the *t*, as in IX., thus—

1. Só-du	Sóttong	1. Só-di	Sótti	Só-pato	} ut supra
2. Só-di	Sótteu	2. Só-de	Sótte	Só-paso	
3. Só-da	Sótta	3. Só-da	Sótta	Só-payi	

*N.B.*—This, like *sóno* of Conjugation II., makes infinitive *só-cho* and causal *só-pato*, &c.; and in fact the various modifications of the verbs by voice, and in the peculiar manner here in question (*so-gno*, tell; *so-do*, tell for another), are sadly deficient in correspondent forms of the infinitive and participles. See on.

Intransitives in "do."—Infinitive, *Myel-cho*, to be sleepy. Imperative, *Myel-do*, be sleepy.

1. Myeldu	Myelti	...	...	Myel-pato	} ut supra
2. Myeldi	Myelte	...	...	Myel-paso	
3. Myelda	Myelta	...	...	Myel-payi	

*N.B.*—This nearly agrees with XI., only that the root having a final consonant, the preterite "t" is not doubled. So are conjugated (I have found no other verbs of this conjugation).

XIII. Intransitives in "so."—Infinitive, *Nis-cho*, to sit. Imperative, *Niso*, sit down.

1. Ní-si-gua	Ní-s-ti	...	...	Ní-si-pato	} ut supra
2. Ní-se	Ní-s-te	...	...	Ní-si-paso	
3. Ní-se	Ní-s-ta	...	...	Ní-si-payi	

This conjugation interposes its reflex sign, or "s," between the root and the ordinary intransitive conjugational forms. Nearly all transitives can be conjugated in this form as a middle voice. But it has also many primitives, as will be seen by the instances given. So also are conjugated *wáso*, *cacare*; *cháso*, *mingere*; *piso*, *crepitem facere*; *náso*, to take rest; *chyénso* or *chayinso*, to learn; *khleuso*, to lie hid; *syínso* or *shayfnso*, to wake; *sáso*, to kill one's self; *teumso*, to beat one's self; *bamso*, to scratch one's self; *riso*, to laugh; *gléso*, to lie down; *chiso*, to bathe; *phiso*, to dress; *chamso*, to play; *prénso*, to begin.

## CONJUGATION OF BAHING VERBS.

### I.—Paradigm of Verbs Transitive in "wo."

Root, *Já*, to eat. Imperative, *já-wo*.

#### ACTIVE VOICE.

##### IMPERATIVE MOOD.

I. Singular of Agent.	Dual of Agent.	Plural of Agent.*
<i>Já-wo</i> , eat it	<i>Já-se</i> , ye two eat it	<i>Já-ne</i> , ye all eat it

\* See note \* next page.

2. *Dual of Object.*  
Já-wosi, eat them two

*Dual of Object.*  
Já-sesi, ye two eat them two

*Dual of Object.\** •  
Já-nési, ye all eat them tw

3. *Plural of Object.*  
Já-womi, eat them all

*Plural of Object.*  
Jásemi, ye two eat them all

*Plural of Object.*  
Jánémi, ye all eat them all

*Negative Form.*

By má prefixed, má já wo, &c., and so in all the subsequent moods.

INDICATIVE MOOD.

*Present and Future Tenses.*

<i>Singular of Agent.</i>	<i>Dual of Agent.</i>	<i>Plural of Agent.</i>
	<i>First Person.</i>	
1. Já-gna, I eat or will eat it	{ Já-sa, incl. Ja-suku, excl. We two eat it	Já-ya, incl. Já-ka, excl. We all eat it
<i>Dual of Object.</i>	<i>Dual of Object.</i>	<i>Dual of Object.</i>
2. Já-gna-si, I eat them two	{ Ja-sa-si, incl. Ja-sukusi, excl. We two eat them two	Já-ya-si, incl. Já-ka-si, excl. We all eat them two
<i>Plural of Object.</i>	<i>Plural of Object.</i>	<i>Plural of Object.</i>
3. Já-gna-mi, I eat them all	{ Ja-sa-mi, incl. Ja-suku-mi, excl. We two eat them all	Ja-yami, incl. Ja-ka-mi, excl. We all eat them all †
	<i>Second Person.</i>	
1. Já-(y) i	Já-si	Ja-ni
2. Já (y)-i-si	Já-si-si	Já-ni-si
3. Já (y)-i-mi	Já-si-mi	Já-ni-mi
	<i>Third Person.</i>	
1. Ja-wa	Já-se	Já-me
2. Já-wa-si	Já-se-si	Já-me-si
3. Já-wa-mi	Já-se-mi	Ja-me-mi

*Preterite Tense.*

*First Person.*

1. Já-tong	{ Já-tá-sá, incl. Já-tá-sáku, excl. ‡	Ján-tá-yo, incl. Ják-tá-ko, excl.
2. Já-t-óng-si	{ Já-tá-sá-si, incl. Já-tá-sá-kú-si, excl.	Ján-tá-yo-si, incl. Ják-tá-kú-si, excl.
3. Já-t-óng-mi	{ Já-tá-sá-mi, incl. Já-tá-sá-kú-mi, excl.	Ján-tá-yó-mi, incl. Ják-tá-kó-mi, excl.

N.B.—The intercalated n and k are devious. See on.

*Second Person.*

1. Jáp-t-eu	Já-tá-si	Ján-tá-ni
2. Jáp-t-eu-si	Já-tá-si-si	Ján-tá-ni-si
3. Jáp-t-eu-mi	Já-tá-si-mi	Ján-tá-ni-mi

N.B.—The intercalated p and n are devious.

\* See note || at p. 283. The peculiarities in question hold as to both tongues, and are even more developed in Báhing than in Váyu.

† The form of the conjugation in the remaining persons of the indicative mood being the same as in the first person (and also in the imperative), it is needless to load the paper with repetitions of the names of the numbers, agentive and objective, or with the English equivalents.

‡ Observe that the separation of the syllables is merely to facilitate the student's comprehension, and that I shall do so no further, for the genius of the language is averse to any such treatment of its finely-blended elements.

*Third Person.*

1. Jáp-t-a	Já-ta-se	Jám-ta-me
2. Jáp-t-asi	Já-tá-se-si	Jám-ta-me-si
3. Jáp-t-a-mi	Já-ta-se-mi	Jám-ta-me-mi

*N.B.*—The intercalated p and m are devious.

**INFINITIVE MOOD.**

Já-cho, to eat or to have eaten, aoristic.\*

**PARTICIPLES.**

(Take notice that all the participles are essentially relative, and that they correspond as to sense with nouns, substantival or adjectival, ad libitum.)

**I.—PARTICIPLE OF THE AGENT.**

*Impersonal form.*

Já-ba, the eater, who eats, or ate, or will eat; aoristic.

*N.B.*—This participle has no personated equivalent.

**2.—PARTICIPLE OF THE OBJECT AND OF THE INSTRUMENT, ALSO EXPRESSIVE OF HABIT AND OF FITNESS.**

*Present and future time.*

*Impersonal form.*

Jácho-me, eatable, what is usually eaten or is fit to eat (to be eaten), what or whom any one eats or will eat (food), and what he eats or will eat with (teeth).

**3.—PARTICIPLE OF THE OBJECT AND OF THE INSTRUMENT.**

*Past time.*

*Impersonal form.*

Já-na, eaten, what or wherewith any one ate (also what has been eaten).

**4.—PERSONATED EQUIVALENT OF SECOND PARTICIPLE, SUPRA.**

*First Person.*

*Singular of Agent.*

*Dual of Agent.*

*Plural of Agent.*

1. J-agnáme, the one that I eat	Jasame, incl.	Jayame, incl.
	Jasukume, excl.	Jakume, excl.
	the one that we two eat	the one that we all eat

*Dual of Object.*

*Dual of Object.*

*Dual of Object.*

2. Jagnasime, the two that I eat	Jasasime, incl.	Jayasime, incl.
	Jasukusime, excl.	Jakasime, excl.
	the two that we two eat	the two that we all eat

*Plural of Object.*

*Plural of Object.*

*Plural of Object.*

3. Jagnamime, the all that I eat	Jasamime, incl.	Jayamime, incl.
	Jasukumime, excl.	Jakamime, excl.
	the all that we two eat	the all that we all eat

*Second Person.*

1. Jayime	Jasime	Janime
2. Jayisime	Jasisime	Janisime
3. Jayinime	Jasimime	Janimime

\* Where purpose is involved the sign tha takes the place of the sign cho; e.g., he went to summon, for the purpose of summoning, bretha láta.

*Third Person.*

1. Jawame	Jaseme	Jameme
2. Jawasime	Jasesime	Jamesime
3. Jawamime	Jasemime	Jamemime

These (second and third person) of course mean respectively what or wherewith thou and he (or she) eats or will eat, &c. See note to first person of indicative mood.

## 5.—IMPERSONATED EQUIVALENT OF THIRD PARTICIPLE, SUPRA.

*First Person.*

1. Já tongme, the one that I ate	{ Játasame, incl. Játasukume, excl.	Jántayome, incl. Jáktakome, excl.
2. Játongsime	{ Játasime, incl. Játasukusime, excl.	Jántayosime, incl. Jáktakosime, excl.
3. Játongmime	{ Játasamime, incl. Játasukumime, excl.	Jántayomime, incl. Jáktakomime, excl.

*Second Person.*

1. Jápteume	Játasime	Jántanime
2. Jápteusime	Játasisime	Jántanisime
3. Jápteumime	Játasimime	Jántanimime

*Third Person.*

1. Jáptame	Játaseme	Jámtameme
2. Jáptasime	Játasesime	Jámtamesime
3. Jáptamime	Játasemime	Jámtaumime *

## GERUNDS.

“ Gerund of the present and future time impersonal. There is none.

*Gerund of present and future time personated.*

## 1.—With main Verb in Present or Future Time.

*First Person.*

<i>Singular of Agent.</i>	<i>Dual of Agent.</i>	<i>Plural of Agent.</i>
1. Jagnana, I eating it, shall do so and so.	{ Jasana, incl. Jasukuna, excl.	Jayana, incl. Jakana, excl.
<i>Dual of Object.</i>	<i>Dual of Object.</i>	<i>Dual of Object.</i>
2. Jagnasina	{ Jasasina, incl. Jasakusina, excl.	Jayasina, incl. Jakasina, excl.
<i>Plural of Object.</i>	<i>Plural of Object.</i>	<i>Plural of Object.</i>
3. Jagnamina	{ Jasamina, incl. Jasukumina, excl.	Jayamina, incl. Jakamina, excl.

*Second Person.*

1. Jayina	Jasina	Janina
2. Jayisina	Jasisina	Janisina
3. Jayimina	Jasimina	Janimina

*Third Person.*

1. Jawana	Jasena	Jamena
2. Jawasina	Jasesina	Jamesina
3. Jawamina	Jasemina	Jamemina

\* The above forms of the participle and gerund add merely the respective formative particles to the several tense forms; being “me” for the participle and “na” for the gerund.

# BAHING GRAMMAR.

## 2. Same gerund personated with main verb in the preterite.

<i>First Person.</i>		
1. Jatongna, I eating it, did so and so	{ Jatasana, incl. Jatasukuna, excl.	Jantayóna, incl. Jaktakóna, excl.
2. Jatongsina	{ Jatasasina, incl. Jatasukusina, excl.	Jantayósina, incl. Jaktakósina, excl.
3. Jatongmina	{ Jatasamina, incl. Jatasukumina, excl.	Jantayómina, incl. Jaktakómina, excl.

<i>Second Person.</i>		
1. Japteuna	Jatasina	Jantanina
2. Japteusina	Jatasisina	Jantanisina
3. Japteumina	Jatasimina	Jantanimina

<i>Third Person.</i>		
1. Japtana	Jatasena	Jamtamena
2. Japtasina	Jatasesina	Jamtamesina
3. Japtamina	Jatasemina	Jamtamemina *

Gerund of past time, impersonal, Jáso and Jásomami.†

## 1. Same gerund personated with main verb in present or future.

<i>First Person.</i>		
<i>Singular of Agent.</i>	<i>Dual of Agent.</i>	<i>Plural of Agent.</i>
1. Jagnako, I having ate it, will do so and so	{ Jasako, incl. Jasukuko, excl.	Jayako, incl. Jakako, excl.
<i>Dual of Object.</i>	<i>Dual of Object.</i>	<i>Dual of Object.</i>
2. Jagnasiko	{ Jasasiko, incl. Jasukusiko, excl.	Jayasiko, incl. Jakasiko, excl.
<i>Plural of Object.</i>	<i>Plural of Object.</i>	<i>Plural of Object.</i>
3. Jagnamiko	{ Jasamiko, incl. Jasukumiko, excl.	Jayamiko, incl. Jakamiko, excl.

<i>Second Person.</i>		
1. Jayiko	Jasiko	Janiko
2. Jayisiko	Jasisiko	Janisiko
3. Jayimiko	Jasimiko	Janimiko

<i>Third Person.</i>		
1. Jawako	Jaseko	Jameko
2. Jawasiko	Jasesiko	Jamesiko
3. Jawamiko	Jasemiko	Jamemiko

## 2. Same gerund with main verb in the preterite.

<i>First Person.</i>		
1. Jatangko, I having ate it, did so and so	{ Jatasako, incl. Jatasukuko, excl.	Jantayoko, incl. Jaktakoko, excl.
2. Jaťongsiko	{ Jatasasiko, incl. Jatasukusiko, excl.	Jantayosiko, incl. Jaktakosiko, excl.
3. Jatongmiko	{ Jatasamiko, incl. Jatasukumiko, excl.	Jantayomiko, incl. Jaktakomiko, excl.

\* The above forms of the participle and gerund add merely the respective formative particles to the several tense forms, being "me" for the participle, and "na" for the gerund.

† See remark in the sequel on Jásgno with the auxiliary.

*Second Person.*

1. Japteuko	Jatasiko	Jantaniko
2. Japteusiko	Jataasisiko	Jantanisikt
3. Japtaumiko	Jatasimiko	Jantanimiko

*Third Person.*

1. Japtako	Jataseko	Jamtameko
2. Japtasiko	Jatasesiko	Jam/amesiko
3. Japtamiko	Jatasemiko	Jamtamemiko *

## REFLEX TRANSITIVE, OR MIDDLE VOICE† OF THE TRANSITIVE VERB TO EAT.

## IMPERATIVE MOOD.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Jáso, eat thyself	{ Jás-che, ye two eat yourselves	Jásine,‡ ye all eat yourselves

## INDICATIVE MOOD.

*Present and Future Tense.*

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
1st Per. Jásigna	{ Jás-cha, incl. Jás-chuku, excl.	Jásiya, incl. Jásika, excl.
2d Per. Jáse	Jás-chi	Jásini
3d Per. Jase	Jás-che	Jásime

*Preterite Tense.*

1st Per. Jasti	{ Jastasa, incl. Jastasuku, excl.	Jastayo, incl. Jastako, excl.
2d Per. Jaste	Jastasi	Jastani
3d Per. Jasta	Jastasa	Jastame

## INFINITIVE MOOD.

Jascho, to eat, or to have eaten one's self, aoristic.

## PARTICIPLES.

## 1. Participle of the agent, impersonal.

Jásiba, the self-eater, one who eats, or will eat or ate himself, aoristic.

## 2. Participle of the object and instrument, present and future time, impersonal form.

Jaschome, his own that any one eats or will eat, self-entable, what is self-eaten or wherewith to eat self.

\* Here, as before, the gerundial impersonated forms are constructed by merely adding the past gerund sign or "ko" to the several forms of the tenses; and as in the indicative mood there are thirty-three personal forms proper to either time (present or future and preterite), so there are sixty-six forms of the gerund of past time, and in like manner are there sixty-six of the gerund of the present time, besides two impersonal forms—in all, 134. Of the participles there are sixty-six personated and three impersonate forms of the latter, making in all sixty-nine! This is a more than Manchurian luxuriance of participial and gerundial growth. I have now gone through the most essential and characteristic forms of the verb, and shall reserve the less essential, or the several other so-called moods, &c., for the sequel, proceeding first to the reflex or middle voice, and then to the passive, upon the present model. The gerunds are purely verbal, with no touch of the noun, and they are essentially continuative, serving in lieu of the conjunction "and."

† There are a great many primitives or neuters in "so," besides the derivatives or reflex forms of the transitives, which I call their middle voice. All transitives make their middle voice by changing their appropriate sign into "so." This form is perfectly uniform for all primitives and derivatives. The French amuser and s'amuser, = cham-cho and cham-s-cho, give a good idea of it.

‡ There are of course no objective forms of an intransitive verb, and all verbs in "so," whether primitively neuter or derived, as here, from transitives, are so regarded. See and compare the transitive forms in the active voice aforogone.

3. Same participle of time past, impersonal.

Jasina, his own (flesh) that any one ate, or what has been self-eaten by any one; and wherewith it has been self-eaten,\* or his own (teeth) wherewith any one ate.

4. Impersonated equivalent of participle second in "chome."

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
<i>1st Per.</i>	{ Jasingame, my own that I eat or eat with	{ Jaschame, incl. Jaschukume, excl.	{ Jasiyame, incl. Jasikame, excl.
<i>2d Per.</i>	Jaseme	Jaschime	Jasinime
<i>3d Per.</i>	Jaseme	Jascheme	Jasimeme

5. Impersonated equivalent of participle third in "na."

<i>1st Per.</i>	{ Jastime, my own that I ate	{ Jastasame, incl. Jastasukume, excl.	{ Jastayome, incl. Jastakome, excl.
<i>2d Per.</i>	Jasteme	Jastasime	Jastanime
<i>3d Per.</i>	Jastame	Jastaseme	Jastameme

GERUNDS.

Gerund of present and future time, impersonal. There is none.

1. Gerund of present and future time, personated with main verb in same time.

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
<i>1st Per.</i>	{ Jasnana, I eating my own flesh, shall do so and so	{ Jaschana, incl. Jaschukuna, excl.	{ Jasiyana, incl. Jasikana, excl.
<i>2d Per.</i>	Jasena	Jaschina	Jasinina
<i>3d Per.</i>	Jasena	Jaschena	Jasimena

2. Same gerund personated with main verb in past tense.

<i>1st Per.</i>	{ Jastina, I eating my own flesh, did so and so	{ Jastasana, incl. Jastasukuna, excl.	{ Jastayona, incl. Jastakona, excl.
<i>2d Per.</i>	Jastena	Jastasina	Jastanina
<i>3d Per.</i>	Jastana	Jastasena	Jastamena

Gerund of past time, impersonal. There is none.

1. Same gerund personated with main verb in present or future.

<i>1st Per.</i>	{ Jasnako, I having eaten my own flesh, shall do so and so	{ Jaschako, incl. Jaschukuko, excl.	{ Jasiyako, incl. Jasikako, excl.
<i>2d Per.</i>	Jaseko	Jaschiko	Jasiniko
<i>3d Per.</i>	Jaseko	Jascheko	Jasineko

2. Same gerund with main verb in the preterite.

<i>1st Per.</i>	Jastiko, I having eaten my own, did so and so	{ Jastasako, incl. Jastasukuko, excl.	{ Jastayoko, incl. Jastakoko, excl.
<i>2d Per.</i>	Jasteke	Jastasiko	Jastaniko
<i>3d Per.</i>	Jastako	Jastaseko	Jastameko

PASSIVE VOICE OF THE SAME VERB.

(Basis, Jayi = eat me.)

IMPERATIVE MOOD.

<i>Singular of Object.</i>	<i>Dual of Object.</i>	<i>Plural of Object.</i>
1. Jáyi, eat me thou	Jáski, eat us two thou	Jáki, eat us all thou

\* The participles in cho-me and in na are scarcely usable in derivative verbs in "so" like jaso, but more freely in primitives of the same formation, such as wáso = caco, *c.g.*, was-chome khli, voidable ordure; and wásina khli = voided ordure, that is, the ordure which will be and has been voided. This shows the passive bent of these participles, and the affinity of Verbs.



<i>Dual of Agent.</i>	<i>Dual of Agent.</i>	<i>Dual of Agent.</i>
2. Jáyisi, eat me ye two	Jasíkisi, eat us two ye two	Jákisi, eat us all ye two
<i>Plural of Agent.</i>	<i>Plural of Agent.</i>	<i>Plural of Agent.</i>
3. Jáyini, eat me ye all	Jásikini, eat us two ye all	Jákini, eat us all ye all *

## INDICATIVE MOOD.

*Present and Future Tense.*

<i>Singular of Object.</i>	<i>First Person.</i>	<i>Plural of Object.</i>
	<i>Dual of Object.</i>	
1. Jáyí, eats me he = I am eaten by him	{ Jásó, incl. Jásiki, excl. We two are eaten by him	Jásó, incl. Jákí, excl. We are all eaten by him
	<i>Dual of Agent.</i>	<i>Dual of Agent.</i>
2. Jayisi, I am eaten by them two	{ Jasosi, incl. Jasíkisi, excl. We two are eaten by them two	Jasosi, incl. Jákisi, excl. We all are eaten by them two
	<i>Plural of Agent.</i>	<i>Plural of Agent.</i>
3. Jayimi, I am eaten by them all	{ Jasomi, incl. Jasíkimi, excl. We two are eaten by them all	Jasomi, incl. } Jákimi, excl. We all are eaten by them all

*N.B.*—The agent is always of the third person, he, she, or it; if it be second person the conjugation is another.

	<i>Second Person.</i>	
1. Jaye	Jasi	Jani
2. Jayesi	Jasisi	Janisi
3. Jayemi	Jasimi	Janimi
	<i>Third Person.</i>	
1. Jawa	Jawasi	Jawami
2. Jase	Jasesi	Jasemi
3. Jame	Jamesi	Jamemi

*Preterite Tense.*

	<i>First Person.</i>	
1. Jati	{ Jataso, incl. Jatasiki, excl. Jatasosi, incl. Jatasíkisi, excl. Jatasomi, incl. Jatasíkimi, excl.	Jataso, incl. Jáktaki, excl. Jatasosi Jáktakisi Jatasomi Jáktakimi
2. Jatisi		
3. Jatimi		
	<i>Second Person.</i>	
1. Jate	Jatasi	Jantani
2. Jatesi	Jatasisi	Jantanisi
3. Jatemi	Jatasimi	Jantanimi

\* Observe that of the active voice of the transitive the object is him or her or it; of the middle voice the object is self, and of the passive the object is me; but that the order of arrangement of agent and object is reversed in the passive as compared with the active voice, and so also in the indicative mood. This is done in conformity to the genius of this language, which requires the attention to be primarily fixed on the agent in one voice, on the object in the other. It will be seen in the sequel that there are further special forms of the verb to denote the action which passes from thee to thee, and from thee to me. These are necessary complements of the passive voice in a language, which makes the mention of agents and patients inseparable from that of the action. Compare note B, p. 283.

*Third Person.*

1. Japta	Japtasi	Japtami
2. Jatase	Jatasesi	Jatasemi
3. Jamtame	Jamtamesi	Jamtameri

INFINITIVE MOOD.

There is none properly so called.

The sense is conveyed by placing the separate pronoun in the objective case before the verb in the active voice; *gó jácho* = to eat me = to be eaten.

PARTICIPLES.

1. Participle of the agent in "ba" is of course wanting.  
2. Participle of the object in "chome" is rather passive than active, though used in both voices; as we say in English, what (or whom) any one eats or is wont to eat, or what is wont to be eaten by any one.

3. Participle in "na" is yet more purely passive; *ja-na*, what has been eaten. But it is used with more than English license, as though it belonged to the active voice, what any one hath eaten.

4. Personated equivalent of the second of the above. It is formed by adding the formative suffix "me" to the several tense forms of the indicative present and future of this voice, *e.g.*

<i>Singular of Agent.</i>	<i>Dual of Agent.</i>	<i>Plural of Agent.</i>
---------------------------	-----------------------	-------------------------

1. Jayime	{ <i>Jasome</i> , incl.	<i>Jasome</i> , incl.
	{ <i>Jasikime</i> , excl.	<i>Jakime</i> , excl.

and so on through the whole of the thirty-three forms above given in the indicative.

5. Personated equivalent of the third of the above participles, or that in "na." It is formed, as above, by adding the formative "me" to the several forms of the preterite indicative of this voice, *e.g.*

1. Jatime	{ <i>Jatasome</i> , incl.	<i>Jatasome</i> , incl.
	{ <i>Jatasikime</i> , excl.	<i>Jatakime</i> , excl.

and so on through all the thirty-three forms of the three persons of the preterite passive. *Jayime* means I who am the eaten of him, and *jatime*, I who was the eaten of him; and so on of all the rest.

*N.B.*—The impersonal forms in this, and of the active and middle voices, are declinable like nouns. The personated in "me," which take so much of the verb character, are indeclinable. Both are thoroughly and intrinsically relative in sense.

GERUNDS.

Gerund of future and present time impersonal. There is none.

1. The same gerund personated with the main verb in same time.

It is formed by the addition of the appropriate formative, or "na," to the several forms of the present and future indicative of this voice, *e.g.*,

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
------------------	--------------	----------------

1. Jayina	{ <i>Jasona</i> , incl.	<i>Jasona</i> , incl.
	{ <i>Jasikina</i> , excl.	<i>Jakina</i> , excl.

and so on through all the thirty-three forms of the three persons of the indicative.

2. The same gerund personated with the main verb in the preterite.

It is formed by suffixing the "na" to the preterite indicative forms, *e.g.*

1. Jatina	{ <i>Jatasona</i> , incl.	<i>Jatasona</i> , incl.
	{ <i>Jatasikina</i> , excl.	<i>Jatakina</i> , excl.

Samples of the sense—Being eaten I shall cry out, *jayina bregna*; being eaten I cried out, *jatina breti*.\*

Gerund of past time, impersonal. There is none.

\*Observe that the root *bre*, to cry out, is here conjugated as an intransitive. Elsewhere I have given the same root conjugated as a transitive in the sense of to summon. The infinitive and imperative (*bre-cho*, *bre-to*) are identical. This double indicative conjugation from the same root of words having nearly identical senses is very common, as *uto*, to fall and to fall, *jikko*, to be broken and to break, &c. *Breto*, the intransitive, is conjugated like *guito*, to be afraid, the type of regular intransitives in "to."

## 1. Same gerund personated with main verb in present or future.

It is formed by adding the formative "ko" to the several forms (thirty-three) of the indicative present and future, *e.g.*,

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
1. Jayiko	{ Jasoka, incl. Jasikiko, excl.	Jasoko, incl. Jakiko, excl.

## 2. Same gerund with the main verb in the preterite.

It is formed, as above, by adding "ko" to the several forms of the indicative preterite, *e.g.*,

1. Jatiko	{ Jatasoko, incl. Jatasikiko, excl.	Jatasoko, incl. Jatakiko, excl.
-----------	--	------------------------------------

and so on through all the thirty-three forms of the indicative preterite of this voice. The senses respectively of jayiko and jatiko are, having been eaten I shall be, and, having been eaten, I was or have been (forgotten); and so of the rest.

## PARADIGM.

Of certain special forms of conjugation supplementary of the passive, and denoting, first, the action that passes between me as the agent and thee as the patient; second, that in which thou art the agent and I the patient. The first of these forms is very distinct, but is confined to the indicative (and subjunctive) mood. It has no imperative or infinitive. The second runs much into the ordinary passive, and has an imperative. See on.

## FIRST FORM, I—THEE.

(Verb Ja, to eat, as before.)

## INDICATIVE MOOD.

*Present and Future Tense.*

<i>Singular of Agent.*</i>	<i>Dual of Agent.</i>	<i>Plural of Agent.</i>
1. Jaja, I eat thee, or thou art eaten by me	{ Jayesi, we two eat thee	Jayemi, we all eat thee
<i>Dual of Object.</i>	<i>Dual of Object.</i>	<i>Dual of Object.</i>
2. Janasi, I eat you two	{ Jasisi, we two eat you two	Jasimi, we all eat you two
<i>Plural of Object.</i>	<i>Plural of Object.</i>	<i>Plural of Object.</i>
3. Janani, I eat you all	{ Janisi, we two eat you all	Janimi, we all eat you all

*Preterite Tense.*

1. Jantana, I ate thee, or thou wast eaten by me	{ Jatesi, we two ate thee	Jatemi, we all ate thee
2. Jantanisi, I ate you two	Jatasisi, we two ate you two	Jatasimi, we all ate you two
3. Jantanani, I ate you all	Jantanisi, we two ate you all	Jantanimi, we all ate you all

## PARTICIPLES.

There are none of the impersonal form.

Participle of the future personated. It is formed, as in the ordinary conjugation, by adding the appropriate particle of "me" to the forms of the indicative, *e.g.*

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Janame	Jayesime	Jayemime †

and so on through all the nine forms above given in the indicative present.

Participle of the past personated. It is formed from the preterite by adding the "me," *e.g.*,

\* This form is rather allied to the passive than active, and may be called the supplement of the former, which is very incomplete, and alien to the genius of the tongue, being cramped at the threshold by taking the first person objective for its starting-point; thus, jayl=eat me. There is no Be thou eaten. And here jana and its participial janame look to the object chiefly, thou art eaten by me and thou who art the eaten of me.

† The "y" is merely to keep the vowels apart.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Jantaname	Jatesime	Jatemime

and so on through the above nine forms of the preterite.

The sense of janame is, thou who art the eaten of me; of jantaname, thou who wert the eaten of me; and so of all the rest.

## GERUNDS.

There are none whatever not personated.

The personated forms are, as in the ordinary conjugation, four, two of the present and two of the past, and they are constructed, as before, by adding respectively "na" and "ko" to the tense forms above; e.g.,

Gerund of the future and present with the main verb in same time.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Janana	Jayesina	Jayemina

and so on through all the nine forms of the tense.

Same gerund with the main verb in the preterite.

Jantanana	Jatesina	Jatemina
-----------	----------	----------

and so on through all the nine forms above.

Gerund of the preterite with main verb in the past time.

Jantanako *	Jatesiko	Jatemiko
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and so on through the nine tense forms.

## SECOND SPECIAL FORM, THOU—ME.

## IMPERATIVE MOOD.

<i>Singular of Agent.</i>	<i>Dual of Agent.</i>	<i>Plural of Agent.</i>
1. Jayi, † eat me thou, or let me be eaten by thee.	Jayisi	Jayina
<i>Dual of Object.</i>	<i>Dual of Object.</i>	<i>Dual of Object.*</i>
2. Jasiki	Jasikisi	Jasikini.
<i>Plural of Object.</i>	<i>Plural of Object.</i>	<i>Plural of Object.</i>
3. Jaki	Jakisi	Jakini

N. B.—This tallies with the ordinary passive, as will be seen by reading the vertical columns of the one with the horizontal of the other.

## INDICATIVE MOOD.

*Present and Future Tense.*

1. Jayi, thou eatest me, or I am eaten by thee	Jayisi	Jayini
2. Jasiki	Jasikisi	Jasikini
3. Jaki	Jakisi	Jakini

*Preterite.*

1. Jati	Jatasi	Jatini
2. Jatasiki	Jatasikisi	Jatasikini
3. Jaktaki	Jaktakisi	Jaktakini

N. B.—These agree respectively with the present and preterite of the passive, save, first, that there are here no inclusive forms; and, second, that the personal sign ni stands here in the place of the passive mi.

\* Samples of the above gerunds. Eating thee I shall fill my belly, janana rugna; eating thee I filled my belly, jantanana ruti; having eaten thee I will go, janako lagna; having eaten thee I slept, jantanako ipti; we all having eaten thee, were pleased, jatemiko gyerstako; we two, having eaten thee, will flee, jayesiko juksukasuku; we all eating thee, fled, jatamina jukkatako.

† This is the formula of the passive, because the passive only requires that the first person be the patient, allowing the second or third to be the agent, and hence the indicative of this form so nearly tallies with that of the passive, jayi, eat me he or thou, &c.

## INFINITIVE MOOD.

Wanting: the ordinary infinitive is used with the separate pronouns in the instrumental and objective cases, gami go jacho.

## PARTICIPLES.

There are none of the non-personated kind.

The personated are formed, as usual, by the "me" suffix added to the tense forms, *e.g.*

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Jayime	Jayisime	Jayinime
and so on through the nine tense forms.		
Jatime	Jatisime	Jatinime

and so on through the nine tense forms above.

The senses of jayime and jatime are, I who am the eaten of thee, and I who was the eaten of thee. The sense would be equally expressed by thou who art my eater; but eater, jaba, is purely active, and cannot be admitted into an agento-objective verb.

## GERUNDS.

Unpersonated, there are none.

The personated of the present are formed, as before, by "na" suffixed to the several tense forms, and those of the past by "ko" similarly affixed; *e.g.*, jayina, jatina, and jayiko, jatiko, equivalent to thou eating me wilt do so and so, and did so and so; and thou having ate me wilt do, and did, so and so.

PARADIGM OF TRANSITIVES IN "TO," NOT CHANGING THE  
"T" INTO "D." \*

Root Bre, to summon.

## ACTIVE VOICE.

## IMPERATIVE MOOD.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
1. Breto	Bretise	Bretine
<i>Dual of Object.</i>	<i>Dual of Object.</i>	<i>Dual of Object.</i>
2. Bretosi	Bretisesi	Bretinesi
<i>Plural of Object.</i>	<i>Plural of Object.</i>	<i>Plural of Object.</i>
3. Bretomi	Bretisemi	Bretinemi

## INDICATIVE MOOD.

*Present and Future Tense.**First Person.*

1. Bretu	{ Bretisa, incl. Bretisuku, excl. Bretisasi, incl.	Bretiya, incl. Bretika, excl. Bretiysi, incl.
2. Bretusi	{ Bretisukusi, excl. Bretisami, incl.	Bretikasi, excl. Bretiymi, incl.
3. Bretumi	{ Bretisukumi, excl.	Bretikami, excl.

*Second Person.*

1. Breti	Bretisi	Bretini
2. Bretisi	Bretisisi	Bretinisi
3. Bretimi	Bretisiri	Bretiimi

*Third Person.*

1. Breta	Bretise	Bretime
2. Bretasi	Bretisesi	Bretimesi
3. Bretami	Bretisemi	Bretimemi

\* Those that change the ti of the imperative into d in the indicative do not take the incrementive ti of the dual and plural present, nor the double t of the preterite, and they have i, not ti, in the passive. These peculiarities are in fact confined to the transitives in unchanging "to," but are partially shared by the changing transitives and by the neutrals.—See Classification of Verbs, pp. 361-365. For paradigm of transitives in "to" which change t into d, see on to p. 390 ff.

*Preterite.*

*First Person.*

1. Brettong	{ Brettasa, incl.	Brettayo, incl.
	{ Brettasuku, excl.	Brettako, excl.
2. Brettongai	{ Brettasasi, incl.	Brettayosi, incl.
	{ Brettasukusi, excl.	Brettakosi, excl.
3. Brettongmi	{ Brettasami, incl.	Brettayomi, incl.
	{ Brettasukumi, excl.	Brettakomi, excl.

*Second Person.*

1. Bretteu	Brettasi	Brettani
2. Brettensi	Brettasisi	Brettanisi
3. Bretteumi	Brettasimi	Brettanimi

*Third Person.*

1. Bretta	Brettase	Brettame
2. Brettasi	Brettasesi	Brettamesi
3. Brettami	Brettasemi	Brettameni

INFINITIVE MOOD.

Bre-cho, to call or to have called, &c.

PARTICIPLES.

- 1st, in ba, Bre-ba, who calls or called  
 2d, in chome, Brechome, { whom any one calls or will call  
   { who will be called  
 3d, in na, Bre-na, { whom any one has called  
   { who has been called  
 4th, in me, Bretume, &c., { whom I call or shall call  
   { who will be called by me  
 5th, in me, Brettongme, &c., { whom I called  
   { who has been called by me

Gerund of the past, impersonal, Bresomami. None of the present.

GERUNDS PERSONATED.

- 1st, in na, Bretuna, &c., I calling (will do so and so)  
 2d, in na, Brettongna, &c., I calling (did so and so)  
 3d, in ko, Bretuko, &c., I having called (will do so and so)  
 4th, in ko, Brettongko, &c., I having called (did so and so)

MIDDLE VOICE.

Bréso, call thyself. Precisely like Jaso.

PASSIVE VOICE.

IMPERATIVE MOOD.

1. Bréti	Bretisiki	Bretiki
2. Brétisi	Bretisikisi	Bretikisi
3. Brétini	Bretisikini	Bretikini

INDICATIVE PRESENT.

*First Person.*

1. Breti	{ Bretiso, incl.	Bretiso, incl.
	{ Bretisiki, excl.	Bretiki, excl.
2. Bretisi	{ Bretisosi, incl.	Bretisosi, incl.
	{ Bretisikisi, excl.	Bretikisi, excl.
3. Bretimi	{ Bretisomi, incl.	Bretisomi, incl.
	{ Bretisikimi, excl.	Bretikimi, excl.

*Second Person.*

1. Brete	Bretisi	Bretini
2. Bretesi	Bretisisi	Bretinisi
3. Bretemi	Bretisimi	Bretinimi

	<i>Third Person.</i>	
1. Breta	Bretasi	Bretami
2. Bretise	Bretisesi	Bretisemi
3. Bretime	Bretimesi	Bretimemi

*Preterite.*

	<i>First Person.</i>	
1. Bretti	{ Brettaso, incl.	Brettaso, incl.
	{ Brettasiki, excl.	Brettaki, excl.
2. Brettisi	{ Brettasosi, incl.	Brettasosi, incl.
	{ Brettasikisi, excl.	Brettakisi, excl.
3. Brettimi	{ Brettasomi, incl.	Brettasomi, incl.
	{ Brettasikimi, excl.	Brettakimi, excl.

*Second Person.*

1. Brette	Brettasi	Brettani
2. Brettesi	Brettasisi	Brettanisi
3. Brettemi	Brettasimi	Brettanimi

*Third Person.*

1. Bretta	Brettasi	Brettami
2. Brettase	Brettasesi	Brettasemi
3. Brettame	Brettamesi	Brettamemi

## INFINITIVE MOOD.

Brecho, precisely as in the last verb \*

## PARTICIPLES.

1st, in ba, Wanting, as in the last  
 2d, in chome, Brechome, precisely as in the last  
 3d, in na, Brena, ditto, ditto  
 4th, in me, Bretime, &c., as before  
 5th, in me, Brettime, &c., as before

## GERUNDS.

1st, in na, Bretina, }  
 2d, in na, Brettina, } &c., as before  
 3d, in ko, Bretiko, }  
 4th, in ko, Brettiko, }

## SPECIAL FORM I.

*Indicative Present.*

1. Bretina	Bretesi	Bretemi
2. Bretinasi	Bretisisi	Bretisimi
3. Bretinani	Bretinisi	Bretinimi

*Preterite.*

1. Brettana	Bretteasi	Bretteami
2. Brettanasi	Brettasisi	Brettasimi
3. Brettanani	Brettanisi	Brettanimi

## INFINITIVE MOOD.

Noue. Gomi ga brecho expresses the sense.

## PARTICIPLES.

Impersonal, none.

1st personated, Bretiname, &c.

2d personated, Brettaname, &c.

\* See remark at p. 375. There is no infinitive passive in Báhing any more than in Váyu, nor any unpersonated gerund; but of the three unpersonated participles, two, or those in chome and na, are essentially passive.

GERUNDS.

		Impersonal, none.	
1st personated,	Bretinana, &c.	3d Personated,	Bretinako, &c.
2d       ,,	Brettanana, &c.	4th       ,,	Brettanako, &c.

SPECIAL FORM II.

*Imperative.*

1. Breti	Bretisi	Bretini
2. Bretisiki	Bretisikisi	Bretisikini
3. Bretiki	Bretikisi	Bretikini

*Indicative Present.*

1. Breti	Bretisi	Bretini
2. Bretisiki	Bretisikisi	Bretisikini
3. Bretiki	Bretikisi	Bretikini

*Preterite.*

1. Bretti	Brettisi	Brettini
2. Brettasiki	Brettasikisi	Brettasikini
3. Brettaki	Brettakisi	Brettakini

INFINITIVE MOOD.

There is none. Gami go brecho expresses the sense.

PARTICIPLES.

Impersonal, none.

1st personated, Brettime, &c.,	} as before, by "me" added to the tense forms.
2d       ,,       Bretttime, &c.,	

GERUNDS.

Impersonal of the past (none of present), Bréso or Brésomami.

Ditto-personated.

1st personated, Bretina, &c.,	} as before, by "ná" added to the several forms of the tenses.
2d       ,,       Bréttina, &c.,	
3d       ,,       Brétiko, &c.,	
4th       ,,       Bréttiko, &c.,	

PARADIGM OF VERBS INTRANSITIVE OR NEUTER.

Not having the sibilant sign.

A neuter in "wo," Pi-wo, come thou.

IMPERATIVE MOOD.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Piwo	Pise	Pine

INDICATIVE MOOD.

*Present and Future Tenses.*

1st Per. Pigna	{ Pisa, incl.	Piya, incl.
2d Per. Piye	{ Pisuku, excl.	Pika, excl.
3d Per. Pi	Pisi	Pini
	Pise	Pime

*Preterite Tense.*

1st Per. Piti	{ Pitasa, incl.	Pintayo, incl.
2d Per. Pite	{ Pitasuku, excl.	Piktako, excl.
3d Per. Pita	Pitasi	Pintani
	Pitase	Pintame



## INFINITIVE MOOD.

Picho, to come or to have come, aoristic.

## PARTICIPLES.

First of the Agent, impersonal, aoristic.

Piba, who or what comes, or will come or came.

Second of the object and instrument.

Present or future, impersonal.

Pichome, fit to come by (road), and fit for coming with (feet), and what any one will come by (road).

Third the same, past time, impersonal.

Pina, what any one came by (road), and what he came with (feet).

Impersonated form of second and third.

It is formed by "me" added to the several forms of the tenses, pignéme, pitime, &c.\*

## GERUNDS.

That of present time (future).

Pignana,† &c., with main verb in same time.

Pitina, &c., with main verb in preterite.

That of past time.

Pigwako, &c., with main verb in future.

Pitiko, &c., with main verb in past.

All intransitives not having "so" in the imperative are conjugated as above, except certain ones in "to," which I shall distinguish as neuters, and which are conjugated as follows :—

## PARADIGM OF NEUTERS IN "TO."

Root Bó, to flower. Imperative, Bó-to.

## IMPERATIVE MOOD.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Bóto	Bótise	Bótine
INDICATIVE MOOD.		
<i>Present and Future.</i>		
1st Per. Bótá	{ Bótisa, incl.	Bótiya, incl.
2d Per. Bóti	{ Bótisuku, excl.	Bótika, excl.
3d Per. Bóta	Bótisi	Bótini
	Bótise	Bótime
<i>Preterite.</i>		
1st Per. Bótti	{ Bottasa, incl.	Bóttayo, incl.
2d Per. Bótte	{ Bóttasuku, excl.	Bóttako, excl.
3d Per. Bótta	Bóttasi	Bóttani
	Bóttase	Bóttáme

## INFINITIVE MOOD.

Bó-cho.

## PARTICIPLE of the agent in "ba."

Bóba, what flowers, or will flower, or has flowered.

N.B.—The second and third participles in "chome" and "na" are wanting,† and so also their derivatives in "me."

\* e.g., Pignéme kholi, the feet which I come with ; pignéme lam, the road which I come by ; pitime kholi, the feet which I came with ; pitime lam, the road which I came by.

† e.g., Pignana pagna = I will come and do it ; literally, I coming will do it.

‡ These participles can rarely be used with intransitive or neuter verbs, never with such of the latter as relate to the action of things. They imply an agent who produces that effect on a thing which these participles express relatively to future and past time respectively. Out of the vast number of intransitives enumerated elsewhere hardly a dozen make use of these participles. Some of these exceptions are bwakko, to speak, which gives bwangna lá = spoken words ; bokko, to get up, whence bongna blocho, = the bed whence any one has risen ; niso, to sit, whence nisina-khosingba, the chair on which any one has sat, &c.

GERUNDS.

1. Bótuna.	Bótina	Bótana, &c.
2. Bóttina	Bottena	Bóttana, &c.
3. Bótuko	Bótiko	Bótako, &c.
4. Bóttiko	Bótteko	Bóttakó, &c.

What, as opposed to the above, called neuters (see conjugation XI.) for distinction's sake, I have elsewhere called intransitives in "to," as *jito*, *kháto*, &c. (conjugation X.), are all regular and conjugated like the verb to come above given. In fact, all the so-called intransitives, whatever their sign, have one uniform conjugation, those in "so," merely interpolating the reflex sibilant, as may be seen by comparing the aforegone samples of both. But the neuters in "to," here ensampled by *bóto*, are quite unique, leaning to the model of unchanging transitives with the same sign, for which see *breto* aforegone.

By comparing the above samples of complete conjugation with the summary view of the same subject which precedes it,\* it will be seen that there is at bottom but one conjugation, because all transitives and intransitives follow the one general model, with the material exception, however, of the singular indicative. Of that the various forms are therefore brought together in the classification of so-called conjugations; and it is only necessary to add, that beyond the singular indicative of transitive verbs there are no deviations from the one model of conjugating in the three voices. The whole force of conjugation is, it will be seen, thrown upon the actors who do and suffer. Of the action itself there is little comparative heed, only two moods and two times being developed, and the active and passive voices being perplexed. There are not in fact any inflexional or inherent verbal forms to express the various modifications of the action. Nevertheless these modifications, of course, have periphrastic means of expression; I shall call them moods, and now proceed to enumerate them.

SUBJUNCTIVE OR CONDITIONAL MOOD.

If, or should, I come.

Indicative Present.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
1st Per. Píña khedda	{ Písa khedda, incl. Písuku khedda, excl.	Píya khedda, incl. Píka khedda, excl.
2d Per. Píye khedda	Písi khedda	Píni khedda
3d Per. Pí khedda	Píse khedda	Píme khedda

Preterite.

1st Per. Pígnáwa khedda	{ Písaawa khedda, incl. Písukuwa khedda, excl.	Píyawa khedda, incl. Píkawa khedda, excl.
2d Per. Píyówa khedda	Písiwa khedda	Píniwa khedda
3d Per. Píwa khedda	Písewa khedda	Pímewa khedda

The negative is formed, as usual, by *má* prefixed.

Another negative, allied if not equivalent, is impersonal, and substitutes the particle *theum* for *khedda*, adding the separate pronouns personal in lieu of the pronominal suffixes of verbs.

Should I not come, &c.

Present Tense.

1st Per. Gó má pítheum	{ Gósi má pítheum, incl. Gósuku má pítheum, excl.	Góyí má pítheum Góku má pítheum
2d Per. Ga má pítheum	Gasi má pítheum	Gani má pítheum
3d Per. Harem má pítheum	Harem dausi má pítheum	Harem dau má pítheum

The preterite of this is formed by adding the "wa" above gone to the correlative part of the sentence; as, *liad* I not come, he would not have come, *gó má pítheum*, *harem má píwa*.

In the present or future it is *gó ma pítheum*, *harem má pí*=should I come not, he will not come. In both forms of the conditional, *wá*, added to the indicative, takes the place of the regular preterite *píti*, *píte*, *píta*.

\* To wit, Classification of Verbs, pp. 361-365.

## CONTINGENT MOOD.

I may (perhaps) go.

It is expressed by the future in the alternative way, *e.g.*, *lágna má lágna, má teutu* = I shall go, shall not go, I don't know = I may go, or perhaps I shall go, perhaps not (*roó*, la, to go).

## POTENTIAL MOOD.

It is formed by adding *ne* to the root of any main verb (*e.g.*, *la*, to go), and then subjoining the several conjugational forms of the subsidiary verb *to can*, which is a regular transitive in "po." This not having been given above, shall be fully set down here, though it differ not much, save euphonically, from the foregoing samples of transitives, especially *bréto*.\*

Root, Chap, to can. Infinitive, Chap-cho.

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
	1. Láne chappo	Láne chapse	Láne chamne
	2. Láne chapposi	Láne chapsesi	Láne chamnesi
	3. Láne chappomi	Láne chapsemi	Láne chamuemi
	<i>Indicative Present (Future).†</i>		
	<i>First Person.</i>		
1.	Láne chabu	{ Láne chapsa, incl.	Láne chamyá, incl.
		{ Láne chapsuku, excl.	Láne chapka, excl.
2.	Láne chabusi	{ Láne chapasi, incl.	Láne chamyasi, incl.
		{ Láne chapsukusi, excl.	Láne chapkasi, excl.
3.	Láne chabumi	{ Láne chapsami, incl.	Láne chamyami, incl.
		{ Láne chapsukumi, excl.	Láne chapkami, excl.
	<i>Second Person.</i>		
1.	Láne chabi	Láne chapsi	Láne chamni
2.	Láne chabisi	Láne chapsisi	Láne chamnisi
3.	Láne chabimi	Láne chapsimi	Láne chamnimi
	<i>Third Person.</i>		
1.	Láne chaba	Láne chapse	Láne chamme
2.	Láne chabasi	Láne chapsesi	Láne chammesi
3.	Láne chabami	Láne chapsemi	Láne chammemi
	<i>Preterite.</i>		
	<i>First Person.</i>		
1.	Láne chaptong	{ Láne chaptasa, incl.	Láne chaptayo, incl.
		{ Láne chaptasuku, excl.	Láne chaptako, excl.
2.	Láne chaptongsi	{ Láne chaptasasi, incl.	Láne chaptayosi, incl.
		{ Láne chaptasukusi, excl.	Láne chaptakosi, excl.
3.	Láne chaptongmi	{ Láne chaptasami, incl.	Láne chaptayomi, incl.
		{ Láne chaptasukumi, excl.	Láne chaptakomi, excl.
	<i>Second Person.</i>		
1.	Láne chaptéu	Láne chaptasi	Láne chaptani
2.	Láne chaptéusi	Láne chaptasisi	Láne chaptanisi
3.	Láne chaptéumi	Láne chaptaseimi	Láne chaptanimi
	<i>Third Person.</i>		
1.	Láne chapta	Láne chaptase	Láne chaptame
2.	Láne chaptasi	Láne chaptasesi	Láne chaptamesi
3.	Láne chaptami	Láne chaptaseimi	Láne chaptamemi

\* Compare *chap-cho*, *chap-po*, *chab-u*, *chab-i*, *chab-a*, *chap-tong*, *cham-i*, with *bré-cho*, *bré-to*, *brét-u*, *brét-i*, *brét-a*, *brét-tong*, *bré-ti*; and observe in regard to the former that its radical *p* becomes *b* before a vowel and *m* before a nasal (*n*, *m*), but remains *p* before a sibilant or hard dental. It is so in all transitives in *po*, of all which *chappo* is a perfect sample.

† There is no present tense. The present is regarded as an inappreciable time. An act is not such till it is performed; hence the past is the main tense. But an act can be contemplated as during in intention and preparation; a blow falling till it has actually descended—future tense.

## Láne chap<sup>tsu</sup>.

### PARTICIPLES.

- |                                   |   |   |
|-----------------------------------|---|---|
| 1st, in ba, Láne chapba,          | } | Impersonal, as before.                                    |
| 2d, in chome, Láne chapchome,     |   |   |
| 3d, in na, Láne chamna,           |   |   |
| 4th, in me, Láne chabuna, &c.,    |   |   |
| 5th, in me, Láne chaptongme, &c., | } | Personated, and formed by adding "me" to the tense forms. |

### GERUNDS.

- |                                   |   |  |
|-----------------------------------|---|--|
| 1st, in na, Láne chabuna, &c.,    | } | Personated all, and constructed as before by adding na or ko to the several tense forms. The impersonate past gerund is Láne chapso or chapsomami. |
| 2d, in na, Láne chaptongna, &c.,  |   |  |
| 3d, in ko, Láne chabuko, &c.,     |   |  |
| 4th, in ko, Láne chaptongko, &c., |   |  |

### MIDDLE VOICE.

Lána chainso, and so on, precisely as in the verbs to eat and to summon. .

### PASSIVE VOICE.

#### IMPERATIVE MOOD.

- |                  |                 |               |
|------------------|-----------------|---------------|
| 1. Láne chamyi   | Láne chapsiki   | Láne chapki   |
| 2. Láne chamyisi | Láne chapsikisi | Láne chapkisi |
| 3. Láne chamyini | Láne chapsikini | Láne chapkini |

#### Indicative Present.

##### First Person.

- |                  |   |                        |                      |
|------------------|---|------------------------|----------------------|
| 1. Láne chamyi   | { | Láne chapso, incl.     | Láne chapso, incl.   |
|                  |   | Láne chapsiki, excl.   | Láne chapki, excl.   |
| 2. Láne chamyisi | { | Láne chapsosi, incl.   | Láne chapsosi, incl. |
|                  |   | Láne chapsikisi, excl. | Láne chapkisi, excl. |
| 3. Láne chamyimi | { | Láne chapsomi, incl.   | Láne chapsomi, incl. |
|                  |   | Láne chapsikimi, excl. | Láne chapkimi, excl. |

##### Second Person.

- |                  |               |               |
|------------------|---------------|---------------|
| 1. Láne chamye   | Láne chapsi   | Láne chamni   |
| 2. Láne chamyesi | Láne chapsisi | Láne chamnisi |
| 3. Láne chamyemi | Láne chapsimi | Láne chamnimi |

##### Third Person.

- |                |               |               |
|----------------|---------------|---------------|
| 1. Láne chaba  | Láne chabasi  | Láne chabami  |
| 2. Láne chape  | Láne chapesi  | Láne chapsemi |
| 3. Láne chaume | Láne chammesi | Láne chamnemi |

#### Preterite.

##### First Person.

- |                  |   |                        |                      |
|------------------|---|------------------------|----------------------|
| 1. Láne chapti   | { | Láne chaptaso, incl.   | Láne chaptaso, incl. |
|                  |   | Láne chaptasiki, excl. | Láne chaptaki, excl. |
| 2. Láne chaptisi | { | Láne chaptasosi        | Láne chaptasosi      |
|                  |   | Láne chaptasikisi      | Láne chaptakisi      |
| 3. Láne chaptimi | { | Láne chaptasomi        | Láne chaptasomi      |
|                  |   | Láne chaptasikimi      | Láne chaptakimi      |

##### Second Person.

- |                  |                 |                 |
|------------------|-----------------|-----------------|
| 1. Láne chapte   | Láne chaptasi   | Láne chaptani   |
| 2. Láne chaptesi | Láne chaptasisi | Láne chaptanisi |
| 3. Láne chaptemi | Láne chaptasimi | Láne chaptanimi |

##### Third Person.

- |                  |                 |                 |
|------------------|-----------------|-----------------|
| 1. Láne chapta   | Láne chaptasi   | Láne chaptami   |
| 2. Láne chaptase | Láne chaptasesi | Láne chaptasemi |
| 3. Láne chaptame | Láne chaptamesi | Láne chaptamemi |

INFINITIVE.—It is wanting, as in all the passives.

## PARTICIPLES.

1st, in ba, wanting  
2d, in chome, Láne chapchome  
3d, in na, Láne chamna

4th, in me, Láne chamyime, &c.  
5th, in me, Láne chaptime, &c.

## GERUNDS.

1st, in na, Láne chamyina, &c.  
2d, in na, Láne chaptina, &c.

3d, in ko, Láne chamyiko, &c.  
4th, in ko, Láne chaptiko, &c.

*Remark.*—The precedent is given in full, first, because it affords a sample of transitives in “po;” second, because it demonstrates that these so-called moods are merely compound verbs, which (like the case signs) can be multiplied ad infinitum, but have little to do with grammar.

Duty, necessity; I must, or ought.

It is expressed by the impersonal use of the verb *dyám*, to become, put after the main verb in the regular infinitive, with the separate objective pronoun preceding both.

## IMPERATIVE—wanting.

## INDICATIVE MOOD.

*Singular.**Dual.**Plural.*

1st Per. Gó lácho dyum \*

2d Per. Ga lácho dyum

3d Per. Harem lácho dyum

Gósi lácho dyum, incl.  
Gósuku lácho dyum, excl.  
Gasi lácho dyum  
Haremdausi lácho dyum

Góyi lácho dyum  
Góku lácho dyum  
Gani lácho dyum  
Haremdau lácho dyum

*Preterite.*

1st Per. Gó lácho dyumta

2d Per. Ga lácho dyumta

3d Per. Harem lácho  
dyumta

Gósi lácho dyumta  
Gósuku lácho dyumta  
Gasi lácho dyumta  
Haremdausi lácho dyumta

Góyi lácho dyumta  
Góku lácho dyumta  
Gani lácho dyumta  
Haremdau lácho dyumta

## OPTATIVE MOOD.

Wish, desire.

*Indicative Present.**First Person.*

1. Wa lála dwáng

{ Isi lála dwáng, incl.  
Wasi lála dwáng, excl.

Ike lála dwáng  
Wake lála dwáng

2. I lála dwáng

*Second Person.*  
Isi lála dwáng.

I'ni lála dwáng

3. A lála dwáng

*Third Person.*  
Asi lála dwáng

A'ni lála dwáng

*Preterite.*

1. Wá lála dwakta

2. I lála dwakta

3. A lála dwakta

{ Isi lála dwakta, incl.  
Wasi lála dwakta, excl.  
Isi lála dwakta  
Asi lála dwakta

Ike lála dwakta, incl.  
Wake lála dwakta excl.  
I'ni lála dwakta  
A'ni lála dwakta

Formed of the conjunct possessives of lála, a verbal noun from lá, to go, and of<sup>h</sup> dwáng, dwakta, the third person of the intransitive dwákko, to be desirous. Present and preterite used impersonally.

## PREGATIVE MOOD.

Oh! that I might go.

Let me go.

*Imperative.*

1. Lácho gíyi

2. Lácho gíyisi

3. Lácho gíyini

Lácho gísiki

Lácho gí-síkisi

Lácho gíkisi

Lácho giki

Lácho gíkisi

Lácho gíkini

\* Quasi mihi ire fit, i. e., deest vel necesse est, in Khas, manlai janu parcha.

# Indicative present.

## First person.

1. Lácho gyi	{ Lácho giso	Lácho giso
	{ Lácho gisiki	Lácho gijj
2. Lácho gyisi	{ Lácho gisoki	Lácho gisosi
	{ Lácho gisikisi	Lácho gikisi
3. Lácho gyimi	{ Lácho gisomi	Lácho gisomi
	{ Lácho gisikimi	Lácho gikimi

And so on, conjugating the transitive giwo, to give, in the passive voice, like the passive of jáwo, to eat, aforegone. Lácho gyi = let me go, give me to go. But observe, that in order to say let him go, you must use the active voice, as below.

## Singular.

Let me go, lácho gyi  
Let him go, lácho giwo

## Dual.

Let us two go, lácho gisiki  
Let them two go, lácho giwosi

## Plural.

Let us all go, lácho giki  
Let them all go, lácho giwomi

*Remark.*—If to these forms we add those of the middle voice, S. Lácho giso, D. Lácho gische, P. Lácho gisine, we have a good clue to the character of the three voices in this language, which are based upon the idea of me, the speaker, being the exponent of the passive; of self, the spoken to, being that of the middle; and of him, or her, or it, the spoken of, being that of the active voice. Gi-wo = give him: gi-so = give thyself: gi-yi = give me, are respectively the starting-points of the active, middle, and passive voices.

## INTERROGATIVE MOOD.

It resembles the indicative, lágná, I shall go, or shall I go?

## PROHIBITIVE AND NEGATIVE MOOD.

There is no separate form of the negative verb as in Dravidian tongues, nor even any prohibitive particle distinct from the negative.

Má prefixed expresses verbal negation and prohibition, and also nominal privation; e.g., má jáwo, eat not; má jágna, I do not eat; má neuba, not good = bad.

## INCEPIVE MOOD.

It is formed by subjoining to the ordinary infinitive form (cho) of the main verb the subsidiary intransitive verb prénso, to begin, or the transitive páwo, to do, to make: e.g., túcho páwo, begin to drink; túcho papta, he began to drink; jácho prénso, begin to eat; jácho prénsigna, I begin to eat.

## FINITIVE MOOD.

It is formed as above, but substituting for páwo or prénso the transitive theummo (conficio), e.g., jácho theummo, finish eating; jácho theumtong, I have done eating. Sometimes "no" \* replaces the infinitival "cho" of the main verb.

*N.B.*—The neuters ryipo (desino) and dyummo (fio), to be ended or to end, cannot be used in this way, and prénso, to be begun or to begin (self), is much rarer in such use than páwo. Ryipcho páwa is, it nears its end, literally it makes to an end, or to be ended.

## CONTINUATIVE MOOD.

It is formed by adding sógno (sense doubtful) to the root of the main verb, and therewith conjugating the intransitive verb bwakko, to remain (see conj. III.), e.g., continue eating, jásgno bwakko. *N.B.*—The definite present and past are also thus expressed.

## Imperative.

Singular.	Dual.	Plural.
Jáso-gno bwakko, eat continuously or keep eating	Jáso-gno bwakse, incl.	Jáso-gno bwangne

\* The infinitival sign varies, not always intelligibly. Where purpose is meant "tha" is the sign, as játha lát, I went to drink, i.e., for the purpose of drinking. Where commencement and end are expressed, "no" is more frequent than "cho," jáne prénsigna, jáne theumu, I shall begin to eat, and I shall have done eating. So also where wish is expressed, jáne dwaktong, I wished to eat. But cho is the common form, and always used alone, as jácho má jácho ágyem neu, which is better to eat or not to eat.

*Indicative present.*

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
1st Per.	Jáso-gno bwang-gna	Jásogno bwaksa, incl. Jásogno bwaksuku, excl.	Jásogno bwangya Jásogno bwakka
2d Per.	Jasogno bwangye	Jasogno bwaksi	Jasogno bwangni
3d Per.	Jasogno bwang	Jasogno bwakse	Jasogno bwamme *

*Præterite.*

1st Per.	Jasogno bwakti, I ate continuously, or I was eating	Jasogno bwaktasa, incl. Jasogno bwaktasuku, excl.	Jasogno bwaktayo Jasogno bwaktako
2d Per.	Jasogno bwakte	Jasogno bwaktasi	Jasogno bwaktani
3d Per.	Jasogno bwakta	Jasogno bwaktaso	Jasogno bwaktame

*Infinitive.*

Jasogno bwakcho.

*Participles.*

- 1st, in ba, Jasogno bwakpa (ba). (Surd requires surd.)  
 2d, in chome, Jasogno bwakchome.  
 3d, in na, Jasogno bwangna.  
 4th, in me, Jasogno bwangname, &c., eleven forms, ut supra.  
 5th, in me, Jasogno bwaktime, &c., ditto, ditto.

*Gerunds.*

- 1st, in na, Jasogno bwanggnana, &c., eleven forms.  
 2d, in na, Jasogno bwaktina, &c., ditto.  
 3d, in ko, Jasogno bwangnako, &c., ditto.  
 4th, in ko, Jasogno bwaktiko, &c., ditto.

*Remark.*—The above is given in full as an exemplar of intransitives in "ko." The transitives of the same conjugation (III.) have the like *euphonic* changes, and for the rest their conjugation may be determined by analogy with the help of the premises already supplied. The indicative present singular alone varies, and that is set down in the classification of verbs. The radical "k" becomes "g" in the active voice, and "ng" in the passive and causal, e.g. pók-ko, póg-u, póng-yi, póng-páto.

*ITERATIVE MOOD.*

Raise repeatedly, pókko, mókho, bwákko.

It is formed by adding to the imperative of the main verb, whether transitive or intransitive, the word mókho (sense unknown), and to it subjoining the verb bwakcho, to remain, as in the last mood to which this is very nearly allied in sense. There, however, we have compound conjugation according to the sense of the primary and secondary verbs, which are both conjugated with mókho, immutable, between them, e.g.

Ipo mókho bwákho, sleep repeatedly	Pókko mókho bwákko, raise repeatedly
Imnga mókho bwangna, I sleep repeatedly	Pógu mókho bwangna, I raise repeatedly
Ipti mókho bwakti, I slept repeatedly	Póktong mókho bwakti, I raised repeatedly

And so on through the whole of the intransitive conjugation in "po" (VI.) and of the transitive in "ko" (III.) The definite sense of the present and præterite, I am sleeping, I was sleeping, I am raising, I was raising, is likewise thus expressed.

*Conjugation with auxiliar and substantive Verb and Participle.*

Of the four substantive verbs, ká, khé, gná, and bwá, the three first express essence and entity, the last presence, being in a certain place, corresponding respectively to the Khas ho and cha, and to the Newári kha and du, or chóna. Of the Bähing four, the last, or bwá, is alone used as an auxiliar, and it is compounded with the (apparent) participle or gerund aforegone, or jasogno, in order to make a definite present (or future) and past tenses of any and every verb in the manner

\* Observe the change of the radical k into ng and m, bwak-ko, bwang-gna, bwam-me. It is constant in all verbs neuter in "ko."

there seen, *e.g.*, *písogno bwangnga*, I am coming; *písogno bwakti*, I was coming; *teupsogno bwangnga*, I am beating; *teupsogno bwakti*, I was beating.

*Remark.*—*Jásogno*, which gives the continuative and the definite form of the tenses above, seems to spring from the impersonal past gerund in “so,” *jaso vel jasomami*. But that is not clear, though it *be* so that, whatever *else* *jasogno* is, it is a form of every verb usable with the auxiliary in conjugation.

*Jásogno bwangnga* = I am eating.

*Jásogno bwakti* = I was eating.

*Písogno bwangnga* = I am coming.

*Písogno bwakti* = I was coming.

*Brésogno bwangnga* = I am summoning.

*Brésogno bwakti* = I was summoning.

*Compound Verbs with each element conjugated.*

*Jwagdiwo*, to arrive.\*

IMPERATIVE MOOD.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
<i>Jwagdiwo</i> †	<i>Jwagdise</i>	<i>Jwagdine</i>
<i>Indicative present.</i>		
1st Per. <i>Jwanggnadigna</i>	{ <i>Jwaksadisa</i> , incl. <i>Jwaksudisuku</i> , excl.	<i>Jwangyadiya</i> , incl. <i>Jwakkadika</i> , excl.
2d Per. <i>Jwanggnediye</i>	<i>Jwaksidisi</i>	<i>Jwangnidini</i>
3d Per. <i>Jwangnidi</i>	<i>Jwaksedise</i>	<i>Jwangmedime</i>
<i>Preterite.</i>		
1st Per. <i>Jwaktiditi</i>	{ <i>Jwaktasaditasa</i> <i>Jwaktasuditasuku</i>	<i>Jwaktayodintayo</i> <i>Jwaktakodintako</i>
2d Per. <i>Jwaktedita</i>	<i>Jwaktasiditasi</i>	<i>Jwaktanidintani</i>
3d Per. <i>Jwaktadita</i>	<i>Jwaktaseditase</i>	<i>Jwaktamedintame</i>

INFINITIVE MOOD.

*Jwakchodicho*.

*Participles.*

1st, in <i>ba</i> , <i>Jwakpadiba</i> .	4th, in <i>me</i> , <i>Jwanggnamedigname</i> , &c.
2d, in <i>chome</i> , <i>Jwakchodichome</i> , &c.	5th, in <i>me</i> , <i>Jwaktimeditime</i> , &c.
3d, in <i>na</i> , <i>Jwangnadiua</i> , &c.	

*Gerunds.*

Impersonal of the present none.

Impersonal of the past, *Jwaksomamidisomani* or *Jwaksodiso*.

*Personated Gerunds.*

1st, <i>Jwanggnadignana</i> ,	{ present.	3d, <i>Jwanggnadignako</i> ,	{ past.
2d, <i>Jwaktiditina</i> ,		4th, <i>Jwaktaditako</i> ,	

*Causal Verbs.* ‡

All verbs whatever can be made causal by adding to their root the transitive verb *páto*, from *pá*, § to do or make. But *pá* makes its regular transitive in “*wo*,” *páwo*.

\* *Jwákko* is an intransitive in “*ko*,” meaning to arrive, and it can be conjugated separately; but, with that love of specialisation which is so characteristic of Kiranti verbs, it is always used in conjunction with the verb to come (*piwo*) or to go (*diwo*). *Jwagdiwo* as a single word can be also so conjugated. The remarkable thing is that each verb of the compound can be conjugated.

† You can also say *Jwakkodiwo*, using the full form of each verb in the imperative as in the indicative.

‡ Besides its ordinary use, the causal form of the verb is frequently used, especially in its middle voice, as a passive. Thus, *jápáso* is be thou eaten, or suffer thyself to be eaten, implying voluntariness on the part of the patient; and so *hém páso* is let thyself be kissed. All three voices, however, can be used thus, and frequently are so, whenever the complex pronominalisation of the primary verb causes embarrassment. The passive use of the causal is very common in Himálaya, and is often, as in Newári, the only substitute for a passive. This is not wonderful in so crude a tongue as Newári: it is so, however, in the Kiranti language, which possesses the great secret of the most refined conjugation in its neat personal suffixes and its power of euphonic compounding. Owing, however, to too much attention to the agents and too little to the action, the Kiranti verb, with all its constructive richness on one side, shows equal poverty on another, and hence the passive use of the causal form.

§ The root *pá*, *pí*, in Váyu, an allied Himálayan tongue, is the same as the Dravidian causative.



Páwo is do; páto, do for him, on his behalf; and this leads me to observe that every transitive verb, save those in "to," has the following six forms:—

1. Teuppo, strike him, active transitive in "po."
2. Teum-so, strike thyself, reflex transitive, or middle, in "so."
3. Teum-yi, strike me, passive in "i."
4. Teup-to, strike it for him, active transitive in "to."
5. Teum-so, strike it for thyself, middle in "so."
6. Teupti, strike it for me, passive in "ti."

So also pá, to do, has pá-wo, páso, páyi; páto, páso, and páti: and kwó, to see, has kwóguo, kwóso, kwóyi; kwoto, kwoso, and kwoti: and pok, to raise, has pokko, pokso, pongyi; pokto, pokao, pokti; and in like manner every other transitive, except those in "to" as the primary form. It is the secondary form of the transitive of the verb to make, or páto, which is used for constructing causals, but yet it takes the passives in "i," not "ti," when thus employed, though, when used separately, it assumes its regular form in "ti"—an anomaly, like that of the use of the reflex or middle voice in one form and two senses (2, 5).

But besides the regular causal formed by páto added to the root of the main verb (e.g., kwópáto, cause to see), there are other means of constructing causals, which shall be first mentioned before proceeding to exhibit the conjugation of the former.

These means are, first, the hardening of the initial consonant of an intransitive,

as—

Dokko, fall.

Dyúmno, become

Gúkko, be crooked

Gúkko, be born

Jíto, be torn

Bokko, get up

Bukko, be burst

Tokko, cause to fall

Thyúmno,\* cause to become

Kúkko, crooken or make crooked

Kíkko, beget or give birth to

Chító, tear

Pokko, raise, or make get up

Pukko, burst

Second, by dropping the intransitive sign, whatever it be, and substituting the transitive sign in "to," or "ndo" (do).

Píwo, come

Ráwo, come

Ííwo, go

Láwo, go

Káwo, come up

Yáwo, come down

Dwakko, be desirous or long

Túgno, drink

Wogno, issue

Glúgno, enter

Cháyínso, learn

Níso, sit

Khleuso, lie hid

Píto, bring

Ráto, bring

Ííto, take away

Láto, take away

Káto, bring up

Yáto, bring down

Dwakto, desire it, or long for it

Túndo, cause to drink

Wondo, extract

Glúndo, insert

Cháyíndo, teach, i.e., cause to learn

Níto, set down, or seat him, or cause to sit

Khleundo, hide it

I need not point out what an important analogy with the Dravidian tongues the first (nay, both) of these two processes presents, but I may add that this analogy is in perfect keeping with the further habit of this Hínáláyan language of hardening or doubling the indicative present sign by way of making a preterite, as

Myelda, he is sleepy

Sáda, he kills

Kwáda, he puts on the fire

Gramda, he hates

Teuba, he strikes

Bréta, he summons

Khleutta, he conceals

Soda, he tells it

Myelta, he was sleepy

Sáta, he killed

Kwáta, he put on the fire

Gramta, he hated

Teupta, he struck

Brétta, he summoned

Khleutta, he concealed

Sotta, he told it

Add the absence of conjunctive (relative) pronouns, and of conjunctions proper (and), with the manner in which these are replaced, and all sentences held together,

\* Perhaps tyúmno; hardening or aspirating, rarely both. But there are a few instances of it in Báhing and also in Váyu—as dum, become; thumto, cause to become.

b's participles carrying an inherent relative-pronoun sense, and by gerunds which are essentially copulative. It is, however, but fair to add that these are traits by no means exclusively Dravidio-Himáláyan. Still they are a sound part of the answer which may be given to those who, like Caldwell, assert that there is nothing Dravidian in the languages of Himáláya.\*

Add to these analogies the common habit of Báhing and Támil of annexing the conjugational sign to the imperative, and that that sign is differently applied to intransitives and transitives (leaving the style of the indicative to difference them); and further that the conjunct pronominalisation of their verbs and nouns is by prefixing in regard to the nouns and suffixing in regard to the verbs, not to mention several other analogies cited in the sequel, and Messrs. Müller and Caldwell will find it difficult to maintain their assertion that there is nothing Dravidian in the structure of the Himáláyan tongues!

Many verbs identical in form in the imperative, yet differ in sense, as khiwo, n., tremble, and khiwo, a., quarrel; úto, n., fall, úto, a., fell. Many, again, materially change their sense in passing into the causal or transitive form from the intransitive or neuter; and, lastly, the causal form of neuters and of transitives, though very generally of the normal construction in páto added to the root (ippo, sleep; impáto, cause to sleep), yet in the case of many verbs of both sorts in "pu" and in "gno" is not so, the alteration being effected by changing their sign into the transitive "to" vel "do" sign, as ippo, sleep; ip̄to, cause to sleep (a synonyme of impáto); tágno, drink; tágno (= tupáto), cause to drink. When the sense is much altered in such transition, the derivative causal of a neuter is constantly regarded as an independent word and primitive verb, and the neuter takes the normal causal form, thus láwo, n. -- go, has láto for its causal; but láto being used to signify take away, lapáto is made to express the precise sense of cause to go.

All this shows, when taken in connection with the general transformability of all transitives not primitively in "to" into that form, the pre-eminent transitive and proterite character of that widely-diffused sign.

It also shows how apt causal is to be equivalent to transitive, another widely-prevailing Turanian trait, and one harmonising with the almost identity of neuter and intransitive. And here we may remark another special characteristic common to the Himáláyan and Dravidian tongues, viz., double causation. Thus, in Báhing (and it is the same in many others of our tongues), ip̄po, sleep; impáto, cause to sleep; impáto, cause to cause to sleep. Gikko, be born; kikko or gingpáto, cause to be born; kingpáto or gingpapáto, cause to cause to be born; to which we may add kingpáto, expressing causation in the *third* degree from the primitive gikko; and the like holds good with regard to every neuter undergoing a similar change with gikko.

I proceed now to exhibit an exemplar of the normal causative form of verbs, taking the instance of the verb to eat. Root, já; causal transitive, jápáto; causal reflex, jápáso; causal passive, jápáyi. The prefixed root does not affect the grammatical form of the auxiliars save as above stated. Páto, therefore, in this combination, will afford a sample of all transitives in "to" which change the t into d. Of the unchanging transitives in "to" I have given a model in bréto. I shall here give páto in full in its combination with já, as a sample of the changing conjugation in "t" (see conjugation X.), merely premising that páso, as an intransitive in "so" (see conjugation XIII.), and páyi, as a passive in "i" (yi to keep the vowels apart merely), have already been given in full, as also the passive in "ti" (vide bréto).

\* See note at p. 356.

Teub-n, I strike  
Teub-i, thou strikest  
Teub-a, he strikes  
Pog-a, I raise  
Pog-i, thou raisest  
Pog-a, he raises  
Bret-n, I summon  
Bret-i, thou summon'st  
Bret-a, he summons

Wa popo, my uncle  
I popo, thy uncle  
A popo, his uncle  
Wagu, my hand  
I gu, thy hand  
A gu, his hand  
Wa daubo, myself  
I' daubo, thyself  
A daubo, himself

Remark. -- Wa, i, a, the pronominal adjuncts, are perfectly distinct from the separate pronouns; and wa being = n, the adjuncts of verb and noun tally to identity. Here, then, is the alleged diagnosis of Dravidianism more fully developed than in any Dravidian tongue.

† M also requires the y; for example, teum-yi, strikes me, he, or thou = I am struck; see remarks *aforegone*. It is because the *agent* may be he or thou (any one) in the passive, that the passive runs so near parallel with the second *special* form of the verb.

## Paradigm of a Causal Verb.

## ACTIVE VOICE.

## IMPERATIVE MOOD.

<i>Singular of Agent.</i>	<i>Dual of Agent.</i>	<i>Plural of Agent.</i>
1. Jápáto	Jápáse	Jápáne
<i>Dual of Object.</i>	<i>Dual of Object.</i>	<i>Dual of Object.</i>
2. Jápátosi	Jápásesi	Jápánesi
<i>Plural of Object.</i>	<i>Plural of Object.</i>	<i>Plural of Object.</i>
3. Jápátomi	Jápásemi	Jápánemi

## INDICATIVE MOOD.

*Present and Future Tense.**First Person.*

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
1. Japáda	{ Jápása, incl. Jápasúkú, excl.	Jápáya, incl. Jápáka, excl.
2. Jápádusi	{ Jápásasi, incl. Jápásúkúsi, excl.	Jápáyosi, incl. Jápákosi, excl.
3. Jápádumi	{ Jápásami, incl. Jápásúkúmi, excl.	Jápáyomi, incl. Jápákomi, excl.

*Second Person.*

1. Jápádi	Jápási	Jápáni
2. Jápádisi	Jápásisi	Jápánisi
3. Jápádimi	Jápásimi	Jápánimi

*Third Person.*

1. Jápála	Jápáse	Jápáme
2. Jápádasi	Jápásesi	Jápámeasi
3. Jápádami	Jápásemi	Jápámemi

*Preterite.**First Person.*

1. Jápátong	{ Jápátasa, incl. Jápátasuku, excl.	Jápátayo, incl. Jápátako, excl.
2. Jápátongsi	{ Jápátasasi, incl. Jápátasukusi, excl.	Jápátayosi, incl. Jápátakosi, excl.
3. Jápátongmi	{ Jápátasami, incl. Jápátasukumi, excl.	Jápátayomi, incl. Jápátakomi, excl.

*Second Person.*

1. Jápáteu	Jápátasi	Jápátani
2. Jápáteusi	Jápátasisi	Jápátanisi
3. Jápáteumi	Jápátasimi	Jápátanimi

*Third Person.*

1. Jápáta	Jápátase	Jápátame
2. Jápátasi	Jápátasesi	Jápátamesi
3. Jápátami	Jápátaseimi	Jápátamemi *

\* Observe for a moment the singular neatness, euphony, and precision of these forms. The single words jápátamesi and jápátamemi must be rendered into English by they all fed them two and they all fed them all; into Newári, by amísang, aminihma yata nakala, and amísang amita nakala. And but for the happy term to feed in English the distinction would be greater still. In Khas the equivalents are, uni heru le ú uwi lai khuwaiyo and uni heru le ú heru lai khuwaiyo, or seven words for one!

INFINITIVE MOOD.

Jápácho, aoristic as usual.

*Participles.*

1st, in ba, Jápába, who feeds or will or did feed.

2d, in chome, Jápáchome, feedable, whom or with what any one feeds or will feed.

3d, in na, Jápána, fed, whom or with what any one has fed.

4th, in me, Jápádume, &c., thirty-three forms. Feedable by me; whom or with what I feed or will feed, &c.

5th, in me, Jápátongme, &c., thirty-three forms. The fed of me; whom or with what I fed, &c.

*N.B.*—1-3 are impersonal, as before; 4-5 are personated.

*Gerunds.*

Non-personated of the present and future, none.

Non-personated of the past, Jápáso, or Jápásomami.

*Personated Present.*

1st, in na, Jápáduna, &c., thirty-three forms.

2d, in na, Jápátongna, &c., thirty-three forms.

*Personated Past.*

1st, in ko, Jápádúko, &c., thirty-three forms.

2d, in ko, Jápátóngko, &c., thirty-three forms.

SPECIMEN OF THE KIRÁNTI LANGUAGE (BÁHING DIALECT).

Kwóng muryeu hópo ke di brétha \* látá. Gyékhopáso brétha dáyána. Wa khyim di kwóng muryeu, rásogno bwaktako, wa ming nung dwángmóse. Gó harem gyánaiyo má táгна, syú, syú. Íke nyau ásrá jajulso, myem sícho, láma, dáso, binti † pápta.

Mokoding hópomi harem kwóng rí nyúba gyáwa dyampattame sísi giptako chyanta, yem sísi í ming giptako, syúyo má giwo, dáso, lópáso, giwo. Hárem muryeumi myem khógno pápta. Hópomi yo chíwacha dau brétamiko chyantámi. Syuke di rínyuba gyáwa rínám, myem rácho.

Mékeding ryamnípo béla † kwósomami ming ke di díta. Myem mingmi wádi rínyuba gyáwa khlyakti, giptáko mócho prénsta, mára dáyana, wa wancha mi syú (or sú) má giwo mótime bwá. Naka ga wa ram khome bwagne, í kamdi mára khéda syu ke kam di ra data

\* See note on the infinitive at p. 367.

† *N.B.*—Nyan, ásrá, binti, and béla are Hindi terms having no precise equivalent in the Kiránti tongue. Though it would be easy to turn the phrases so as to replace them by pur Kiránti terms, I leave them as samples of a process everywhere going on in the Central Himaláya, whose still primitive languages will probably in time become first mixed and then obsolete.

(or móta). Mékeding ryamnípo khyim ding glutana chiwachadaúrri á ri tamtameko, myem simtámeko, hópo ke di chótha diintame.

Mékeding hópomí á wancha brétako, móta, yem í ryamnipo, dwákti khedda chyáro, dwákti khedda plyénti gíwo (or plyenotako) dáso dáta.

#### TRANSLATION.

A certain person went to his prince to complain of a man who was in the habit of coming constantly to his house to make love to his wife, but whom he could never contrive to identify. To his sovereign he said, "Relying on your justice, I appeal to you to have this man arrested." The Rájah thereon gave the petitioner a phial filled with scented oil, and said to him, "Give this phial to your wife, and caution her at the same time not to give it to any one." The man did as he was bade, and the Rájah, when he was gone, instructed his spies to look after the matter, and to seize and bring to his presence any person they might detect coming from the plaintiff's house whose clothes had the scent of atter.

By and by, the lover, finding an opportunity, went as before to his mistress, who rubbed the atter on his clothes, and said to him, "My husband desired me to give this atter to no one, but you are my life, my soul, how should I refuse it to you? If you like it, take it. I can have no other use for it."

As the lover, thus anointed with atter, thereafter left the house of his mistress, the spies of the Rájah, who were on the look-out for him, seized him and carried him to the Rájah.

The Rájah thereon sent for the woman's husband, and said to him, "This is your wife's lover. If you please, kill him; if you please, let him go."

#### END OF BÁHING GRAMMAR.

# VÁYU TRIBE OF THE CENTRAL HIMÁLAYA

## V.

### ON THE VÁYU OR HÁYU TRIBE OF THE CENTRAL HIMÁLAYA.

THE Váyus, vulgarly called Háýús, inhabit the central Himálaya, and the central region of that part of the chain.\* They are subjects of Népál, tenantry the basin of the river Kósi between the confines of the great valley of Népál proper and that point where the Kósi turns southwards to issue into the plains. The Váyus belong to that interesting portion of the Himálayan population which, in the essay adverted to, I have denominated the broken tribes—tribes whose status and condition, relatively to those of the unbroken tribes, sufficiently demonstrate that they are of much older standing in Himálaya than the latter. The Váyus are in an exceedingly depressed condition, gradually passing to extinction probably. Their numbers do not now exceed a few thousands—how many, I have no means of ascertaining.

Their high antiquity and the complex character of their language, give them, especially in connection with other tribes of Himálaya similarly characterised, very great interest as an element of Himálayan population. They consider themselves as a single people distinct from all their neighbours. Their language, which has no marked dialects, and is quite unintelligible to any but themselves, supports this view. So also does their perfect community of habits and customs, though they recognise certain distinctions among themselves, of no practical importance, but marked by specific designations, of which the chief are Yákúm, Dóphóm, Kópsino, Bálung, Phoncho, Kámaléchho, &c.

Bálung, I know, means exorcist in the Váyu tongue; and the other terms probably point to some perhaps now forgotten avocations. At all events, the people cannot now explain the force of the terms.

They have a tradition of a very remote time when they were a numerous and powerful people; but never having had the use of writing, their remote past is too vague for ascertain-

\* See new edition of *Essay on Physical Geography of Himálaya*, printed under the auspices of Government.

ment: no foreign and cultivated people having ever noticed and recorded\* their existence. The religious ideas of the Váyus are extremely vague, nor does their language afford any term for *the* Deity, or even for *any* deity; though they have, as usual, an exorcist, who is their only priest and physician, and to whom they look for relief from all those evils which malignant influence, whatever it be, afflicts them with. They are a very inoffensive industrious race, employed in the cultivation of the earth. Their use of the plough is noticeable from its rarity in these regions.

As it has been the chief object of this paper to illustrate the highly interesting language† of the Váyus, I shall not at present say more of their status, manners, and customs than by a reference to their own account of these conveyed in the statement subjoined to the language, as a sample thereof, and of which translation was there furnished.‡

But the physical traits of the Váyu are of an importance second only to that of his language, and the following description will help to illustrate them:—

*Dimensions of a man named Páte, a Váyu of the Yákum caste, aged twenty-eight years, in the service of Captain Gajráj Thápa of Népal.* §

	ft.	in.
Height, . . . . .	5	0
Crown of head to hip, . . . . .	1	11½
Hip to heel, . . . . .	3	0½
Length of arm and hand, . . . . .	2	2½
Girth of head, . . . . .	1	9
Girth of arm, . . . . .	0	9
Girth of forearm, . . . . .	0	9½
Girth of thigh, . . . . .	1	6
Girth of calf, . . . . .	1	1
Girth of chest, . . . . .	2	11

\* Are not our Háyús, or Haiyus, the Haivas of Lakshmidhara's Shadbhásháchan-driká, wherein he truly calls them Mountain barbaroi? See Muir's Sanscrit Texts, ii. 59. See also i. 181, voce Haihayas, Haihayas = Haivas = Haiyus = Háyus = Váyus.

† I meant to have prefaced the linguistic details by a few general remarks under the usual heads of Article, Noun, Pronoun, &c.; but time runs short, and the philological reader will readily apprehend these from the details themselves, whilst other classes of readers are little likely to pay any attention to the matter.

‡ See pp. 317-19.

§ See xxvii. Report for several of the other tribes.

Páte is rather below than above the standard height of his fellows, which may be taken at about five feet three inches. His colour is a pure isabelline brown, without the least trace of ruddiness in the skin or hair. The eye is dark hazel, and the hair long, straight, black, ample on the head, scant everywhere else.

Vertical view of the head oblate ovoid, rather wider behind than before, but not much, and flattish behind.

Bachycephalic. Facial angle very good, the mouth being only moderately salient, and the forehead of good height, forwardness, and breadth, but the chin defective. Eyebrows even, scantish. No beard or whisker, and a very small moustache. Eyes small, flush with the cheek, oblique, very wide apart, drooping upper lid bent down at the inner angle. Nose rather short, straight, depressed between the eyes, moderately salient elsewhere, broad at end, and having large round nostrils. Mouth moderately salient, the peculiar thickening of the upper gum, which chiefly causes the saliency, being not great, and the lips not tumid, only moderately full. Teeth vertically set, strong, white. Chin retiring and small. Zygomata and cheek-bones very salient to the sides, and profile flat. Front view of the face squarish, owing to the large angular jaws, which are as salient laterally as the zygomata.

*Remark.*—This young man's physiognomy is distinguished by the full Turanian breadth of head and face. Two others of his race whom I examined—a man of fifty-eight years and another of thirty years—had not the same breadth nor the same perfectly Kalmaic eye. These men measured nearly five feet five inches, and were several shades darker in colour than Páte; and upon the whole I incline to regard them as more normal samples of the race than Páte. In a word, I think that I have sufficient grounds for concluding that the Váyus are in general somewhat darker and of a less decidedly Mongolic cast of countenance than the Lepchas (for example), from whose perfectly Turanian type they lean towards the Túrkie and Dravidian sub-types, which again approach the Arian, and are seen in the Kiránti tribe of the Himálaya more clearly and more frequently than in the Váyu tribe.

The elder of the two individuals above adverted to I was



enabled to examine rapidly whilst Mr. Scott photographed him. He was five feet four inches and a half in height, moderately fleshy, and dark brown. Vertical view of the head oblate. Wider and flatter behind, greatest breadth between the ears, rising pyramidally from the zygomata to the crown of the head. Facial angle not bad, the forehead retiring, and narrowing only slightly, the mouth not being porrect, nor the chin retiring but pointed. Eyes remote, not small, but the upper lids flaccid and somewhat down-curved at the inner canthus. Nose pyramidal, not levelled between the eyes nor the extremity much thickened, but the nares large and round. Mouth large but well formed, with neatly-shaped lips and vertical fine teeth.

The younger man above alluded to was five feet five inches, and as dark as an ordinary native of the plains, whom he further resembled in his unflattened face, though his eye wanted the fulness and shapefulness of that of the lowlanders beside whom I placed him.

When these Háyús were placed beside some Dhángars of the Uráon tribe, the impression made upon me by a comparison of the whole was, that the physical type is one and the same in the highlanders and lowlanders; that the type is flexible to a large extent; and that the general effect of the northman's residence for ages in the malarious and jungly swamps of the plains is to cause the Turanian type to incline toward the Negro type, but with a wide interval from the latter. The Uráon, compared with the Váyú, has less breadth of head and face, more protuberance of mouth, and a better-shaped, larger eye, not down-curved next the nose; and it is thus, I conceive, that the Negro type differs from the Turanian.

## VI.

### ON THE KIRÁNTI TRIBE OF THE CENTRAL HIMALAYA.

It has been the main purpose of one of the preceding papers to examine the grammatical structure of the Kiránti language, as a second sample of that class of Himálayan tongues (the

Váyu tongue, already examined, being the first) which I have elsewhere denominated the pronomenalised or complex.\*

The opinion of such scholars as Müller and Caldwell, that the Himálayan tongues have nothing Dravidian about them, can thus be tested, and, I think, shown to be a mistake; and it will be further demonstrated, I trust, by these and other investigations which I hope soon to complete, that the Himálayans are closely connected as well with the southern as with the northern members of the family of Túr—members by no means so disjoined and dissimilar as it is the fashion to represent them.

As a supplement to the grammatical details, I will now give such a sketch of the Kiránti people, as at present existing in Népál, as will, I hope, add to the interest and value of the philological portion of my essay.

The Kirántis, on account of their distinctly traceable antiquity as a nation and the peculiar structure of their language, are perhaps the most interesting of all the Himálayan races, not even excepting the Népáls of Népál proper.

By means of the notices contained in the classics of the East and West, we are assured that the Kiránti people was forthcoming in their present abode from 2000 to 2500 years back, and that their power was great and their dominion extensive, reaching possibly at one time to the delta of the Ganges. Moreover, the general tenor of these classical notices is confirmed by the Vansávalis, or chronicles of Népál proper, which show a long line of Kiránti sovereigns ruling there from the mythic age of the Shepherd kings (Gópál) down to the fourteenth century of our era. And, lastly, these distinct historical data harmonise with a well-known tradition, which assigns a very unusual (in these regions) amount of power and population to the “many-tongued” Kiránti. We know not when the Kirántis were expelled from the plains of India; if indeed they ever held permanent possession there. But it was the Mall dynasty of Népál proper which, about the middle of the fourteenth century, expelled them from the great valley; and the Sihs of the eastern or Vijayapur branch of the Makwánis, by whom their independence in the mountains, probably about the same period, was

\* See Essay on Physical Geography of Himálaya, and other papers, issued under the auspices of Government.

greatly trenched on; whilst the Sâhs of the house of Gorkhâ, now sovereigns of the modern kingdom of Népâl, completed the subjection of the Kirántis about a century ago.

Adverting to the high recorded antiquity of the terms Kirút or Kiránt and Kiráti or Kiránti (vague nasal), as applied respectively to the country and people even to this hour, it is remarkable that the Kirántis themselves do not readily admit the genuineness or propriety of those terms, but prefer the names Khwombo vel Khombo and Kiráwa as their general personal designations, and seem to have none at all for their country. But the Kirántis, always ignorant of letters, have been now for a long time depressed and subdued; and, huddled as they now are into comparatively narrow limits, they are yet divided among themselves into numerous tribes and septs, speaking dialects so diverse as not to be mutually intelligible; and hence they are wont to think only of their sectional names, and to forget their general or national one.

It is difficult, owing to the varying limits at diverse eras, to ascertain the precise force of the territorial term Kiránt in the view of the people themselves. But the following statement of boundaries, divisions, and included septs may, I believe, be considered sufficiently accurate for all present purposes:—

<i>Kiránt.</i>		
1. Wallo Kiránt or Hither Kiránt.	2. Mánjh Kiránt or Middle Kiránt.	3. Palló Kiránt or Further Kiránt.*
<i>Respective tribes.</i>		
Yákha.	Bontáwa.	Chourasya.
Límbu.	Ródong.	
Lóhorong.	Dungmáli.	
Chhingtáng.	Kháling.	
	Dúmi.	
	Sángpáng.	
	Báláli.	
	Lámbichhong.	
	Báhing.	
	Thúlung.	
	Kúlung.	
	Wáling.	
	Nachhereng.	

---

\* Khas terms, and bearing topical reference to the Khas metropolis in the valley of Népâl proper.

This is Kiránt in the larger sense, and including Khwombuán or Kiránt proper, and Limbuán or the country of the Limbus. The popular inclusion of the latter people is important and, I believe, well founded, as also that of the Yákhas, though both are often alleged to be not Kirántis. They are at all events closely-allied races, having essential community of customs and manners with the Kirántis, and they all intermarry; nor, probably, do the dialects of the Limbus and Yákhas differ much more from the Khwombu \* tongue, than that tongue now does from itself, as seen in the several dialects of the septs set down above under "Middle Kiránt." The comparative vocabulary already submitted to the Society will go far to decide these questions, when taken in connection with that grammatical analysis of the Limbu tongue which I am now engaged on. The boundaries of Kiránt, in its three subdivisions, are:—

- |                                       |              |
|---------------------------------------|--------------|
| 1. Súnkósi to Likhu,                  | } Khwombuán. |
| 2. Likhu to Árun,                     |              |
| 3. Árun to Méchi and Singilela ridge, | } Limbuán.   |

Such are the territorial limits of the extant Kiránti race, in the larger sense. Their numbers probably do not now exceed a quarter of a million; but the tradition, which I referred to above, assigns two and a quarter millions as the amount of their population at some remote and not well ascertained period, when their country was customarily spoken of as the "no líkh Kiránt," and the phrase was interpreted to mean that a house-tax, at two annas per family, yielded nine hundred thousand annas, whence, if we allow five souls to a family, we shall obtain two and a quarter millions of people for the Kirántis, inclusive of the Limbus and Yákhas, † and possibly the Váyús

\* Potius Khambo. The intercalated "w" is a dialectic peculiarity of Báhing. Khombo = Khampa, whence we may infer that the Kirántis came from Eastern Tibet or Kham.

† See Tennant's "Ceylon," voce Aborigines, and there called Yakkhos. The identity of name is at all events curious, more especially as there is much resemblance of form, manners, and customs between the aborigines of the Himalaya and of Ceylon; e.g., the "devil dance" of the Yakkhos of Ceylon tallies wonderfully with a similar ceremony described by me in the essay on the "Kóech, Bódó, and Dhímál," vol. i. 133 f. The Mahavansa refers to a certain Yakho who dwelt in Himálaya and became a teacher of Buddhism. This, too, is significant, and imports that one of the Yakha tribes of Himálaya was converted and instructed by some Buddha sage or Vihar establishment, and sent into the hills to make proselytes among the hill-men.

also. The Kirántis occupy the central or healthful region of the mountains, and never descend, to dwell there, into the lowest and malarious valleys of that region. Consequently, they are not reckoned among the Áwalias, or tribes inured to malaria. Nor can they be placed among the broken tribes, great as is their antiquity and devoid as they long have been of political independence, and, moreover, allied as they are by the character of their language to the above two sections of the population of Himálaya or the Áwalias and the broken tribes (see Essay referred to above). The chiefs, or kings, of the Kirántis were called Hang or Hwang. There are, of course, none such now, nor have been for five centuries. Their village headman they still denominate Pasung, equivalent to Rai in the Khas tongue of their present masters the Gorkhalis. The Pasung has still, under the Gorkhali dynasty, a good deal of authority over his people. He collects their taxes and adjusts their disputes with but rare reference or appeal to the Rajah's courts.

Unlike most of the subjects of Népál, the Kirántis retain possession of the freeholds of their ancestors, which they call walikha, and the owner, thangpung hangpa. Each holding is extensive, though not generally available, owing to the high slope of the surface, for the superior sort of culture. The boundaries of an estate are defined by the run of the water. The tax paid to the Government by each landholder, or thangpung hangpa (literally, lord of the soil), is five rupees per annum, four being land-tax, and one in commutation of the corvée.

The general style of cultivation is that appropriate to the uplands, not the more skilful and profitable sort practised in the level tracts; and though the villages of the Kirántis be fixed, yet their cultivation is not so, each proprietor within his own ample limits shifting his cultivation perpetually, according as any one spot gets exhausted.

Arva in annos mutant et superest ager, The plough is sometimes used, but very rarely, and the use of it at all is recent and borrowed, nor has the language any term for a plough. The produce is maize, buckwheat, millëts, pease, dry rice, and cotton. The general, almost exclusive, status of this people is that of

agriculturists. They did not till lately take military or menial service.\* They have no craftsmen of their own tribe, but buy iron implements, copper utensils, and ornaments for their women from other tribes, and supply most of their simple wants themselves. The useful arts they practise are all domestic; fine arts they have none, nor ever had; no towns, and only small villages of huts raised obliquely on the outer side on wooden posts some three to six feet, so as to get a level on the slope of the hill, size small, because the children separate on marriage, walls of thick reed, plastered, and the pent roof of grass. Each family builds for itself. The women spin and weave the cotton of native growth, which constitutes their sole wear, and the men and women dye the clothes with madder and with other wild plants—whereof one, a climber, yields a fine black colour. They make fermented and distilled liquors for themselves, and use the former in great quantities—the latter moderately.

The Kirántis have not, nor ever had, letters or literature.† Their religious notions are very vague. They have no name for the God of gods, nor even for any special deity whatever, though the term “mang” may be construed deity, and that of “khyimmo” or “khyimnang,” household deity or penate. Nor is there any hereditary priesthood, or any class set apart and educated for that office. Whom the mang inspires, he is a priest, and his duty is to propitiate the Khyimnang or Penate of each family by an annual worship celebrated after the harvest, and also to perform certain trivial ceremonies at marriages and deaths, but not at births. The priest is named Nakchhong, and he has, moreover, once a year, to make offerings to the manes (sankha) of the ancestors of each householder, or rather to all the deceased members of each family.

The Kirántis believe heartily in the black art, and call its professor Krákrá, Kúnyamayáwo, &c. The professional anta-

\* Jang Bahadur has lately raised some Kiránti regiments. He is wise, and has seen in time and provided against the risk of a too homogeneous army. The Kirántis have of late freely taken menial service with us in Sikim.

† The Limbus, like the Lepchas, have an alphabet seemingly original, but neither people has made much use of it. I submitted these alphabets to the native and English scholars of Madras, Ava, and Arrakan, and was told they could not be traced to any Indo-Chinese or Dravidian source. I had priorly received a like disclaimer from the Lamas of Tibet.

gonist of this formidable person, who undoes the mischief bodily or mental, which the other had done, who is at once exorcist and physician, is named in the various dialects, Janicha, Mangpa, &c.

There are only two religious festivals per annum: one to the Khyimmo or Penate, and the other to the samkha or souls of the deceased.

As already said, birth is not attended by any religious observances.

The Kirántis buy their wives, paying usually twenty-five to thirty rupees, frequently in the shape of copper household utensils. If they have no means, they go and earn their wife by labour in her father's family. They marry usually at maturity—nay, almost universally so. Divorce can always be had at the pleasure of either party; but if the wife seek it, she or her family must give back the price paid for her, and all the children will remain with the husband in every event of divorce. The marriage ceremony is as follows:—The priest takes a cock in his left hand and strikes it on the back with the blunt side of a sickle till blood flows from its mouth. According as the blood marks the ground, the priest prophesies that the offspring will be boys or girls; and if no blood flow, that the marriage will be childless. This is the essence of what passes, and it seals the contract.

The Kirántis bury their dead on a hill-top, making a tomb of stones loosely constructed. The burial takes place on the day of decease. The priest must attend the funeral, and as he moves along with the corpse to the grave he from time to time strikes a copper vessel with a stick, and, invoking the soul of the deceased, desires it to go in peace and join the souls that went before it. The law of inheritance gives equal shares to all the sons, and nothing to the daughters, unmarried or married. Concubines are unknown. Polygamy is allowed and not uncommon. Polyandry unheard of and abhorred.

Tattooing is unknown. Boring of ears and nose common with the women; rare with the men. The hair is usually worn long and so as to hide the Hindu-like top-knot that is, however, always forthcoming. The general character of the Kirántis is rather bad among the other tribes, who consider

them to be somewhat fierce and prompt at quarrelling and blows, especially in their cups,—a state very frequent with them. But at Darjiling they have now for fifteen years borne an excellent character as servants, being faithful, truthful, and orderly, so that their alleged fierceness should, I think, be called manly independence, or be referred to their long-past days of political independence and martial habits.

I proceed now to the physical character of the tribe. Premising that I have long been habituated to these physical observations, by no means confined to the hills, I would repeat once \* more that the Himálayan type, though upon the whole Mongolian, is not to be judged (any more than the African one by the Negro) by the Kalmak exaggeration of that type; and, moreover, that the type exhibits here, as to the north and to the south of us, a large range of variation, indicating, like the lingual type, that the Himálaya has been peopled by successive immigrations of northmen belonging to many, probably to all, of the various sub-families into which the restless progeny of Túr has been (I think prematurely) divided by European philologists and ethnologists. I think, moreover, that I can discern this sort of accord between the physical and lingual types, to wit, that the tribes with simple languages have more, and the tribes with complex languages have less, of the Mongolian physical attributes, after careful elimination of the presumed effects of mixture of breed† (and such facts are always notorious on the spot) where such mixture has taken place. Thus a Lepcha, or Gurung, or Magar, or Murni, to a simple language unites a palpable Mongolian physiognomy and frame; whilst a Kúswár, a Dhimál, or a Kiránti, with a language much allied to the higher Túrkie, Ugrofinnic, and Dravidian types† possesses a face and form tending the same way.

\* See my Essay on Kóech, Bódo, and Dhimál, p. 113 ff.

† The complex pronominalisation of the Kiránti verb points to a special connection with Müller's subdivision, embracing, as far as we yet know, the Hó, the Sontal, and the Munda proper. The numerous traits of resemblance of the pronominalised Himálayan tongues to the cultivated Dravidian have been pointed out, here and there, in the course of the foregoing analyses of two samples of the former. But observe that Hó and Sontal, like Túrki and Kúswár, suffix personal signs to noun and verb. Váyu and Kiránti, like Dhimáli, follow the Dravidian rule of prefixing to noun, suffixing to verb. This difference seems great, but is not perhaps really so, for the vulgar and sacred dialects of Egyptian, which were, says Poole, one tongue, nevertheless had this difference.



# 404 KIRÁNTI TRIBE OF THE CENTRAL HIMALAYA.

I will now describe my samples, adding, lest I should be supposed to have selected them unfairly, that they are men long in my own service.

## *Dimensions in English feet and inches.*

	(1) Bontáwa.		(2) Báking.		(3) Thálung.	
Total height, . . . .	5	4	5	0	5	2
Crown to hip, . . . .	2	5	2	2	2	3
Hip to heel, . . . .	3	2	2	11	3	0
Fore-and-aft length of head, . . . .	0	9 $\frac{1}{4}$	0	8 $\frac{3}{4}$	0	8 $\frac{1}{4}$
Side-to-side width of ditto, . . . .	0	6	0	6 $\frac{1}{4}$	0	6
Girth of ditto, . . . .	1	9 $\frac{1}{4}$	1	9 $\frac{1}{2}$	1	8
Breadth of face, . . . .	0	5 $\frac{3}{8}$	0	5 $\frac{3}{8}$	0	5 $\frac{1}{4}$
Length of arm and hand, . . . .	2	5	2	3 $\frac{1}{2}$	2	4
Girth of arm, . . . .	0	10	0	9 $\frac{3}{4}$	0	9 $\frac{1}{4}$
Ditto of fore arm, . . . .	0	9 $\frac{1}{4}$	0	9 $\frac{3}{4}$	0	10
Girth of thigh, . . . .	1	6	1	6	1	6 $\frac{1}{2}$
Ditto of calf, . . . .	1	0 $\frac{1}{2}$	1	0 $\frac{1}{2}$	1	0 $\frac{3}{4}$
Girth of chest, . . . .	2	9 $\frac{1}{2}$	2	10	2	10 $\frac{1}{2}$

No. 1. A Bontáwa, age 55. Head long, narrow, vertical view elliptic, equally wide fore and aft, widest between the ears. Front view of the head and face oval, with the cheek-bones little protruded and the forehead not narrowing upwards. Profile or side view good, nearly vertical, the mouth not being at all inclined to prognathism, and the forehead very little retiring, but chin somewhat defective. Forehead of good height and breadth, nearly as wide as the cheek-bones. Eyes of good size, remote; upper lid flaccid, but hardly perceptibly bent down next the nose.<sup>c</sup> Nose long, straight, pyramidal, well elevated though thick, and with the nostrils elongated, not round. Mouth well formed, not protuberant, of good size, and having shapely lips and vertical teeth not at all exposed, chin not retiring, but not advanced, and rather defective. Jaws neither heavy nor square. Colour a clear light brown, deeper and less olive than usual. No trace of ruddiness. Hair jet black, ample, straight, glossy, strong but not coarse. Moustache full and jet black. No whisker. Eyebrows scanty and horizontal. No hair on chest. Figure good, but trunk and arms long, and legs short. Very

moderate development of bone or muscle for a highlander, and scarcely more than in a plainsman.

No. 2. A Báhing,\* 30 years old. Head broader and shorter, vertical view oblate ovoid, wider behind than before, but not flattened behind. Front view of the face shows (like the head) more breadth than in No. 1, and is somewhat square, owing to the projection of the cheek-bones and of the angles of the jaws. Profile vertical, as in the last, with very little saliency of the mouth, a vertical but somewhat narrow forehead, and a chin flush with the front of the jaw. Forehead less fine than in the last, vertical to the front, but somewhat narrow, or rather seeming so, owing to the lateral projection of the jaws and cheek-bones. Eyes of good size remote, showing faintly but distinctly the usual flaccidity and deflection towards the nose, of the upper lid. Nose, as in the last, long, straight, pyramidal, broad, but not depressed. Nostrils large and round. Mouth of good size and shape, with moderately full lips, of which the upper has a tendency to advance more than the lower, owing to the normal thickening of the gum. Teeth fine and vertical, and not at all exposed. Chin devoid of the prominent roundness of the part, flush with the jaw in front. Jaws heavy and angular. Colour, as in the last, pale ruddy brown, deeper and less dull than the usual isabelline colour. Hair jet black, straight, strong. No whisker. A scanty moustache. Eyebrows full. Chest, legs, and arms hairless. No more development of bone or muscle than in the last, and figure, as before, good, but noticeable for length of trunk and arms.

No. 3. A Thúlung, 22 years old, has the breadth of head and face of the last, vertical view of the head showing great and remarkably uniform width in proportion to length. Profile line vertical, as before, and all the details of the features wonderfully similar, as in a strong family likeness, and figure also and colour.

\* Is our Báhing the Báhik of Muir's Sanscrit Texts, ii. 482? His Aratta may be the Aratt of Sikim, and his Khas is no doubt the now dominant tribe of Népal. Muir's authority indeed says that the Báhik were a Sanscrit-speaking race, but that may be accounted for by the ignorance displayed by Brahmanical writers on this subject, and by their determination to find degraded Kshatriyas in all the great nations and peoples bordering on Aryavartta; e.g., the Burmese are with them degraded Kshatriyas!!

*General Remark.*—All these three men have a depth of colour and defect of bone and muscle assimilating them to the lowland Turanians, generally and differencing them from the highlanders generally, but especially from the Palusen or Cis-himalayan Bhotia, the Gúrung, the Súnwár, the Múrmí, the Magar, and the Lepcha; and the Bontáwa has a head and face carrying on the resemblance with the lowland Turanians, and which I believe to be so frequent among the Kirántis as to deserve to be called the rule, not the exception. In conclusion, I may perhaps be permitted to say, as the result of long years of practised observation, that the effect upon the Turanian northmen of passing from the cold high-and-dry plateau of “Asie Centrale,” down the various steps of the Himálayan ladder into the hot and moist plains of India, is to diminish the volume of bone and muscular development, to diminish also the extreme breadth of head and face, with the consequent wide separation of all the double organs of sense, and to modify the defects of the eye, giving it a freer and straighter aperture and less flaccid upper lid; moreover, that such tribes as, in the throng of successive immigrations, have been broken, barbarised, and driven to seek refuge in malarious tracts, seem to manifest a tendency to pass from the low Turanian to the low African or Negro type; \* and lastly, that after these effects have been produced in the course of numberless ages, it must always be unsafe to dogmatise upon physiological or philological grounds only respecting the *special* relations and characteristics of any given tribe without abiding advertence to the general relations and characteristics of such tribe, and to the proof of both that may be had by carefully seeking out and weighing all the available evidence, whether physiological or philological, moral or traditional.

The evidence of any reflux towards the north of the great tide of Turanian population flowing wave after wave over India, through the numberless passes of the Himálaya, and also, perhaps, round the Western and Eastern, extremities of the

\* Narrowness of head and face and projection of mouth are the great marks of the Negro type. Now, I have an Uráon in my service in whom these marks united to a very dark skin are conspicuous, and his lips are very thick and his eye good, and his hair crisply curled, but not at all woolly.

chain, is faint, seeming to be confined to the Népár tribe of Népál proper, who have a tradition of their return to Népál after having reached so far south as Malabar. Nor are there wanting coincidences of arbitrary customs, of the shape and use of agricultural and other implements, and of words, and even of grammatical forms, to countenance and uphold that tradition, as I have already adverted to in my paper on the Nilgirians.

END OF VOLUME I.

















